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THE

ANTI-JACOBIN

REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor

FROM

DECEMBER TO MAY (INCLUSIVE,)

—1805—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

"Be it known to all who are under the dominion of *hereticks* that they are *set free* from every tie of *fidelity* and *duty* to them; all *oaths* or *solemn agreements* to the contrary *notwithstanding*."

DECRET. GREG. lib. 5. tit. 7.

VOL. XX.

LONDON:

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1805.

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THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For JANUARY, 1805.

Carum esse civem, bene de republicâ mereri, laudari, coli, diligi, gloriosum est; metui vero, et in odio esse, invidiosum, detestabile, imbecillum, caducum. CICERO.

ORIGINAL CRITICISM.

Ancient and Modern Malta: containing a Description of the Ports and Cities of the Islands of Malta and Goza, together with the Monuments of Antiquity still remaining, the different Governments to which they have been subjected, their Trade and Finances: as also the History of the Knights of St. John of Jerusalem, from their first Establishment in Malta till the Beginning of the 19th Century: with a particular Account of the Events which preceded and attended its Capture by the French and Conquest by the English. By Louis de Boisgelin, Knight of Malta: *With an Appendix, containing a Number of authentic State-Papers and other Documents, a Chart of the Islands, Views, Portraits, Antiques, &c.* 3 Vol. 4to. Pp. 1008. 4l. 4s. Robinsons. 1804.

IN this work the Chevalier de Boisgelin has endeavoured to bring, into a comparatively small compass, the substance of all that has been written on the Island of Malta, its sovereigns and inhabitants; and the very long list of books which is prefixed to his first volume sufficiently shews that nothing which labour and perseverance could effect has been neglected by him. Happy should we be, could we, conscientiously declare, that he has so far succeeded in this arduous attempt, as to render this condensed mass of information interesting or instructive. But the delectando pariterque monendo is an art which this worthy Knight does not appear to have studied; and, in truth, it is evident, from the production before us, that he has been much less familiar with the pen than with the sword.

The firſt volume is divided into two books, the firſt of which contains the civil, political, and natural hiſtory of Malta; and the ſecond is occupied by an ample account of the Conſtitution and Finances of the *Order*. As a ſpecimen of the work we ſhall extract from the former ſome parts of the chapter which exhibits a deſcription of the Malteſe, their manners, cuſtoms, ceremonies, and diverſions.

"The Malteſe, though continually ſubject to different nations, have always preſerved their original character; which ſufficiently proves their deſcent, and, at the ſame time, ſhews that they have mixed very little with any of the people who have by turns governed their country.

"Their countenances announce an African origin. They are ſhort, ſtrong, plump, with curled hair, flat noſes, turned up lips, and the colour of their ſkins is the ſame as that of the inhabitants of the ſtates of Barbary: their language is alſo ſo nearly the ſame, that they perfectly underſtand each other.

"It is, perhaps, as much owing to the ſituation of Malta, as to the different ſtrangers who have viſited and conquered the iſland, that the Malteſe have become very induſtrious, active, faithful, economical, courageous, and the beſt ſailors in the Mediterranean. But, notwithſtanding theſe good qualities, they ſtill retain ſome of the defects generally attributed to the Africans; and are mercenary, paſſionate, jealous, vindictive, and addicted to thieving. They have likewiſe ſometimes recalled the idea of the *Punica Fides*. They are fantaſtical and ſuperſtitious in the higheſt degree, but their ignorance does not unfit them for the cultivation of the arts.

"The only cuſtom peculiar to Malta ſtill ſubſiſting, and which indeed is retained among none but people of fortune, is the *cucciha*, that is to ſay, an aſſembly given by parents on their children's firſt birth-day. The company being met in the great hall, which is always much more ornamented than any other part of the houſe, the child is brought in; and if it be a boy, he is preſented with two baſkets, the one containing corn and ſweetmeats, and the other trinkets, coins, an ink-ſtand, a ſword, &c. The choice he makes on this occaſion, will, according to their notions, give a juſt idea of his future diſpoſition, and the mode of life he will embrace. Should he chuſe the corn, it is a ſign of a liberal character; if he preſers the ink-ſtand, he is to be brought up either to trade or the bar; and if he takes the ſword, the greateſt hopes are entertained of his courage. Achilles thus, by a choice of the ſame nature, diſcovered to the court of Lycomedes, that his female habiliments ſerved only to conceal a hero. If the child be a girl, needles, ſilks, and ribbands, ſupply the place of the ſword and ink-ſtand.

"An entertainment was formerly given on Shrove-Tueſday, by the grand-maſter to the people, in the great ſquare of the city Valetta. Long beams were fixed againſt the guard-houſe oppoſite to the palace, and between each were faſtened rope-ladders, the whole covered over by branches of trees in leaf: to which were tied, from top to bottom, live animals, baſkets of eggs, hams, ſauſages, wreaths of oranges; in ſhort, all kinds of proviſions. This edifice was called *Cocagna*, and was crowned by a globe compoſed of linen cloth, on which ſtood the figure of Fame *in relievo*, holding a flag with the grand-maſter's arms. The people were aſſembled in the great ſquare, and were prevented by one man, with a wand in his hand, from attacking the *Cocagna*, till the grand-maſter gave the ſignal. The man with the wand is entitled the *Gran Viſconti*, and the adminiſtration of the police is committed to

to his care. The Malteſe people were ſo obedient, and ſtood in ſuch complete awe of this officer of juſtice, that one day, on a falſe ſignal being given, they had already begun to attack the *Cocagna*, but on being called back, the crowd, though half way up the ladders, immediately deſcended in ſilence.

"The Malteſe never allowed either foreigners or ſoldiers to ſhare the profits of this feſtival, but reſented very ſeriouſly any attempt at participation. The proviſions of the *Cocagna* became the property of thoſe who, having ſeized them, were able to carry them off in ſafety through the crowd. This cauſed furious battles, the combatants aſſailing each other, attacking and defending with great violence. To the firſt who reached the figure of Fame was allotted ſome pecuniary remuneration, and on the ſtandard's being taken to be returned to the grand-maſter, the cloth globe, compoſed of two parts, burſt open, and out came a flight of pigeons.

"Happily the repeated ſhouts of the populace prevented the cries of the miſerable animals hung to the *Cocagna* being heard, though theſe victims were pulled to pieces from the branches and eat up, whilſt ſtill alive. The people were particularly delighted with this entertainment, which had been ſuppreſſed for ſome time, but was re-eſtabliſhed once more during the reign of the grand-maſter Rohan.

"All young women reſiding in the country inſiſted, before they were married, on its being particularly ſtipulated in the contract, that their huſbands ſhould take them every year to the city La Valetta on St. John's day, to the Old City on St. Peter's, and to the caſal Zeitun on St. Gregory's. This plainly ſhewed they had no great idea of the complaiſance of their intended bridegrooms; and as they were very anxious to exhibit their perſons, and at the ſame time poſſeſſed no inconſiderable ſhare of curioſity, they had recourſe to this method, to prevent the poſſibility of a refuſal."

If a regular and rapid increaſe of population be, as no doubt it is, one characteriſtic of the happineſs and proſperity of a people, and of the mildneſs of a government, it will not be denied, by any one who reads the following ſtatement, that the Malteſe were a happy people, or that the government of the Knights was a mild government.

"But notwithſtanding all that has been ſaid, and the extreme fertility of ſome parts of the iſland, Malta is ſtill very far from being able to furniſh its inhabitants with the neceſſaries of life without foreign aſſiſtance. This is principally owing to the encreaſe of population, which is augmented to a degree ſcarcely ever before known in hiſtory, and which is a ſtronger proof of the goodneſs of the government than any arguments ever advanced to the contrary.

"The Malteſe were not men who inhabited a fruitful land, promiſing a plentiful harveſt for the ſupport of their numerous families, together with a ſuperabundance of proviſions enabling them to live with eaſe and comfort; but a people living on a naturally barren ſoil, which ſcarcely afforded them bread for three months in the year; and yet this people, as has been already obſerved, encreaſed and multiplied in a proportion unknown in all other countries. Malta in 1530 did not contain quite fifteen thouſand inhabitants, and theſe were reduced to ten thouſand at the raiſing of the ſiege in the grand-maſterſhip of La Valette; during that of Omedes, Goza was entirely depopulated; and the plague in 1592 made terrible ravages on the iſland; notwithſtanding which, by the cenſus taken in 1632 the population of the two iſlands amounted to fifty-one thouſand ſeven hundred and fifty. Since

that time, the Maltese have been almost constantly at war; and great numbers were again destroyed by an infectious distemper in 1676; yet such was the encrease of population, that in 1798 Malta contained ninety thousand, and Goza twenty four thousand, inhabitants.

"Where is the country, may I venture to ask, which can boast of such an encrease, and such a continual state of prosperity? But the Maltese, who are naturally sober, require but little nourishment; besides, they were so perfectly contented with the mildness of a government which never taxed either the labour of their hands, or any other effort of industry, that they became too much attached to their country ever to leave it, well knowing that, in almost every other, both farmer and artificer were equally subject to burthensome taxes."

The account of Malta is closed with a list of plants that grow in the island and its dependencies, which occupies no less than *twenty-six pages!* The book on the Constitution and Finances of the Order, in which the constant attention of the Knights to the ease and happiness of the natives is fully demonstrated, contains little that is interesting in the perusal, and nothing worthy of quotation. The following was the annual receipt and expence of the government, on an average of ten years, from 1779 to 1788. Receipt 136,114l. 4s. 3d. Expence 126,186l. leaving a surplus of 9,928l. 4s. 3d. But the expences were materially increased, and the receipts as materially diminished soon after the commencement of the French Revolution, when the Order was deprived of its possessions in France, and in those countries which were either corrupted by French principles, or subdued by French arms.

The second volume is also divided into two books, the first of which contains the History of the Knights of Malta, from the first establishment of the Order in the island, in 1530, to the foundation of the city of La Valetta, in 1566. In the second book the history is continued to the election of the Grand-Master De Roban, in 1775. This volume is more interesting than the preceding one, as it records many of the gallant achievements and truly heroic exploits of those gallant Knights, in their *best* days, particularly during the memorable siege of their island by the Turks in 1565. But even here little is to be found that was not known before, and most of the events had been more copiously, and, in most respects, more satisfactorily detailed before by the Abbé de Vertot. We learn, from a note, that the well-known Comte d'Entraigues has written a History of our Henry the Eighth, which we concur, with the Chevalier, in wishing he would publish, as, we really think, it must be a curious production. In the third volume, the History of the Knights is continued until the conquest of Malta by the British in 1800. There all the decrees of the different assemblies of regicides and rebels in France, respecting the Knights, are noticed; and an account given of the confiscation of their property in that country. This is followed by an accurate detail of the proceedings of Buonaparté and his myrmidons; from the arrival of the French fleet under Admiral Bruix to the final surrender of

of the iſland; which exhibits a ſcene of perfidy, baſeneſs, and oppreſſion, on the one hand, a parallel to which is only to be found in the Hiſtory of the Corſican Uſurper; and a ſeries of acts of treachery, meanneſs, and puſillanimity, on the other, certainly not to be equalled by any events recorded in the Hiſtory of Malta. In contraſting the conduct of the Knights when attacked by the French in 1798, with their conduct two centuries and a half before when aſſailed by the Turks, we find an inexhauſtible ſource of ſurpriſe and concern. In the firſt caſe they ſuſtained a ſiege for nearly *five months*, in the laſt they ſurrendered in *three days*:—When the Turks gave up the ſiege, the Knights had little more than ſix hundred men left to defend the numerous fortifications of the iſland; but when they yielded to the French they had more than as many thouſands! But, 'tis true, they had not, in 1798, a La Valette to command them, and too many of them had loſt every ſpark of that noble ſpirit which animated the friends of the Order, in the firſt ages of its inſtitution.

Buonaparté and his banditti had no ſooner landed than they laid waſte the country, and plundered the unfortunate inhabitants of all that they poſſeſſed.

"Towards mid-day the whole of the country, together with all the towers, except Marſa Sirocco, were in the poſſeſſion of the French, and almoſt all the knights at the different forts taken priſoners and carried to Bonaparte; whoſe addreſs to them on this occaſion gives an idea of impatience and haughtineſs of character which never afterwards appeared in his conduct. Eighteen knights, all of whom were French, were brought before him, to whom he inſtantly ſaid, "What! am I conſtantly to meet with knights who have taken up arms againſt their country? I ought to give orders to have you all ſhot immediately." He afterwards added, "How could you ever believe it poſſible to defend yourſelves, with a few wretched peaſants, againſt troops which have conquered and ſubdued the whole of Europe *?"

After

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* "M. Denon, in the magnificent work he has lately publiſhed on Egypt, makes Bonaparte addreſs himſelf in a very different manner to the knights of Malta who had been taken priſoners and brought before him on the 23d Prairial. "*Since you were capable of taking up arms againſt your country*," ſaid he, "*you muſt know how to meet death.* I will not accept of you as priſoners; you may therefore return to Malta, and ſtay there till it ſhall become my property." I am willing to believe Denon's favourite hero was incapable of holding ſuch falſe, and ſuch inexcuſable language. I will make no remarks on the firſt part of this diſcourſe, which is a reproach made by all conquerors to the conquered, however unjuſt the firſt hoſtilities: but the words *you muſt know how to meet death* deſerve ſome obſervations; though they do not explain the kind of death they were to meet, to pleaſe the commander in chief. As a military man, we muſt believe he could only mean they were to die ſword in hand: yet Bonaparte, as a patriot and a general, could never wiſh that to be the caſe: ſince by dying ſword in hand the French knights, in his opinion, would be guilty of the greateſt of crimes, that of treaſon againſt the nation. He could not therefore wiſh his countrymen to become ſo

on this head. We are ſorry to ſee, in different parts of this work, a kind of temporiſing ſpirit in ſpeaking of this ſcourge of the human race, whoſe favour the author ſeems anxious to conciliate.

Some of the principal motives of the Directory in invading Egypt are here detailed with tolerable accuracy; and there were others, however, which operated with ſtill greater force on their minds, but which it is foreign from our purpoſe to enumerate. The remaining part of the laſt chapter is devoted to a feeble and vain attempt to convince the Malteſe that they cannot be happy or proſperous under any other government than that of the Knights, and to perſuade the different powers of Europe that the Chriſtian world is intereſted in the preſervation of the Order, and in its reſtoration to the ſovereignty of Malta. For our own part, highly as we admire the many noble deeds and virtuous acts which have diſtinguiſhed the Knights at different periods of their hiſtory, and ſolicitous as we are, for the reſtoration of all thoſe orders and inſtitutions which have been aboliſhed by the regicides of France, we confeſs, in the preſent ſituation of Europe, we perceive inſurmountable obſtacles to the execution of ſuch a meaſure. Malta muſt be poſſeſſed by ſome power, who has reſources within itſelf to provide for its defence againſt the French, who, in war or peace, will attempt to recover it; and there is certainly no power ſo deeply intereſted in its poſſeſſion as, and none more able to defend it than, England. While the Knights have proved, that they neither poſſeſs the means nor the ability to defend it. The Chevalier has anſwered the objection to the Order on the ground of its waging perpetual war againſt the infidels; but ſurely it is no weak objection, that it conſiders itſelf as pledged at all times to join any Chriſtian power, who, from whatever motive, or with whatever deſign, may declare war againſt an infidel ſtate. Agreeably to this principle, if they were now ſovereigns of Malta, and Buonaparté, to gratify his ambition, and improvement of his favourite plan of Univerſal Empire, were to invade the territories of our ally the Turks, they would be compelled to give him all the aſſiſtance in their power. It is not, however, on any partial or national conſideration that we object to this chivalrous principle of action in the nineteenth century; but on the broader ground of its palpable abſurdity and flagrant injuſtice.

The cloſing exhortation of the author to his exiled brethren is couched in the pure ſpirit of a Chriſtian Knight, and we, therefore, with pleaſure extract it.

"Since ye have quitted Malta, moſt probably, alas! never to return; ſince ye have left behind you your archives, title-deeds, trophies, and arms; let your virtues ſhine the more conſpicuous, and let them prove to an admiring world, that you ſtill poſſeſs that Chriſtian humility, that perfect obedience to your ancient laws, that unalterable patience and reſignation, and that ſpirit of univerſal charity, which not even the ſevereſt misfortunes can extinguiſh. Let the ſame men, equally remarkable as warriors and hoſpitallers, once more dedicate themſelves to the ſervice of the poor and ſick, and following the example of Gerard their original founder, erect new hoſ-

pitals

pitals in the Chriſtian world. And, oh! may the zeal with which they ſerve thoſe who need relief touch the heart of the moſt obſtinate unbeliever, and the flame of their charity inſpire thoſe of another creed with ſentiments of eſteem and admiration! Be perſuaded, my brethren, that it is to the memory of your hoſpitable virtues, ſtill more than to that of your military exploits, that you owe the diſtinguiſhed protection of one of the moſt powerful ſovereigns in Europe."

One half of the laſt volume is filled with an Appendix of State Papers and other documents illuſtrative of the Hiſtory; to which is ſubjoined an Index. The Plates are but few, and ſome of them indifferently executed; but there is a good bird's-eye view of Malta, and a Chart of the iſlands upon a large ſcale; indeed too large to be bound up conveniently with the book.

Strictures on Plowden's Hiſtorical Review, and Poſtliminious Preface.

(Continued from p. 366.)

IN page 10 of his poſtliminious preface, Mr. Plowden repeats the following notorious falſehood, "that about the beginning of November, 1641, the Engliſh and Scotch forces in Carrickfergus, murdered, in one night, all the inhabitants of the iſland Gee, commonly called M'Gee, to the number of above 3000 men, women, and children, all innocent perſons, in a time when none of the Catholics in that country were in arms or rebellion, notes that this was the firſt maſſacre committed in Ireland on either ſide."

Some popiſh writers who mention this fact, reſt its authenticity on the credit of Lord Clarendon, becauſe it is in an Appendix annexed to his hiſtory; and is entitled a Collection of Murders and Maſſacres committed on the Iriſh, in Ireland, ſince the 23d of October, 1641, printed for the Author, *R. S.* London, 1662.

Every writer, entitled to credit, uniformly allows, that this was a fabrication, invented for the purpoſe of palliating the enormities committed by the papiſts, in order to procure favourable terms for themſelves in the diſtribution of property under the act of ſettlement.

R. S. therefore, was employed to make that collection of murders, to prove that the Proteſtants were the aggreſſors. It appears by the preface to this collection, that the anonymous relator had his information from hearſay evidence only; namely, "from the diſcourſes of ſeveral (as he ſuggeſts) diſintereſted perſons, as well Proteſtants as Catholics."

Now is it more rational to give credit to ſuch idle ſtories, picked up twenty years after the facts were committed, from the hearſay evidence of intereſted perſons, who thereby hoped to gain favours under the act of ſettlement, or to the information of thouſands of diſintereſted perſons, who were examined *upon oath, in the moſt ſolemn manner*, immediately after the perpetration of the maſſacres, *and by virtue of royal commiſſions?*

Beſides, this collection of R. S. was not annexed to Clarendon's hiſtory till the year 1720, and then by one Wilford, a bookſeller, in order to make that work acceptable to the Papiſts, whoſe cruel and unprovoked barbarities were ſtrongly painted in the body of Clarendon's hiſtory.

"The iſland Magee is a peninſula, about three miles long, and, at a medium

medium not a mile wide; and as it had no town, and was at that time in an uncultivated ſtate, it could not maintain 500 perſons.

Doctor Warner wrote a hiſtory of Ireland, whoſe authenticity Mr. Plowden extols in a very high degree, and he has garbelled ſome paſſages from him which happen to ſerve his partial deſigns.

Now this writer rejects, and with much ability refutes, this monſtrous fiction; and it appears from this hiſtorian, from every reſpectable writer of the events of that period, as well as from the concurrent teſtimony of all the leaders in that rebellion, which I have already quoted, that it was deliberately planned, and that the total extermination of the Proteſtants was meditated, many years before its exploſion.

Every perſon, whoſe mind is not clouded with bigotry, muſt know that the ſanguinary principles of the Romiſh Church, which have appeared in all the rebellions both in England and Ireland, are held in abhorrence by the members of the reformed Religion. Mr. Plowden, on the aſſertion of Dr. Warner, a writer who has not been long dead, endeavours to impeach the authenticity of Sir Richard Cox's Hiſtory of Ireland. He collected the materials for his hiſtory, when many of the actors and partizans in the rebellion of 1641 were ſtill living, and he told his ſon, the Archbiſhop of Caſhell, (who related it frequently to his friends) numbers of whom are now living, that he wrote down and analyſed the narrations of perſons attached to each party, by which he had an opportunity of extracting the truth.

His relation of what occurred during the reigns of Charles II. James II. and William and Mary, cannot be queſtioned, as he had acceſs to all the documents and ſtate papers in the poſſeſſion of government, under whoſe ſanction he wrote.

In pages 11 and 12, Mr. Plowden tells us, that his motive for undertaking his hiſtorical review, was to recommend the union, and that he went to Ireland to procure materials for that purpoſe. "The difficulty of procuring any materials for the purpoſe in London, ſharpened his eagerneſs for reſearch, and led him to contemplate that great event in all its bearings. The ſubject was not new to him: he had long conſidered, as he ſtill does conſider, that an incorporate union of the two kingdoms muſt be the greateſt bleſſing to the Britiſh empire, if followed up by an indiſcriminate adoption of all his Majeſty's ſubjects in the aſſumption of the Imperial Parliament, manifeſting the ſame tutelary attention to the intereſts of the people of Ireland, which they do to thoſe of the City of London, or other the moſt favoured portion of the Britiſh empire."

I requeſt that the Reader will obſerve the conſiſtency of Mr. Plowden on this occaſion, for he complained, as I obſerved before, in his hiſtorical review, "that Engliſh intereſt had great influence in the government of Ireland;" and after deſcribing her viſionary ſplendor and proſperity 3000 years ago,* he "ſhows to what a degree of conſequence ſhe is capable of arriving, when her native energies and powers are not cramped by internal diviſions, *or damped by foreign power, oppreſſion, and rigour;*" alluding to her connection with England.

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* He repreſents in the 15th page of his Review, the Iriſh to be in the utmoſt ſtate of ſplendor, proſperity, and refinement, 950 years before the æra alluded to by Cæſar, of the rude barbariſm of the Britons.

In

In page 47 of his review, he says, "We have seen how much the intereſts of Ireland, have ſuffered from the ill directed monopoly of Engliſh, influence and political power."

In his third volume, he ſeverely condemns the motives of the adminiſtration who propounded the union, and the meaſures which were adopted for its accompliſhment.

He thus ſpeaks of the members who voted for it: "Many of them too readily gave up the prepoſſeſſions and convictions of their whole lives, to *the momentary lure of advantages held out to the ſupporters of the meaſure*; and ſome, it cannot be denied, *betray'd what they ſincerely thought to be the intereſt of their country, for their private gain.*" He repreſents ſome of the members who ſupported it, as corrupt, "who unconditionally ſurrendered the exerciſe of any diſcretion upon the ſubject." He wiſhes that his Catholic brethren in Ireland ſhould be governed by the ſame regimen as the inhabitants of "London, or other the moſt favoured portion of the Britiſh empire," without conſidering that the former have invited, and do expect, their French allies for the purpoſe of ſeparating their native country from England, while the latter are united by the ties of loyalty, and breathe a ſtrong patriotic ardour againſt theſe enemies of the peace and happineſs of mankind.*

In a note on page 11, Mr. Plowden tells us, that "he had in April, 1792, after ſeveral converſations with the Miniſter upon the ſubject of Ireland, put into his hands the following conſiderations upon the ſtate of that country, accompanied with a letter, which, ſhould theſe ſheets come under his eyes, the author truſts will work an impreſſion on that great man's mind, which either was not produced, or not expreſſed at the time he received them. The writer was ordered, and he obeyed the order, to put a copy into the hands of Mr. Dundas (now Lord Melville)."

Mr. P. then laments that he could never afterwards obtain an interview with the Miniſter during nine years that he continued in office, "though," as he ſays, "the objects of his ſolicitations were of the firſt national magnitude."

His letter to Mr. Pitt, dated 13th April, 1792, is too long and dull for inſertion. I ſhall give ſome extracts from and obſervations on this paper, which he laid before the Miniſter, as it abounds with the groſſeſt falſhoods and miſrepreſentations. "It is allowed that 3,000,000 of the inhabitants of Ireland are Roman Catholics."—Anſwer. This is a notorious untruth, for they do not exceed two millions and a half. "They know themſelves to have been loyal to their king and country; they profeſs that faith which they believe their conſciences require, which they know to be civilly innoxious, and in no manner repugnant to the ſpirit of the conſtitution of their country. They feel themſelves galled by perſecution and oppreſſion, merely on account of their religious perſuaſion." Anſwer. Every proteſtant ſtate in Europe finding that popery and treaſon were inſeparable,

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* It is ſingular that Mr. Plowden, and all his fellow propagandiſts of Popery in Ireland, do not ſhew any anxiety about the Engliſh Papiſts, though they labour under more incapacities than the Iriſh.

Perhaps the latter are more dear to him, becauſe they, in obedience to the general councils, which he ſays, are infallible, have always been hoſtile to the heretical ſtate of England,

found

found it abſolutely neceſſary for its preſervation, to exclude its popiſh ſubjects from political power and the enjoyment of offices of truſt. This took place in England and Holland in the 16th century; but, in Ireland, the penal laws were not enacted till after the revolution, though that iſland had been diſgraced and harraſſed by popiſh plots and rebellions for 160 years before that period; and they were by no means as ſevere as the reſtrictive laws enacted againſt the Engliſh Papiſts. When Mr. Plowden wrote, the Iriſh Papiſts enjoyed more civil liberty, and ſuffered much fewer incapacities than the Engliſh. Mr. P. repreſents the Preſbyterians as enemies to monarchy, inviting the Papiſts to unite with them to ſubvert the conſtitution. Anſwer. The Catholic Committee, or Parliament, in the year 1792, ſent many miſſions to the north, to ſolicit the Preſbyterians to fraternize with them; and ſome of theſe miſſions were headed by John Keogh, one of the moſt active and turbulent leaders of that aſſembly, and Theobald Wolf Tone, their agent, who was afterwards convicted of high treaſon, and cut his throat to elude the ſentence of the law.

"The unparalleled ſufferance and forbearance of the Roman Catholics of Ireland, for this laſt century, under the galling preſſure of the ſevereſt laws, was ſolely owing to *the influence and exertions of their clergy over their flocks.* But now, from forming themſelves into aſſociations, and being taught to think more fully and freely upon their civil rights, as *unoffending members* of that ſociety, of which they formed the decided majority." Anſwer. It is univerſally well known, that the people are deluded by their prieſts, who never fail to infuſe ſanguinary and treaſonable doctrines into them from their infancy, and for that reaſon, ſtrong laws were enacted in England and Ireland, for the baniſhment of their ſacerdotal guides. It appeared, that in the rebellion of 1798, as well as in all the former ones, the prieſts were the real firebrands and inſtigators to commit pillage and murder.

"The Iriſh are determinately faithful to the cauſe they embark in, and they would remain loyally attached to their king and their conſtitution, were they admitted to an equal participation of it with others." Anſwer. As I obſerved before, they gave ample proofs of the contrary during 160 years, before they ſuffered any privations. "Their religion enforces the obſervance of civil duties wherever they have civil rights," As an hiſtorian, Mr. Plowden muſt know the contrary; and it ill becomes him to make that aſſertion, after having ſaid, "that the decrees of general councils are infallible in matters of faith and morality, and not liable to deceit or error." *

"The reſolution no longer to ſubmit to any incapacities or grievances on the ſcore of religion, is general with the body. And thoſe who think that the Iriſh Roman Catholics are now peaceable, inactive, quiet, and contented with their ſituation, are groſly deceived." Anſwer. This is ſtrictly true, for the Defenders, a Popiſh banditti, organized by their prieſts, had committed the moſt ſhocking enormities, ſo early as the year 1789, and they continued to perſecute the Proteſtants, from that period till the year 1792, when they became ſubſervient to the treaſonable deſigns of the Ca-

* They enjoin as a religious duty the depoſition and murder of heretical ſovereigns, the extirpation of heretics, and the nullity of oaths to an heretical ſtate.

tholic

tholic Committee and the United Iriſhmen, who co-operated. It appears by the Report of the Secret Committee of the Houſe of Lords, printed and publiſhed early in the year 1793, that this took place in the year 1792, that the Catholic Committee had protected and encouraged the Defenders, and had ſent to different parts of the country for their uſe, conſiderable quantities of arms and ammunition; and for that reaſon, the 33d of Geo. III. cap. 2. was paſſed early in the year 1793, "to prevent the importation and removal of gun-powder." The Reader will find, by the proclamations of the 8th of December, 1792, and the 11th of March, 1793, that many parts of the country were dreadfully convulſed at that period by the Defenders, and that they were ſo numerous and terrific in the metropolis, that a nocturnal inſurrection accompanied with murder and conflagration was conſtantly apprehended. That this treaſonable diſpoſition continued to increaſe till the eruption of the rebellion in 1798, is incontrovertibly proved by various laws and acts of ſtate adopted for its ſuppreſſion; and the woeful events which occurred on the 23d of July, 1803, and the neceſſity of keeping patroles of cavalry in the metropolis during the night, evince beyond a doubt, that it exiſts at this hour.

Having given the Reader a ſpecimen of this long manifeſto, which Mr. Plowden had the effrontery to lay before the greateſt miniſter that ever preſided over the affairs of the Britiſh empire, I ſhall not diſguſt him any longer by raking the dunghill of his errors. Mr. Pitt, with great wiſdom and manly boldneſs, diſplayed the danger of encouraging Popery, in a moſt eloquent ſpeech on the 2d of March, 1790; but it is to be apprehended, that the unremitting and malignant efforts of certain perſons of Mr. Plowden's principles have impoſed on that great man, and on many other diſtinguiſhed perſonages.

Mr. Plowden embraces every opportunity of inveighing with great bitterneſs againſt the Orangemen. In page 35, he ſays, that "certain members of the two hierarchies, Britiſh and Hibernian, maintained that Catholic emancipation, as it is termed, would be a direct violation of the coronation oath. They were attended by large bodies of freebooters; the *ferocious Orangemen* were eager to offer their ſervices, in which they might revel in their luſt, for traducing, reviling, and oppreſſing their Catholic countrymen."

Thus this Popiſh bigot has had the hardened audacity to defame the loyal Proteſtants of Ireland, who united under the auſpices of the nobility and gentry, to defeat the treaſonable machinations of the Iriſh Papiſts, who endeavoured, with the aſſiſtance of their French allies, to ſeparate their native country from England. It ſhould not be forgotten that as great an outcry was raiſed againſt the Yeomen, the ſaviours of Ireland, when they were firſt inſtituted, in the year 1796. †

Had the Royaliſts in France formed ſuch combinations in due ſeaſon, the Republicans would have been cruſhed, the French monarchy would exiſt at this moment, and Europe would have been ſaved from deſolation. In

† Edward Byrne, John Keogh, Thomas Braughall, Dr. M'Nevin, and many other leading members of the Catholic committee, went to the different Proteſtant Churches, where that very excellent inſtitution was diſcuſſed, and inveighed againſt it with as much virulence, as the Iriſh Papiſts did, and do now, againſt the Orange inſtitution.

every

He and his friends in the Engliſh Parliament had, at that time, a ſecret deſign of putting the Papiſts on the ſame footing with the Proteſtants; though it was contrary to the coronation oath, a violation of the principles on which the revolution was effected, and the illuſtrious houſe of Brunſwick was placed upon the throne; and as the Memoirs unqueſtionably evinced, that there exiſted ſtronger motives than ever, for guarding againſt the horrors of popery, he was hurt and diſappointed that they expoſed the impolicy of his deſign.

As to their effect in irritating the Romaniſts, it ſhould be recollected, that the mildneſs of his Lordſhip's government, and the unbounded extenſion of the royal mercy, of which they conſtantly boaſt, had no effect whatſoever in conciliating them; for on the landing of one thouſand French, in the province of Connaught, previouſly ſuppoſed to be loyal, and whoſe inhabitants never had experienced any rigours or ſeverities, the Popiſh multitude roſe, and, headed by their Prieſts, joined thoſe enemies of mankind, and the Popiſh inhabitants of two more provinces ſhewed a determination to do ſo.

Previous to the publication of the Memoirs, a dreadful picture was given of the woefully depraved ſtate of Ireland, in a report of a ſecret committee of the Engliſh Houſe of Commons, printed the 15th of March 1799; and in one of the Imperial Houſes of Parliament, dated the 13th of April 1801 *.

By the laws of every wiſe nation, to conceal the treaſonable deſign of even an individual, has been a crime of a deep dye. Could it be cenſurable then in an author, to lay before the government the cauſes and effects of a conſpiracy and rebellion which threatened the very exiſtence of the empire? With his uſual conſiſtency, Mr. Plowden ſays, that the Memoirs *are falſe*; and yet, inſtead of attempting to refute any one important incident in them, he has extracted, and inſerted in his Review, all the material facts, and in many inſtances has copied, verbatim, Sir R. Muſgrave's relation of them. He falſely inſinuates, that Lord Hardwicke was ſworn into an Orange lodge in Ireland, when Colonel of the Cambridgeſhire militia. It is ſurpriſing what a propenſity Mr. Plowden has to vilify and calumniate ſome of the moſt diſtinguiſhed perſonages!

Before I begin to enter into an examination of Mr. Plowden's motives for going to Ireland, I think it right to inform the reader, that there has frequently appeared a co-operation between the Engliſh and Iriſh Papiſts in the ſixteenth and ſeventeenth centuries, to propagate their religion. We are told, in the third volume of State Tracts, publiſhed in London in 1707, that "as the latter are the moſt numerous, the Duke of York (afterwards James II.) during all his life, endeavoured to convert the Proteſtants of the empire through them."

Hence we may account for the inordinate zeal of thoſe who would extend the full powers of the ſtate to the Iriſh Papiſts, when they manifeſted a ſtronger deſire to overturn it, than at any former period; and yet they do not ſay a word in favour of their Engliſh fellow religioniſts,

* The treaſonable deſigns of the Iriſh Papiſts were ſtrongly deſcribed in the report of the Iriſh Parliaments in the years 1793, 1797, and 1798.

though

though for a century paſt, they have been peaceful and obedient, and they are leſs to be dreaded from the paucity of their numbers.

Whenever this plan of general converſion has been in contemplation, miſſionaries have been ſent from England to Ireland for its accompliſhment; which proves that there is a conſtant co-operation between the Engliſh and Iriſh Papiſts for the advancement of their religion. In the reign of Queen Mary, in the ſixteenth century, the Rev. Dr. Cole, a bloody agent of Biſhop Bonner, went to Ireland, to extirpate hereſy. In the reign of Elizabeth, Saunders the Jeſuit, raiſed and maintained, in the province of Munſter, the dreadful rebellion of the Fitzgeralds, which laſted fourteen years, which completely deſolated the ſouthern parts of that iſland, and terminated in the death of the laſt Earl of Deſmond*, and in the attainder of him and of ſix hundred of his relations. He was often pardoned, and encouraged by the Lord Deputy to return to his duty; but Saunders †, who conſtantly attended him, induced him to violate the moſt ſolemn ties of honour and religion.

Coleman, an Engliſh Jeſuit, afterwards hanged for high treaſon, was ſent to Ireland by the Duke of York, in Charles the Second's reign, to promote the plot for the advancement of Popery, which was diſcovered in 1677, when many of the Popiſh nobility and gentry were arreſted and committed.

In James the Second's reign, Ireland was made the rallying point of Popery. It is mentioned, in Vol. III. page 634, of State Tracts, that "about this time (1685), there was a general meeting at the Savoy before Father Petres, (a Jeſuit, and confeſſor to James II.) of the chief Roman Catholics in England, in order to conſult what methods were fitteſt to be purſued for the promotion of the Catholic cauſe." "After ſeveral debates, it was at laſt agreed upon, to lay their propoſals before the King, and ſome of the members to attend his Majeſty with them; which was accordingly done. To which the King's return was; "That he had before their deſires came to him, often thought of them, and had (as he believed) provided a ſanctuary and retreat for them *in Ireland*, if all thoſe endeavours ſhould be blaſted." The ſon of a late eminent philoſopher went to Ireland in the year 1791, and remained there a conſiderable time in the year 1792, as agent to that treaſonable aſſembly the Catholic committee, for the purpoſe of promoting their deſigns. Sir Richard Muſgrave mentions in his hiſtory, that he was their *hired agent*. He might alſo have ſtated, that a committee of that aſſembly, in a ſtatement of their accounts, publiſhed on the 23d of April 1793, reported, that they paid

him as a retaining fee - - - -	£.	56	17 6
And as a reward for his ſervices in that honourable employment - - - - -		2321	10 5
That they voted to his worthy ſucceſſor, Theobald Wolfe Tone, their agent, who was convicted of high treaſon		1500	0 0

* His name was Fitzgerald, and he was of Engliſh deſcent. When the old Iriſh families, and thoſe of Engliſh blood, reflect on the immenſe ſacrifices which they have made from their attachment to the Pope, it is ſurpriſing that thoſe who remain Papiſts, do not deſert him.

† He died of hunger in a ſolitary retreat, and his body was mangled by beaſts.

To Simon Butler, chairman of the ſociety of United Iriſhmen, who fled from the vengeance of the law, and died in poverty and obſcurity, in conſideration of the ſervices which he had rendered the Catholic committee* - - - - - 500 0 0

To William Todd Jones, another of their active agents, who has been a priſoner above a year; it is ſuppoſed for ſerious charges connected with the events of the 23d of July 1803 - - - 1000 0 0

After all theſe liberal donations† for pious uſes, viz. the propagation of their religion, by ſubverting the conſtitution, they voted - - - 2000 0 0

for raiſing a ſtatue to our beloved ſovereign, (which was never done) as a token of their gratitude for his paternal goodneſs and benevolence, in having the penal laws repealed.

It is curious to obſerve, that they meditated at that time his Majeſty's dethronement, which ſubſequent events have unqueſtionably proved; for many of that treaſonable aſſembly, who moſt certainly raiſed the rebellion of 1798, were hanged, tranſported, pardoned, or fled from juſtice, for having been deeply concerned in the conſpiracy that preceded it.‡

The next miſſionary whom I ſhall mention, is Mr. Francis Plowden; whom God preſerve from the fate of thoſe pious propagandiſts who preceded him, viz. Saunders and Coleman, the Jeſuits, Tone and Butler!

This gentleman tells us, that he went to Ireland twice in the eighteenth, and once in the nineteenth century. In giving an account of his interview with Mr. Addington, which I touched on before, he thus explains the object of his miſſion to Ireland; "that the calumny, traduction and miſrepreſentation, under which the bulk of the Iriſh nation laboured, was a national grievance; that they were pre-eminently fond of hiſtorical juſtice, and felt more ſenſibly than any other people the deprivation of it; and that therefore it became an object of national importance, that *a fair, impartial, and authentic hiſtory* of that country ſhould be written, to counteract the effects of Sir Richard Muſgrave's, and ſuch other *Orange* publications, in order to reconcile the public mind to the meaſure of Union. That the Premier might be put into the full poſſeſſion of the author's ſentiments upon the ſtate of Ireland, he delivered to him a copy of the before-mentioned letter and paper, written twelve

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* Theſe two aſſemblies conſtantly co-operated.

† Theſe men were nominal Proteſtants, but in fact Deiſts. The Catholic committee have always highly appreciated and rewarded the zeal and the ſervices of Proteſtants who have been deluded by republican and anarchical principles, and whom they have perſuaded to unite with them. They have made them the ſtalking horſe of their deſigns, and the ſcape goats of their guilt. Thus the Sheares's, Thomas Emmett, Napper Tandy, O'Connor, Tone, Jones, and Butler, were led to perform the moſt dangerous ſervices in the conſpiracy from 1792 to 1798; and Ruſſel and Robert Emmett, in the affair of 1803.

‡ Their two ſecretaries were Richard M'Cormick, and John Sweetman. The former fled, and is now at Paris; the latter ſubmitted to voluntary tranſportation.

years

years before, and took the liberty of desiring that they might be kept by him, as a test of his sentiments, and a *pledge* of his fidelity, in executing the commission, which he then received, of writing an impartial and authentic history of Ireland, to shew the utility, and reconcile the Irish mind to the prospective advantages of the Union."

Every loyal subject must lament, that the Minister of England, in the year 1792, and twelve years after, was liable to be imposed on, by Mr. Plowden, and men of his principles, in respect to the state of Ireland; for, as I before observed, the letter and paper alluded to contained the grossest falshoods.

The Irish Papists, in the year 1792, were in a much better situation than their fellow religionists in England, and enjoyed more civil liberty, than the most favoured subjects of any other nation in Europe; and yet they had, that year, organized the rebellion which exploded in 1798, and which continued to desolate their native country, during the intermediate time.

It is observable, that they obtained in the beginning of 1793, what they declared explicitly to be their ultimatum, which must have been in consequence of the arts of deception successfully practised by such men as Mr. Plowden, on the English government, and yet that year the Defenders, secretly encouraged by the Catholic committee or Popish parliament, were terrific in three provinces, by the perpetration of nocturnal robbery and assassination, and they often had the boldness to attack, wantonly, the King's troops at noon day. *

There is not a doubt but that an eminent philosopher, before alluded to, who was ever a zealous propagandist of Popery, did infinite mischief, by deluding the government in respect to the designs of the Irish Papists.

Had not the penal laws been repealed, Ireland would be at this time a Protestant country, and would be capable of defending herself, instead of requiring an immense portion of the disposeable force of the empire, for the suppression of Popish treason.

In his eighteenth page, Mr. Plowden tells us, that he solicited and obtained from the Premier a promise of 300l. as a compensation for his time and trouble in going to Ireland, to procure materials and information; and that "as he confided in the ultimate renumeration of government, upon the accomplishment of his mission with fidelity, he should hope for the present, that some few hundred pounds would not be unreasonable." To what degrees of meanness and duplicity a person will be led to descend by a love of lucre!

> "What a God's gold, that he is worshipped,
> In baser temples than where swine do feed?"
>
> SHAKSPEARE.

From the tenor of Mr. Plowden's historical review; nay, from the specimens which I have given of it, we may conclude, that he never meant to fulfil the agreement which he made with Mr. Addington; and it is

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* See an account of their treasonable and seditious proceedings in 1792, in the report of the secret committee of the Lords, published in 1793.

more than probable, that he was well rewarded by the Catholic committee for violating it; for it appears that they paid moſt bountifully all their agents and miſſionaries. Our hiſtoriographer informs us, that on his arrival in Ireland, in September 1801, by Mr. Abbott "he was coldly received, and laconically aſſured, that without inſtructions he could give no countenance to an undertaking, to which he was till then an utter ſtranger; that on that day, the author reported himſelf to Mr. Addington, arrived in Dublin, and gave him an account of his reception at the Caſtle. Before any anſwer could have arrived to his letter, the author received a ſummons to attend at the Caſtle, from Mr. Alexander Marſden, who informed him, that orders had been received from Downing-ſtreet, to furniſh him with materials for writing the hiſtory of the Union." He informs us, that he was graciouſly received by Mr. Marſden; that he had a converſation of two hours with him, in the courſe of which Mr. Plowden informed him, "that the intention was to give the public ſuch a portion of Iriſh hiſtory, as to ſhew the neceſſity of an incorporate Union, by contraſting the evils, which that country had ſuffered from the want of Union, againſt the advantages which they had a well founded expectation of deriving from it." Here he ſhews another inſtance of his duplicity.

He finally could obtain no other documents at the Caſtle, than the journals, the ſtatutes, and a newſpaper, entitled the Freeman's Journal, which is regularly filed, and afterwards bound up in volumes at the Caſtle.

From the latter, with the aſſiſtance of an amanuenſis, he extracted the ſpeeches made in the Iriſh Parliament, and the common occurrences of the year, of which a great part of his ponderous work conſiſts; and it is obſervable, that he gives at large, or the ſubſtance of, thoſe inflammatory harangues which were made by oppoſition members, during the progreſs of the conſpiracy, to make government odious, and to rouſe the people againſt it, while he is very ſparing of the ſpeeches made in its defence.

The reaſon that Mr. Abbott received Mr. Plowden with ſuch repulſive coldneſs, and ſhewed an unwillingneſs to encourage his undertaking, was this: he knew that Popiſh bigotry and avarice were the leading traits in his character, and that all his projects would be ſubſervient to them.

The government of Ireland had another ſtrong reaſon for manifeſting a ſhyneſs towards Mr. Plowden. During his reſidence there, he aſſociated moſtly with Popiſh prieſts, and ſome of the moſt active leaders of the Catholic committee, of whoſe diſaffection they had the moſt unqueſtionable teſtimony; and it is not doubted, but that Mr. Plowden received his information of the ſtate of Ireland from ſuch perſons. His letter to Father Conolly, a prieſt, given in page 324, of No. 73, of the Anti-Jacobin Review for the month of July laſt, leaves little doubt on this point.

Mr. Plowden tells us, that, after his return to London, he frequently ſolicited an interview with the Premier, in order to obtain payment of the third and laſt payment of one hundred pounds; and that he carried with him a huge "manuſcript folio of ſix hundred pages, ready to ſubmit to peruſal, and would engage regularly to furniſh his cenſor and printer with a conſtant ſupply of manuſcript, till the whole ſhould be completed." But from the great unwillingneſs which Mr. Addington manifeſted to receive him, and to have him paid the laſt hundred pounds, we may infer

that

that he had enquired into his general character, and had been informed that his mind was very much under the influence of Popiſh bigotry, which muſt be obvious to any perſon who takes but a curſory view of his works, as he avows and maintains in them the moſt dangerous tenets of his religion. For theſe reaſons, the Premier appointed his brother, Mr. Hiley Addington, to confer with, and convey his ſentiments to him. Mr. Plowden then tells us, with great ſurprize, mingled with indignation, that he received "a peremptory refuſal to make good the laſt payment, and that he was told by Mr. H. A. that it had been promiſed only after publication of the work; and moreover, that it might never become due, as the work, if diſapproved of, might never be publiſhed at all."

He then tells us, that "he thenceforth conſidered him (Mr. H. A.) as the tool employed to provoke, irritate, or force the author into an abandonment of the undertaking *."

After ſix fruitleſs attempts to ſee Mr. Addington, he obtained an interview with him on the ſeventh, and to get rid of his petulant importunities, he ordered him payment of the laſt hundred pounds.

In page 23, Mr. Plowden tells us, that "Mr. Egerton, the bookſeller, from whom the author concealed nothing relating to the work, poſitively declined the undertaking, leſt it might not be agreeable to government; and he adds, "the author's difficulties with his bookſeller laſted ſome months." It is reaſonable to ſuppoſe, that a perſon as well informed as Mr. Egerton, muſt have felt a great repugnance to publiſh a work, in which the Britiſh government, for ſix hundred years paſt, was libelled, and ſome of the moſt illuſtrious ſtateſmen, both living and dead, were groſsly calumniated.

Had not Popiſh bigotry raiſed an impenetrable miſt before the eyes of our hiſtoriographer, he muſt have learned from all theſe ſalutary warnings, that his work would be diſpleaſing to every loyal ſubject of the empire.

In addition to theſe, the following incident muſt have alarmed him. In a letter of the 29th of September 1802, addreſſed to Mr. Addington, he requeſted "to be admitted to the ſight of any of the ſtate papers relating to Ireland, for theſe twenty years;" and he acknowledges that he received a direct refuſal, from Mr. Hiley A. by his brother's orders. Mr. Plowden obſerves on this; "this refuſal of the author's requeſt is evidence, that there had been a time when ſuch acceſs to the ſtate papers was intended to have been allowed." This is all true, but Mr. Addington's eyes had been opened, as to his real deſigns and principles, by enquiries made about him ſubſequent to their firſt interview.

In page 25, Mr. P. tells us, that he wrote to the Premier a letter, dated 12th May 1803, containing the following paragraphs: "I have the honour of informing you, that I have at length come to the end of my laborious undertaking. When the whole is finiſhed, I ſhall entreat your leave to preſent you a copy. The work has grown very conſiderably, and unexpectedly, under my pen. It contains the quantity of four uſual quarto volumes †.

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* It would have been well for the author that he had done ſo.

† Nevertheleſs he gives the following Latin quotation in it. Nihil eſt in hiſtoria pura et illuſtri *brevitate* dulcius. CICERO IN BRUT.

"Although its bulk have retarded the publication far beyond my expectation, yet I cannot help feeling that the preſent moment is providentially critical for its publication. As you, Sir, muſt know, better than I can, the powerful and artful means that are at preſent employed in Ireland to alienate the public mind and affections from the Britiſh government *, it is now imperiouſly neceſſary, that the Iriſh ſhould feel the effects of the Union."

The maſs of the Iriſh Papiſts, as ſoon as they have a dawn of reaſon, are doctrinally taught, agreeably to thoſe tenets of their religion, which I have quoted from Mr. Plowden's works, in a preceding Number of the Anti-Jacobin, to hate a Proteſtant ſtate, and their Proteſtant fellow ſubjects. For ten years previous to the year 1803, the Catholic committee, and the ſociety of United Iriſhmen, who co-operated, had an Ambaſſador at Paris, and were conſtantly negotiating with the French, for ſuccours to ſeparate Ireland from England; which has been unqueſtionably proved, by the various reports of the ſecret committees of both Houſes of the Engliſh and Iriſh Parliaments. A deep laid conſpiracy, for the deſtruction of the metropolis, and all its loyal inhabitants, had been organized many months previous to the date of Mr. Plowden's letter, and exploded on the 23d of July.

Quigly, and his aſſociates, who were active leaders in that dreadful cataſtrophe, fled to Galway, and having been taken, they acknowledged, that they fled to that town, becauſe the French were invited, and expected, to make a deſcent there. Soon after one Conolly, a Prieſt, was ſent to Paris, as Ambaſſador. This man was the friend and aſſociate of our hiſtoriographer in 1801, who derived much information from him of the ſtate of Ireland, as appears by his letter to him, inſerted in page 324, of our Review for July.

Such was "the moment," which Mr. P. tells us was "providentially critical for his publication," when its phlogiſtic principles, and irritating topics, muſt have had a ſtrong tendency to fan the flame of rebellion.

In page 26, he complains that "the reluctance of his publiſher to advertiſe, his ſlackneſs in ſubſcribing †, and backwardneſs in puſhing the ſale of the work, after the moſt urgent importunities of the author, became ſo many proofs of his acting under influence, if not an indemnity to check the circulation of it."

It would not be a matter of aſtoniſhment, if the Miniſter had bought up the whole impreſſion, to prevent the circulation of ſo dangerous a libel.

(To be continued.)

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* This is ſtrictly true as to the Popiſh prieſts.

† It is preſumed that he muſt mean in procuring ſubſcriptions; of which, to the honour of the Britiſh nation, but few were obtained.

The Satires of Decimus Junius Juvenalis. Tranſlated into Engliſh Verſe. By the Rev. William Heath Marſh, A. M. 8vo. pp. 254. Weſtley. 1804.

AS our attention has been ſo recently called to this Author, our readers will not now expect us to enter into his characteriſtic excellencies and defects; but as he is evidently becoming popular, we ſhall perhaps do an acceptable ſervice, if, in noticing a few paſſages where we conceive the preſent tranſlator to have failed, we point out what the public has a right to expect from the future tranſlator of Juvenal.

He ſhould firſt conſider that the difficulties are much increaſed, and the chances of ſucceeding infinitely leſs than they were before the appearance of the late verſions. Dryden, indeed, is ſometimes inelegant and ſometimes unfaithful; but he has great beauties, and the writer, who inſinuates that he is induced to undertake a new tranſlation by the peruſal of him, ſhould at leaſt be well aſſured that he poſſeſſes abilities ſufficient to juſtify his temerity.

But this is not all. A tranſlation by Mr. Owen, the maſter of Warrington School, has been many years before the public. It is a very meritorious performance; and as the author appears to have purſued the ſame plan which Mr. M. profeſſes to follow, it ſeemed incumbent on the latter, to point out in what material circumſtances he thought him deficient, and in what he propoſed to excel him. Of Owen, however, we find no mention. In making theſe and ſimilar obſervations, we have no wiſh to diſcourage any future attempts; indeed, we ſhall hail them with cordiality: but we would willingly repreſs undue precipitation, and induce inexperience to heſitate before it ventures on an undertaking that would taſk the abilities of a veteran.

In a dedication to the Rev. Samuel Carter, Mr. M. details with ſufficient modeſty the hiſtory of his tranſlation. He imitated one of Juvenal's ſatires; this gave him a reliſh for the work, and he proceeded, at a ſubſequent period, from one to another, till he had completed the whole as it now appears. To obviate all ſuſpicion of rivalry, he declares that he "ſaw nothing of Mr. Gifford's tranſlation till his own was entirely finiſhed," and he accounts for the publication of his work without notes or accompaniments of any kind, by the maſterly manner in which that gentleman has performed the taſk. This is a pleaſing proof of Mr. M.'s liberality; but we cannot avoid thinking that his work would have appeared to more advantage with a few explanations, (as brief as he had pleaſed) for want of which much of it is now to the Engliſh reader at leaſt altogether unintelligible. We give Mr. M. full credit for his aſſertion that he had finiſhed his verſion before Mr. Gifford's appeared; but we muſt add what he has omitted, that a *moſt liberal uſe*, indeed, has been made of it ſince.

It seems to be the design of Mr. M. to comprize his translation in as few lines as possible. This is a very legitimate object, provided care be taken at the same time, that it be not attained by the sacrifice of what is yet more desirable---order and perspicuity. *Brevis esse laboro, Obscurus fio*, was spoken of original composition; translation is infinitely more obnoxious to this evil, and not only great care, but great skill is necessary to prevent it.

It is easy, with a previous translation before us, to mark the diffuse passages; and little pains, and less ingenuity will enable even an indifferent scholar to reduce the excess. Even in this, there is merit if the whole of the original be clearly understood, and fully given; otherwise the English reader is a loser by what was meant as a benefit. One example in a case where many might be given, will sufficiently explain our meaning: we will take the first that occurs to our memory.

In satire tenth, Juvenal enumerates the miseries of old age. You, doubtless, says he, envy the longevity of Nestor.—Yet this man, who saw so many ages pass away, bitterly complained of his years when he saw the dead body of his son, and passionately asked the Gods, for what enormous crime they had condemned him to live so long! He then adds

> Hæc eadem Peleus raptum cum luget Achillem,
> Atque alius, cui sas Ithacum lugere natantem,

This Mr. Gifford translates.

> So Peleus question'd heaven, Laertes so;
> (Their hoary heads bow'd to the grave with woe.)
> While one bewail'd his son at Ilium slain,
> One his, long wandering o'er the faithless main.

Mr. M. borrows the second couplet, and probably applauded himself for having curtailed the exuberance of his predecessor.

> "Thus Peleus mourn'd his son untimely slain,
> Laertes his, long wandering o'er the main."

But he has altogether lost sight of the original. That Peleus and Laertes bewailed their children we might have supposed without Juvenal's assistance: but he had no such "lenten stuff" in his thoughts. To prove that long life, (so desired) was frequently a curse, he introduces, as we have said, the aged Nestor, demanding, *while* he wept over the funeral *pyre* of Antilochus, for *what sins* he was punished with such length of days! *Hæc eadem*, continues he, *this demand*, this *very question* was put by Peleus and Laertes, *while* they were bewailing their sons. In this there is pertinency, and strength, and beauty: This Mr. Gifford saw, and this he has given; Mr. M. as in a thousand other instances, has over looked it. Is a couplet worth saving at this rate?

We now proceed to our examination. In a selection there might be some degree of suspicion; we shall therefore take the first two or three

three ſatires as they occur. We do not know that they are more finiſhed than the reſt, but there is a preſumption, at leaſt, that they are not leſs ſo; and we cannot incur the charge of partiality.

> Still muſt I only hear? and know no reſt,
> With Codrus' Theſeid for whole days oppreſt?
> Muſt Plays, and Elegies, in ceaſeless train,
> Muſt Telephus, unpuniſh'd, vex my brain?
> Or huge Oreſtes, with each margin full,
> Unfiniſh'd, and intolerably dull?

This opening has neither the ſpirit nor the ſtrength of Juvenal. To the Engliſh reader, indeed, we doubt if it can be ſaid to convey his meaning. *Diem conſumpſerit* is but ill rendered by "*vex my brain*;" "*intolerably dull*" is a feeble interpolation, and *nunquamne reponam!* which gives the original its energetic point, is wholly omitted.

> Expectes eadem à ſummo minimoque poeta,

is thus rendered

> The beſt and worſt *in this reſpect* unite,
> And to *these subjects claim an equal right.*——P. 2.

This is not poetry, nor any thing like poetry; it is but juſtice however to add that we have not found many ſuch couplets.

> By ſuch examples fir'd, I too withdrew,
> Nor could my declamation more purſue.——P. 2.

This is Dryden's idea, and is very injudiciouſly adopted by Mr. M. Juvenal was *fired by no ſuch examples*; nor did the writings of his contemporaries prevent him from *purſuing his declamation.* He tells us, in this very paſſage, that he had long given over declaiming; and, inſtead of *withdrawing*, was on the point of *reſuming* his ſtudies. In the next ſentence, by changing the metaphor of his author, Mr. M. has fallen into a ſlight impropriety.

> ——————" My Muſe
> On tow'ring *wing* th' Auruncan's *courſe* purſues".—P. 2.

In Juvenal the alluſion is to a chariot race; and there *courſe* is proper: but we uſually ſay the *tract*, or *flight*, of a muſe.

> While Eunuchs wed, and Mævia *hunts the boar*,——P. 2.

This is given as a tranſlation of these lines;

> Cum tener uxorem ducat ſpado, Mævia Tuſcum
> Figat aprum, & nuda teneat venabula mamma:

tener, which ſtrengthens the contraſt, is omitted in this ardour for conciſeneſs: *Mævia hunts the boar*, is from Dryden; from Juvenal nothing at all is taken! What has the combating of wild boars in the Circus, in common with the Engliſh reader's idea of hunting them? And where is the ſtrong and characteriſtic picture of this impudent Amazon

Amazon, which we find in the original? We ſee nothing of the pretended boar ſpear, nothing of the naked breaſt; brevity at this rate is no difficult taſk; but, on the other hand, it is unjuſt to the reader, and injurious to the author.

We do not much admire the next line,

When he, whoſe *razor mow'd* my youthful face.——P. 2.

To *mow the beard*, is an expreſſion juſtly approved by Scriblerus; to *mow the face*, will, we fear, be approved by no one. And why muſt it be a *youthful face* that is *mowed*? Theſe, in general, have not ſtubble beards.---But this is the crambe recocta of a hundred tranſlators. *Barba gravis* determines the meaning of *juvenis* to the full period of manhood.

The line which immediately follows is alſo wrong.

Vies with the *noblest* of patrician race.———P. 2.

It is not with *the nobleſt*, but the *richeſt*; and not merely with the richeſt, but with ALL the patrician race; and on this the force of the ſatire depends.

Perhaps no quality is more neceſſary in a tranſlator of Juvenal than judgment, and in this Mr. M. is not unfrequently deficient: the couplet we have juſt given, he has taken from Owen, and every variation he has made to diſguiſe his obligation, is at the expence of propriety and truth.

" When he, whoſe razor *ſhav'd* my youthful face,
Outvies in wealth the whole patrician race"———P. 2. OWEN.

with the exception of *youthful* (for manly) is correct and full; and Mr. M. ſhould have adopted it without ſophiſtication. From this want of judgment it is that Mr. M. ſo frequently deſerts Juvenal to copy or imitate Dryden; an inſtance or two has juſt occurred to us.

———————jam frivola transfert
Ucalegon.—— Sat. III, V. 199.

is thus tranſlated by the latter;

Thy neighbour has remov'd his little ſtore,
Few hands will rid the lumber of the poor.

This ſuperfluous line Mr. M. has thus turned,

The poor *with eaſe* ſecure their trifling all.———P. 34.

In direct contradiction not only to the ſpirit but the ſenſe of the author. The poor found it no ſuch eaſy matter to ſecure their trifling all; for it appears from the very next lines that the wretched effects of Codrus were burnt; and, indeed, to ſpecify this inconvenience to the poor is the ſole purport of this part of the ſatire! All that Juvenal ſays, is that "ere Codrus was apprized of his danger, his neighbour *had begun* (this is the force of *transfert*) to remove his paltry furniture."

Now

Now we are on this passage we cannot avoid observing that the two following lines, which are truly characteristic, are but feebly rendered.

> Nil habuit Codrus; quis enim negat? et *tamen illud*
> Perdidit infelix TOTUM NIL.
>
> Codrus had *little.*—True, his case was bad;
> Yet worse—he lost the little that he had.———P. 34.

This is *yet worse* than any thing we have seen. How beautifully, yet how correctly, has Dryden given this.

> 'Tis true, poor Codrus nothing had to boast,
> And yet poor Codrus *all that nothing* lost.

To proceed;

> Yet must we not th' admiring crowds acquit,
> *Fools who mistake buffoonery for wit, &c.*———P. 124.

The English reader must conclude from this, that Juvenal is mortified by a want of discernment in the audience, who applaud where they should hiss; he ought to be told, however, that this idea is not only not in the original, but even diametrically opposite to the whole spirit of it. Juvenal censures, with manly indignation, not the *folly*, but the impudence of the people (*populi frons durior hujus*) who could endure to see the self degradation of the nobility, and the first families of the state prostituting themselves in the lowest characters on the stage. This was their crime, a very grievous one to the republican feelings of the author, and not a want of discrimination between *wit* and *buffoonery*, with which perhaps they were not afflicted. But Mr. M. translating with Dryden and others before him, and not comprehending the design of the original, has, as in numberless instances been misled.

> Nor would I their vile insolence acquit,
> Who can with patience, nay, diversion, sit;
> *Applauding my lord's buffoonery for wit.* } DRYDEN.

But to return;

> When those *base wretches* rob thee of thy right,
> Who act the *cursed deeds* of lawless night.———P. 3.

Here Mr. M. evidently mistakes the author's object: it is the *vetula beata*, the rich old woman, who excites his indignation, and not the agents of her debauchery. This Mr. M. might have learned from Owen, who supplied him with the first line.

> When those *lewd stallions* rob thee of thy right,
> Who merit legacies by work at night.———P. 3. —OWEN.

This is certainly too gross; but it gives the meaning of the text better than Mr. M.'s alteration of it.

Upon the whole, this is not the manner in which we expect to see Juvenal translated. To give a loose and elegant version of his lines is insufficient; his object must be explained and attended to with nice care. It is not perhaps too much to say, that the first two or three

three pages of this volume contain more miſapprehenſions of the original text, than are to be found in the whole of Mr. Gifford's tranſlation.

But we muſt proceed with ſomewhat more rapidity.

> Now *frequent* litters *throng* the *crowded* ſtreet;
> Huſbands and ſick or pregnant wives we meet;
> *Seizing the richest gifts ere they retreat.*

What can this mean? There were no *gifts to ſeize* but the ſportula, (a donation of a few farthings,) which was univerſally of equal value, and equally diſtributed: the line is, beſides, very proſaick.

> Omne in præcipiti vitium ſtetit. Utere velis;
> Totos pande ſinus. v. 150

is thus given by Mr. M.

> VICE AT HER ACME STANDS. Hail Satire! hail!
> Spread all thy canvaſs, catch the favouring gale!——P. 10.

and thus by Mr. Gifford.

> "VICE HAS ATTAINED ITS ZENITH:—then, ſet ſail;
> Spread all thy canvaſs to the favouring gale!"

It is plain that Mr. M. has done little more than copy this, even to its capital letters: and we confeſs that we ſhould have been better pleaſed, if he had adopted it altogether; as we do not much approve the exchange, in the firſt line, of ACME for ZENITH.

But even this is better than the quatrain which immediately follows it.

> *F.* "On themes like theſe" (like what?)" who now will dare to write?
> Unveil diſgrace, and drag the wretch to light?
> Who, as of old, exert a vig'rous mind?
> Freedom is loſt; her name ſcarce lives behind."—P. 10.

O miſerable! can this be a tranſlation of thoſe indignant lines?

> ——————Unde
> Ingenium par materiæ? unde illa priorum,
> Scribendi quodcunque animo flagrante liberet
> Simplicitas, cujus non audeo dicere nomen? v, 154.

It ſcarcely preſents a faint ſhadow of them.

> *J.* Who cares for Mutius' pardon, or his hate?—P. 10.

Nothing can be more injudicious than putting this into the mouth of Juvenal: it is the friend's obſervation, and the meaning (of which Mr. M. does not ſeem to have attained a glimpſe) is ſimply this:

"Where is that old freedom of ſatirizing whatever the mind inflamed with indignation, choſe, that freedom, of which I do not dare to pronounce the name?" He then illuſtrates what he meant, by an inſtance perfectly familiar to Juvenal. "What," continues he,

"did

"did it ſignify to Lucilius, whether Mutius" (the object of his ſatires) was offended or not, in thoſe times? In these, indeed, mention but Tigellinus, &c. All this ſhould be known to a tranſlator of Juvenal, and all this ſhould be conveyed (if names are given) to the Engliſh reader, though it might aſk a line or even a couplet to do it effectually. It appears from the tranſlation, that Mr. M. conceived Mutius to be a contemporary of Juvenal.

On the difficult paſſage

——————Tæda lucebis in illa,
Qua ſtantes ardent, qui fixo gutture ſumant,
Et latus mediam ſulcus diducit arenam.——V. 157.

Mr. M. flings no additional light. He renders it,

Burnt at the ſtake, in pitchy dreſs to ſtand
Expos'd, and draw a furrow in the ſand.——P. 10.

which, if the Engliſh reader underſtands, it is well.

We have yet to remark that the picturesque effect of theſe ſatires is here diminiſhed or totally loſt. A thouſand moving ſcenes enliven the original, which are ill exchanged for brevity and tame deſcription. What, for inſtance, can be more ſtriking than this?

Cum veniet contra, digito compeſce labellum:
Accuſator erit, qui verbum dixerit, hic eſt.——V. 160.

What more inanimate than the tranſlation?

Peace! prize the judgment of a cautious friend.
Not e'en a word;—a whiſper may offend.——P. 10.

Are not the truth, ſpirit, and identity, as it were, of the original fully worth the expence of an additional couplet? There is a ſaving that leads to poverty.

A kindred error appears a few lines below.

——————Tecum prius inde voluta
Hæc animo ante tubas, galeatum ſero duelli
Pœnitet.—— V. 170.

is a ſtrong, appropriate, and well preſerved metaphor, of which this poor doggrel does not give the ſlighteſt idea;

——————Mark this! beware!
The Muſe invok'd, too ſlowly follows care.——P. 11.

In Mr. Gifford's tranſlation, it is at once correct and poetical.

Now, ere the trumpet ſounds, thy ſtrength debate;
The ſoldier, once engaged, repents too late!

The concluding couplet of this ſatire pleaſes us as little as what we have juſt quoted.

Check my firſt wiſhes, and ſecurely ſtray
Along the Latin and Flamminian way.——P. 11.

And

And why, will the Engliſh reader demand, ſhould there be danger in any other way but the Latin and Flamminian (Flaminian)? Or what is the purport of the paſſage? Since Mr. M. was determined to withhold his notes, we think he was bound, at leaſt, to obviate ſuch unlucky queſtions as theſe. Holyday wrote for ſcholars: for whom does Mr. M. write?

We obſerve a conſtant propenſity to change his author's illuſtrations.

> Loripedem rectus derideat, Æthiopem albus.—Satire II. v. 23.

i. e. He who walks firmly may deride the cripple; the white man may laugh at the Ethiopian.

Is thus turned:

> ——————triumph becomes the brave,
> And none but freemen ſhould abhor the ſlave.——P. 13.

This, ſurely, is not what we have been taught to call tranſlation.

> Some preaching hypocrite, *who can but weep*,
> And cry, "Where art thou, Julian law?—aſleep?"
> Laronia thus accoſts, with *much grimace*:——P. 14.

The hypocrite of the text was no *weeper*, but a ſtern and audacious cynick.

> Non tulit ex illis *torvum* Laronia quendam
> *Clamantem toties*, &c. V. 36.

Nor did Laronia accoſt him *with much grimace*; but with ohaſtiſed irony, *ſubridens*.

We ſhould here conclude our animadverſions, were it not that we are tempted to make a remark of a general nature, for which, indeed, this tranſlation affords but too many occaſions. In this third ſatire, Juvenal obſerves that nothing was more eſteemed at Rome than wealth: as an inſtance of it, he ſays, that when a witneſs was produced, the firſt queſtions aſked by the judges were, what he was *worth*, how many ſervants he kept, &c. &c.

> Quot paſcit ſervos?

Mr. M. tranſlates

> How many *lazy* lackies grace his board?

Nothing requires more judgment than the management of indirect ſatire, that is, making a perſon condemn himſelf: a work of delicacy in which few Engliſh writers have ſucceeded, and none perhaps uniformly, but Swift. We certainly diſcover no proofs of it here, nor were we prepared to expect them. In a tranſlator, however, we have a right to demand that he ſhould adhere to his original: but Mr. M. who ſeldom enters into the feelings of his author, has here made him commit an impropriety of which he is wholly guiltleſs. Juvenal, whoſe object was to ſhew the unbounded influence of riches over the mind of his degenerate countrymen, was very far from

from aiming to defeat his own ends, by making the judges ſatirize, or ſneer at the very grandeur they admired. No; he puts the queſtion with a degree of reſpect. How many ſervants does he maintain? How many ſplendid diſhes does he ſerve up, &c. &c.

We do not apprehend that it is neceſſary to dwell longer on thi article, or to carry on our reſearches to a greater extent. We have carefully examined the tranſlation, and we find every where the ſame diſregard, or miſapprehenſion of Juvenal's peculiar manner; the ſame want of energy and of poetic ſpirit, and the ſame ſuppreſſion of thoſe minute and characteriſtic traits which give, as it were, an identity to the author. Having ſaid this, we deem it an act of juſtice to acknowledge that we have frequently found the words of the original neatly and elegantly turned. An extract or two from the pages which have already paſt under our review will confirm the truth of our obſervation.

The tranſlation of *Ex quo Deucalion, &c.* though not ſo full as might be wiſhed, is pleaſing.

> "From that far diſtant period, when the main
> Ruſh'd o'er its bounds, and delug'd all the plain;
> When firſt Deucalion to an anchor brought,
> On ſome high cliff, his bark, and anxious ſought
> Propitious oracles; when ſtones were hurl'd
> Warm with new life, repleniſhing the world;
> What pleaſes, vexes, agitates mankind,
> Shall, from my wand'ring muſe, attention find."—P. 8.

The paſſage immediately following it, is ſtill better.

> "Ah! when did Vice a bolder front diſplay?
> When did fell Avarice ſeize a richer prey?
> When could the gameſter more indulge his crime?
> What former æra match the preſent time?
> Now, not the purſe alone, but whole eſtate,
> Is ventur'd on the die's uncertain fate;
> The cheſt itſelf, the ſteward in diſmay,
> Is forc'd to yield, ſo deſp'rate is their play.
> What more than madneſs is it on one throw
> To hazard all, yet no compaſſion ſhew
> For their poor tatter'd ſlave, whom they behold
> Spoil'd of his cloak, and ſhiv'ring with the cold?" —ib.

The third ſatire begins well.

> "From my long-valu'd friend tho' griev'd to part,
> No ſelfiſh ſorrow ſhall contract my heart:
> Deſerted Cumæ well deſerves his choice,
> And at his preſence Sibyl muſt rejoice.
> Next Baiæ ſpreads its ſalutary ſhore,
> Where partial nature laviſhes her ſtore
> Of choiceſt bleſſings. But ſome barren ſoil
> Would I prefer to all the city's toil.
> What worſe in horrid deſarts could we dread,
> Than ruin'd houſes clatt'ring round our head?

Than

Streets wrapt in flames, and fears that baniſh ſleep,
Or bards, whom dog-days cannot ſilent keep?"—P. 22.

Hic tunc Umbritius, &c. Sat. III. v. 21. Though the firſt couplet be injudiciouſly altered from Gifford's tranſlation, has yet conſiderable merit.

" Here *vex'd* Umbritius firſt his ſilence broke,
Glancing *diſdain*, and thus *indignant* ſpoke: *
'Since drooping Virtue hopes, alas! in vain,
At Rome a trifling recompence to gain;
While (for each day but marks my wealth's decline)
Some ſcanty remnant yet I boaſt as mine,
Hence let me fly to that ſequeſter'd ſeat,
Where wearied Dædalus firſt ſought retreat:
While age but faintly ſilvers o'er my head,
While, vig'rous ſtill, without ſupport I tread,
Nor feel, what ſoon I muſt, my ſtrength decay,
O! let me haſten from theſe ſcenes away.
Here let *Arturius, Catulus* unite;
Here let thoſe live, who ſwear that black is white;
Wretches, who any buſineſs undertake,
Farm houſes, cleanſe the ſtreets, for lucre's ſake;
Bear forth dead bodies to the fun'ral pile,
And trade in ſlaves, or any trade that's vile."—P. 24.

Mr. M. does not end this ſatire with the ſpirit with which he began it; though the following paſſage be ably done.

" Yet ſtill ſome parts of Italy remain,
So ſays report, where the long flowing train
Wraps but the dead. There upon feſtal days
The verdant ſtage a cheerful ſcene displays;
The well-known tale, or oft-repeated jeſt,
Excites loud laughter from each ruſtic's breaſt;
While at the gaping maſk, the babe in dread
Clings round its mother's neck, and hides its head.
Theſe ſimple games no vain diſtinctions know;
The ſame appearance all their benches ſhow;
Th' illuſtrious Ædiles only boaſt the right,
And uſe the privilege, to ſhine in white.
But dreſs is here with us the gen'ral rage:
Dreſs keeps all poor, who madly will engage
Beyond their rank, for what they cannot pay;
Debtors for life, to flaunt their little day.
Ambition *here* is graſted upon want—
But why ſhould I detain thee? why deſcant
Upon ſuch ſubjects? What will this avail,
When Rome itſelf is one wide place of ſale?"—P. 32.

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* Umbritius here, his ſullen ſilence broke,
And turned on Rome, indignant as he ſpoke. GIFFORD.

From

From these specimens our readers will probably conclude with us that the talents of Mr. M. are not turned to satire. He writes, it is obvious, with correctness, and a degree of elegance which would ensure him no inconsiderable portion of praise in a pursuit for which those qualities are sufficient. We think Ovid might be undertaken by him with advantage; but without more feeling, energy and taste than he appears at present to possess, we do not know that any great service can be rendered to Juvenal.

Sermons, chiefly occasional, on important Subjects. By Samuel Martin, D. D. Minister of Monimail. 8vo. Pp. 381. 7s. 6d. Tullis, Cupar in Fife; Creech, Constable, and Co. and Hill, Edinburgh; Duncans, Glasgow; and Longman and Rees, London. 1804.

THE sermons contained in this volume are, in number, only eight; and, of consequence, they are, as our readers will collect from the number of the pages, immoderately long. The titles and texts of them are as follow: I. *Memory of the Righteous*: Ps. cxii. 6. II. *The Praise of Female Piety:* Prov. xxxi. 30. III. *The Preservation and Transmission of the Scriptures:* Is. li. 4—7. IV. *Attachment to the Church of Scotland:* 1 Cor. i. 10. V. *The Enemies of the Gospel Objects of Abhorrence:* 1 Cor. xiv. 22. VI. *Infidels, an untoward Generation:* Acts ii. 14. VII. *Tranquillity amidst Wars and Rumours of Wars:* Matt. xxiv. 6. VIII. *The Perfection and Felicity of the heavenly State:* 1 Cor. xiii. 11.

The volume, which is very beautifully printed, does great honour to the press of Mr. Tullis, a printer and bookseller in an obscure country-town. It is properly garnished with a long Dedication, and a short Preface, prefixed, together with a pretty ample Appendix, subjoined. To these, though from their situation, they appear in the humble character of ornamental appendages, particular attention must be directed. For, as far as we have been able to judge, Dr. Martin considers them as by far the most important parts of his book. We once received, from an honest blunt bookseller, a sermon which was printed without being published, and on the margin of which he had written with his pencil, "This sermon was not printed to promote salvation, but only to gratify the author's friends, who never had the opportunity to hear him preach." We suspect that the readers of Dr. M.'s volume will, in like manner, be somewhat apt to conclude that his object was not so much to promote the general interests of Christianity, as to celebrate the wonderfully transcendent virtues of the late Earl and Countess of Leven and Melville, whose parish minister he was, and whom, to say the least, he has most liberally praised. In the Preface he thus assigns the motives which gave rise to his publication.

"After the death of the late Countess of Leven and Melville, *his grati-*

tude and respect prompted the author to circulate among his friends, and the friends of the family, the sermon preached on the occasion. The *same sentiments* induce him to pay a similar tribute to the memory of the Earl. It occurred to him, and to others, whose opinion and advice removed his hesitation, that a volume would prove a more *proper and permanent token of his regards,* than a single discourse. A selection of discourses was made accordingly, and, it is hoped, of such as will accord with the funeral ones, and their accompaniments. The Synod Sermon, originally dedicated to the late Earl of Leven and Melville, confirms faith in that revelation which Lord and Lady Leven professed and honoured. They were firmly attached to the Church of Scotland. They detested irreligion. They shunned the irreligious. Tranquillity in times of alarm and danger distinguishes the righteous. For the righteous is reserved a state of matured perfection and felicity."

Thus our readers perceive that *gratitude and respect* were the grand inducements which prompted our author to publish sermons; and they will not fail particularly to observe that every one of the sermons is industriously pointed out as bearing directly on the characters of Lord and Lady Leven, who are, therefore, held up as the hero and heroine of the whole performance. But, beside their being thus jointly proposed as the grand principles of unity to all the author's efforts, the exalted objects which the reader is to have constantly in his eye, they have each their separate and appropriate honours. The Dedication is consecrated to the virtues of My Lord, and two-thirds of the Appendix to those of My Lady.

The Dedication is addressed "To the Right Honourable Maria, Lady Napier," whose Lord, it appears, succeeded Lord Leven as the Royal Commissioner to the General Assembly of the Church of Scotland. Dr. M. says that he has many inducements for prefixing Lady Napier's name to his sermons, or, as he himself more gallantly expresses it, "for desiring, and preferring, the name of Lady Napier, to adorn the sermons which he presents to her ladyship." But he is afraid of offending the lady's delicacy; and, therefore, he will mention, he says, "one only, to which there lie not the same objections." It is expressed in the following terms, which Lady Napier, no doubt, understands, though we, from our ignorance, as we suppose, of the meaning of Scotch Ecclesiastical phrases, can make nothing of them. We wish, of course, that Dr. M. had explained himself, and told us what is to be understood by a "Commissioner's Minister," for the benefit of his readers on this side of th Tweed.

"The Commissioner's Minister, who has endeavoured, in this volume, to shew due respect to the venerable Peer, whom he attended and served in this capacity for a greater length of years than any of his predecessors in this office, naturally attaches himself to the nobleman who now sustains the character of representative of Majesty in the general assembly of the Church of Scotland, *and who employs the same Commissioner's Minister.*"

The

The second sermon in this collection was preached on occasion of Lady Leven's death. In preaching it, Dr. M. was, he says, precluded, by his feelings, and by his ideas of propriety respecting discourses from the pulpit, from enlarging particularly on her ladyship's character. To supply this defect, he addressed an epistle to the Earl of Hopeton, which is given in the Appendix. In preaching after the death of Lord Leven, the same difficulty, as to feeling and propriety occurred. The Dedication is intended to contain what Dr. M. thought it not quite correct to introduce into the sermon. "Permit me, Madam," he says, in language which is, certainly, not English, "in this address, in the same way, *attempting* to supply the defect." (Pref. p. 7.)

Dr. M. owed his first introduction to the Earl of Leven, chiefly to two eminent ministers of the city of Edinburgh, Dr. Erskine and Dr. Webster. Of these two gentlemen he thinks it necessary to delineate the characters. "Dr. Erskine was the cousin of the Earl of Leven: of him we say with peculiar propriety, 'His praise is in the churches.' He was able, learned, ardent, and active. But he was chiefly distinguished by piety, Christian benevolence, and humility. "We did not find in him," says our learned author, "or *suspect to find*, any thing like forbidding distance and superiority, and contemptuous indifference; any thing like an assuming, dictating, or censorious spirit." The following sketch affords as curious a specimen of character-coining as we remember to have seen. "The name of Dr. Webster is also well known in the churches, and in the world. *His lady was a relation of the family of Melville.* Dr. Webster was eminently fitted, by his sagacity, by his address, by his knowledge of business and of the world, to be a most active and useful member of society. His learning did not lie *in the same region* with Dr. Erskine's. His sphere of activity was somewhat different. *His company was much courted: he shone in conversation.* HE WAS A FREQUENT VISITANT IN LORD LEVEN'S HOUSE." (P. 11.)—Dr. Webster, we believe, was chiefly known as an able promoter of the measure which established a fund of provision for the widows and children of the ministers of the established church of Scotland. After contrasting his talents, acquirements, and studies, with those of Dr. Erskine, Dr. M. sums up both their characters thus: "Dr. Erskine was fitted for the chair of a professor of theology. Had Dr. Webster been educated for the bar, or had he been called to be a member of the House of Commons, *it is not my opinion only*, that he might have filled the place of a Pitt, of a North, or an Addington, with ability." (P. 13.)

The first virtue for which Lord Leven and his family are here celebrated, is polite hospitality, especially to the established ministers. "Because," Dr. M. modestly says, "I have the honour to belong to this order, perhaps there is some impropriety on dwelling on the kind reception of ministers, as forming an amiable part of the family

character, and of Lord Leven's." "But, without being accuſed,' he adds, "*of an undue influence of the Eſprit du Corps*, may I not be permitted to remark, that the employment of the miniſters of religion, the moſt honourable and uſeful that men can be engaged in, their regularity and decorum, their learning and information, render clergymen deſirable companions and friends?" Dr. M.'s remark may, undoubtedly, not only be permitted, but applauded. He ſeems, however, with particular pleaſure, to recollect the *excellent dinners* which, on every celebration of the ſacrament, were given by his lordſhip. On every ſuch occaſion many miniſters are employed. "The aſſiſtants of the miniſter," ſays Dr. M. "often made Melville Houſe their home, during the ſolemnity, and the whole body dined with his lordſhip, every time the ſervice was celebrated in the pariſh." (P. 16.)

This ſubject introduces another part of Lord Leven's character; a part which Dr. M. evidently regards as conſtituting one of its moſt brilliant ingredients. "His lordſhip was an elder, *a lay elder*, in our church. In the communion ſervice he took his place, and performed his duty, with his brethren of the ſeſſion, with the attention and patience, and perſeverance of the youngeſt, when in his 80th year." To exalt, at once, the piety of his patron, and the dignity of *a lay elder*, Dr. M. relates what he is pleaſed to call "a curious anecdote."

"A worthy, old, *diſſenting minister*, in perſuading thoſe whom he had judged fit to be members of his ſeſſion, to accept of the office, uſed to employ this argument, 'The office is highly honourable. There were ſeveral noblemen,' ſaid he, 'who took occaſion to compare their fortunes, and each was deſired to ſpecify the moſt diſtinguiſhed honour of his life. One referred to embaſſies, one to warlike exploits, one to public ſtations, &c. At laſt, a peer who had remained ſilent, and as ruminating on the trueſt honour [which] he had enjoyed in life, was deſired to mention what he conſidered to be his chief diſtinction. Like others, ſaid he, I could talk of ſtation, of employments, and my ſhare of royal and public favour; but, in truth, I do reckon the higheſt honour of my life is, officiating in my pariſh in celebrating the holy communion.' It had been ſaid, that the nobleman was *an Earl of Leven, or The Earl of Leven.* [We quote exactly.] Not long before his death, this ſtory was repeated in Lord Leven's hearing, and the queſtion was put, *by the gentleman who told it to me*, 'Was it your lordſhip made this reply?' He inſtantly anſwered, 'It was not, but I wiſh it had.' *From that gentleman I had the anecdote.*" (Pp. 17, 18.)

Next are celebrated his lordſhip's kindneſs and indulgence, eſpecially to the aged and indigent. As a proof of theſe amiable diſpoſitions, Dr. M. gives us the following ſtory:—

"Riding alone through his woods, one day, he" Lord Leven, "found a woman *ſtealing timber*, [fire-wood, we ſuppoſe] He aſked her to whom ſhe belonged, *why ſhe used ſuch freedoms in another pariſh*, and *why she did not confine herself to her master's grounds?* Either not knowing him, or affecting not to know him, ſhe replied, 'Lord Leven is a good man, Lord bleſs him! but our Laird is a devil of a man." (P. 19.)

Lord

Lord Leven, we doubt not, was a very good man; but, ſurely, no good man ever met, before, with ſo unfortunate a panegyriſt. Dr. M., it ſeems, had not the judgment to perceive that his ſtory, inſtead of doing honour to Lord Leven, covers him with combined reproach and ridicule. For, as the learned Miniſter repreſents the matter, his Lordſhip found no fault with the woman for STEALING, but merely for *ſtealing in another pariſh, and out of her maſter's grounds.*

Nor has Dr. M. we think, been eminently ſucceſsful in deſcribing the effects of overwhelming ſorrow in an affectionate huſband on the death of his wife. "He was affected: he was diſſolved: the firmneſs of a man, the ſubmiſſion of a Chriſtian, prevented not the burſt of paſſion, the warmth of expoſtulation. 'O my God! O my God!' frequently eſcaped, and demonſtrated what he felt." In this picture perſons ſkilled in the principles of painting may, doubtleſs, diſcover a variety of emotions. To us, we confeſs, it diſcovers little of "the burſt of paſſion," and ſtill leſs of "the warmth of expoſtulation."

But the death of the Counteſs procured for his Lordſhip ſuch high diſtinguiſhed and public honours, as would have been apt to inſpire a mind leſs duly regulated and poized than his with unſeemly pride. "That event was immediately followed by the ſitting of the General Aſſembly of the Church of Scotland; from that circumſtance, it ſoon became a matter of notoriety to the whole kingdom: for on the firſt day of the Aſſembly 1798, his Grace, his Majeſty's Lord High Commiſſioner to the Aſſembly, did not appear in public: the devotions of the day, and of every day during the ſeſſions of the Court, ſhewed the intereſt of the Church, and indeed of the kingdom, in their long endeared repreſentative of Majeſty." (Pp. 29, 30.)

We have copied this ſentence (if we may call it ſo,) entire, partly becauſe it contains a very fair ſpecimen of Dr. M.'s general mode of writing, but chiefly becauſe it proves that Scotch Divines, notwithſtanding the principle of *Preſbyterian purity*, have no objection to a little pomp, when the luſtre of it may be made to reflect on themſelves. His Grace the Lord Archbiſhop of St. Andrews, and his Grace the Lord Archbiſhop of Glaſgow, were unchriſtian uſurpers, whoſe tyrannical ſuperiority it was impoſſible to bear. But, in Dr. M.'s opinion, if we may judge from his ſtyle, "his Grace," *the Lay Elder*, "his Majeſty's Lord High Commiſſioner to the aſſembly," is to be regarded as bearing the moſt dignified office which the King can confer.

Dr. M. then favours us with the addreſs of the commiſſion of the General Aſſembly to Lord Leven, when he had notified his purpoſe of "*withdrawing from the throne.*" The addreſs was preſented by "a committee, conſiſting of the moderator of the aſſembly, and reverend gentlemen, members of the aſſembly, and all of whom had been moderators of the court;" but it is too long for inſertion. So

alſo is the character of Lord Leven, which Dr. M. ſent to the Edinburgh Magazine for the month rendered memorable by his Lordſhip's death, and which, could we find room for it, would, doubtleſs, greatly gratify our readers. But we muſt now turn to the Appendix, and pay our reſpects to my Lady.

Lady Leven was the poſthumous daughter of William Niſbet, Eſq. of Dirleton. "From early life ſhe roſe betimes in the morning. The *prime of day*, as of life, was pious. I learned in particular that ſhe regularly attended the morning exerciſes or lectures, at that period delivered in the Churches of Edinburgh." And here our author commemorates her attachment to Mr. G. Whitefield, whoſe *Catholic ſpirit*," ſays Dr. M. "fervent zeal, and extraordinary labours, are well known. In order, as much as poſſible, to prevent the complaints of prudence, and the dread of injuring worldly induſtry and exertion, his congregation aſſembled at an early hour. Miſs Niſbett and her pious friends were frequently of his audience. Of her walking with them from the Dean in the ſummer mornings to the Orphan Hoſpital Park," where Mr. Whitefield's field-preachings, we ſuppoſe, were held, "ſhe uſed to ſpeak with much ſatisfaction; contraſting ſuch days and ſcenes with the irregular hours of too many in the preſent times." (Pp. 355, 356.)

But Lady Leven's religious regard was not confined to Mr. Whitefield. Dr. M. (in p. 354.) bears "ample teſtimony to her *Catholiciſm*; and, undoubtedly, in the ſenſe in which the Doctor underſtands *Catholiciſm*, Lady Leven's was moſt conſpicuous, and moſt comprehenſive. We cannot, however, help remarking, by the bye, what oppoſite meanings are annexed to words by different perſons in different ages. In the pureſt times of Chriſtianity, *a Catholic* was one who adhered to the communion of the orthodox Apoſtolic Church, in oppoſition to all Sectariſts, Schiſmatics, and Heretics. *Now*, a Catholic is one who thinks all ſects alike, and who is ready to give the right hand of fellowſhip to every vagabond ſchiſmatic who ſpends his life in rending aſunder the body of Chriſt. Of this modern Catholiciſm, Lady Leven was an eminent and edifying inſtance. "Him who ſtated himſelf the antagoniſt" of Mr. Whitefield, and a leader againſt him, reſpecting Calviniſm, ſhe valued and reſpected. She honoured him for his work's ſake, and for his maſter's ſake: ſhe believed Mr. Weſley had been inſtrumental in doing much good, ſhe reliſhed his pious and lively converſation; ſhe admired his unremitting and unwearied labours." (p. 358.) But this was not enough. Lady Leven's Catholiciſm took a much wider range. "Though ſhe was a ſteady member of the Church of Scotland, ſhe was not a bigotted Preſbyterian: ſhe hated that bigotry, in all profeſſions, which regards with a ſuſpicious eye whatever is not attempted or effected by miniſters of one denomination. If members or miniſters of the Church of England; if Moravians, Baptiſts, Methodiſts, [why are the poor Papiſts excluded?] were zealous, and

and active, and ſucceſsful, in the works of benevolence, generoſity, and piety; if the eſtabliſhed Clergy or the Diſſenters laboured not in vain, in bringing ſinners to God, and in diffuſing and preſerving genuine religion; ſhe rejoiced with St. Paul, and bade all God ſpeed, to uſe the language of St. John, who had thoſe objects in view." (p. 362.)

Our readers are, by this time, ſufficiently qualified to judge of Lady Leven's religious character. She was, evidently, one of thoſe hot brained enthuſiaſts who, having utterly diſcarded all ſobriety of ſentiment, imagine that they are promoting the intereſts of the Church of Chriſt, while they are diſſeminating thoſe wild latitudinarian principles which are deſtructive of its very exiſtence. It is plain that Lady Leven, with all her zeal, was wholly ignorant of the nature of the Church of Chriſt. But we would aſk Dr. Martin, how he, a learned and profeſſional Divine, who ought to know theſe things, can reconcile his fulſome praiſe of this woman with his official ſituation? His fourth Sermon (of which ſomewhat more by and bye,) is on "attachment to the Church of Scotland." How has he the face to publiſh ſuch a ſermon, at the very moment that he is holding up, as a model of worth, and an object of admiration, a woman who had no attachment to any Church, and of whom the moſt favourable thing which can be ſaid is, that ſhe "had a zeal, but not according to knowledge?"

We have, however, from this letter to Lord Hopeton, and eſpecially from what we ſhall afterwards have occaſion to remark, ſome reaſon to believe that Lady Leven's notions of a Church were not much more inaccurate than thoſe of Dr. Martin. He ſeems to be ſeriouſly of opinion that the eſſence of a Church conſiſts in the number of the perſons attending. What other conſtruction ſhall we put on theſe ſentences? "I ſhall all my life remember with much pleaſure the many opportunities [which] I enjoyed of preſiding in her preſence, at the head of a very large family, in family devotions. Not unfrequently it was rather a congregation than *an* [a] houſehold; and, *without departing from the modern ſenſe of the word*, I might ſay, on many occaſions, I was, in theſe exerciſes, *the Miniſter of the Church in Melville-Houſe.*" (p. 360.) The following paſſage is altogether ſo extraordinary, that, long as it is, we muſt give it a place.

"I think it is here, my Lord, right to mention a particular inſtance of Sabbath ſanctification, or of reverence for the Lord's day, and its ſolemn exerciſes; ſhe never peruſed the letters [which] ſhe received that day, till after public worſhip. Need I mention to your Lordſhip the reaſons of this reſolution and practice? Alas! the mind is but too ready to wander in the ſolemn exerciſes of divine worſhip, too apt to be inattentive to the truths delivered in the houſe of God, and in his name; without the temptations which may ariſe from the epiſtles of our friends, informing us of particulars that may very much affect and agitate the mind. It is good to enter fully into the ſpirit of the ſervice. After the compoſure and ſolem-

nity of worſhip, and attending to the doctrines of ſalvation, one is better prepared for receiving intereſting information, whether pleaſing or afflictive. *I ſuppoſe it was in this way Lady Leven reaſoned.* It was in this way I vindicate, *or rather applaud and recommend her wiſe and pious practice.*" (P. 361.)

Now, in whatever way Lady Leven reaſoned, we ſhall bluntly take the liberty to ſay that, notwithſtanding Dr. M.'s applauſe, her practice, in this reſpect, inſtead of being *wiſe* and *pious*, was certainly *fooliſh*, and might have been *criminal*. It is eaſy to ſuppoſe innumerable caſes, in which, by forbearing to read the letters which ſhe received on Sunday morning, ſhe might have incurred deep and complicated guilt. Nor is it true, what Dr. M. takes for granted, that a perſon who has left ſuch letters unopened, is therefore better fitted for attending to his duty in Church. No one who knows any thing of human nature will entertain, for a moment, ſo abſurd an idea. But Lady Leven, as Dr. M. has exhibited her, was a perfect pattern of puritanical oſtentation. This ſeems, indeed, to uſe Dr. M.'s words on another occaſion, to have been the "brighteſt gem in her coronet of virtues;" and of ſuch a character no ſtronger feature could have been pourtrayed than the practice which the Doctor here *applauds* and *recommends*.

If Dr. M.'s repreſentation be juſt, Lady Leven's oſtentation was equalled only by her ſuperſtition. "She obſerved the times, the language of the rod, and of him that appointed it; the voice of ſmiling, as well as of afflictive, events. This devout attention to Providence I had often occaſion to obſerve, in matters of a more perſonal and private nature, ſuch as reſpected her health, her quiet and enjoyment; ſuch as intereſted her family, her relations, her friends and neighbours. It was very eaſy to perceive that the diſcovering of the wiſdom and goodneſs of God, the language of his diſpenſations, and, to uſe a ſcriptural expreſſion, 'the end of the Lord,' gave her high ſatisfaction." (Pp. 361, 362.) This ſlang is very eaſily interpreted, and means that, in her own and Dr. Martin's eyes, the Counteſs of Leven was ſo important a perſonage, that peculiar interpoſitions of Providence directed the minuteſt circumſtances in which ſhe, or thoſe connected with her, were concerned.

But, perhaps, our readers may be of opinion that they have had enough of the Counteſs of Leven. Yet half of her praiſes has not been told. For her "life and virtues might fill a large volume, and *furniſh materials for all the beauties of compoſition.*" (P. 371.) We hope that Dr. M. will be prevailed on to favour the public with ſuch a volume, in which all the moſt ſtriking beauties of compoſition would, of courſe, be diſplayed. Her Ladyſhip's letters would greatly aſſiſt him; for her intellect was equal to her piety and virtue. "Could I," ſays Dr. M., "open the eſcritoires of her friends or her own, I ſhould be able to furniſh examples of the effuſions of friendſhip, piety, and good ſenſe, equal to many that have been preſerved and publiſhed, models for imitation, in reſpect of worthy ſentiments, and unfolding

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of character, as well as of excellence, of unreſerved, judicious, yet lively compoſition. This I do not ſuppoſe or conclude, but know. I was occaſionally favoured with the peruſal of ſome letters of her excellent correſpondents; I was alſo favoured with letters to myſelf." (P. 366.) It were pity that theſe valuable communications ſhould be loſt, eſpecially as they would give us a picture of the Counteſs of Leven as large as life. In the mean time, till their publication ſhall appear, our readers, we truſt, will adopt the ſentiments of one of Dr. M.'s correſpondents, who, on her Ladyſhip's death, expreſſed himſelf thus: "I acknowledge that I ſaid in my haſte, that the glory was departed from Melville Houſe, from Fife, from the Church of Scotland, and the religious world, as I hardly know any that was ſo diſtinguiſhed an ornament to all theſe." But our attentions muſt now be excluſively confined to Dr. Martin.

We have not, we confeſs, been able to diſcover, in our author's ſermons, any excellence either of matter or of manner which is likely to render them favourites with the public. We have no intention to detract from their merit, when we ſay that they contain very little that is new. For almoſt every ſubject which can be treated in ſermons has been ſo often diſcuſſed, by men of the higheſt abilities and learning, that hardly any thing new remains to be ſaid. But from him who undertakes to inſtruct us, from the preſs, on topics which have been repeatedly diſcuſſed, we have ſurely a right to expect that, although he ſhould not lay open new ſources of knowledge, or impreſs us with arguments which eſcaped the ſagacity of thoſe who preceded him, his thoughts ſhould, at leaſt, be accurately conceived, his language clear, energetic, and correct. In Dr. M.'s ſermons we perceive neither eminent ſtrength of mind, nor even moderate ſkill in the art of compoſition. His reflections are, for the moſt part, mere trivial common place; and his ſtyle abounds in ſuch prominent defects as, in the preſent day, are not generally found even in writers who have not had the advantage of a learned education.

For any blemiſhes which his firſt ſermon may contain, Dr. M. accounts in the following curious and important manner: "Perhaps it may ſerve the purpoſe of an apology for the marks of haſte that may appear in this diſcourſe, *and, at the ſame time, gratify the love of anecdote*, to mention that, betwixt the notice of Lord Leven's death and preaching it, owing to particular circumſtances, the author had eight ſermons to deliver. The communion ſervice was celebrated in two congregations in which he had promiſed his aſſiſtance: the day of thankſgiving for the peace followed the day of the interment, which he attended: the ordinary duty of the intervening Lord's day: theſe coincidences account for his not being idle in the week preceding the ſermon being preached." (Append. p. 353.)

With regard to this apology, we are greatly ſurpriſed that Dr. M. ſhould conceive it entitled to any regard. The ſermon was preached the 20th June 1802; but it was not printed till 1804. Though Dr. M.'s numerous avocations, therefore, might prevent him from paying

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the neceſſary attention to its original compoſition, yet ſurely he might have found abundance of time for reviſing and poliſhing it before he determined to ſend it to the preſs. But, to own the truth, *we*, at leaſt, are not ſenſible that this ſermon is remarkably inferior to the reſt: for the ſame characteriſtics of manner and of ſtyle pervade them all. With the foregoing note, however, we truſt that thoſe of our readers who are *lovers of anecdote* have been abundantly gratified; and we now proceed to furniſh them with additional gratification, by laying before them, what they will reaſonably expect, ſome ſpecimens of Dr. M.'s powers as a writer of ſermons.

"The exiſtence of ſeditious principles, their prevalence and horrible effects, *rouſes* [rouſe] the friend of his country: the very ſuſpicion of their infection and influence, prompts him to every exertion for their ſuppreſſion and extinction. In the ſame manner, ignorance, ſuperſtition, immorality, the prevalence of looſe and irreligious principles, affect the heart, and employ the zeal and influence and exertions of the friend of religion, who is ever the warmeſt and moſt active friend of humanity. Our own times, and, alas! our own country, have exhibited more than ſymptoms of the prevalence of ignorance, immorality, and ſuperſtition: *they* have afforded more than apologies for the alarms and exertions of the friends of religion: *their* zeal and exertions for repreſſing irreligion, and for promoting the knowledge and love, and practice of the Goſpel, are truly honourable. With more warmth of heart, with more affectionate commendation, we think and talk of their zeal and exertions, when we ſee, on the one hand, the ſupineneſs of ſome; the encouraging or countenancing [of] vice and irreligion in others, who are equally called on to check their progreſs, and with equal advantages of wealth and influence; and when, on the other hand, we perceive the well-directed and ſteady efforts of the righteous ſucceſsfully diffuſing far and wide, knowledge and ſound principles; and ſo enſuring and promoting *good morals*, with all their bleſſed effects, in the family, in the neighbourhood, in private and in public; in this world, *and in that which is to come.*" (Pp. 18—20.)

This laſt, we *muſt* confeſs, is to us a new feature in the character of the righteous. *They promote good morals in the world to come!* We tranſcribe from the ſame ſermon (the 1ſt.) the two following ſhort paſſages:

"God is glorified when men are ſaved. How exalted is the object, conſidered in every point of light: philanthropy rejoices in the happineſs of our fellow creatures: piety exults in the adorations and joyful worſhips of the redeemed, *in life, through the Churches, over the world, to ages of ages.* Happy are they who in any way contribute to the revenue of praiſe to him that ſitteth on the throne, and to the Lamb; who, in other words, are inſtrumental to the conviction, converſion, and ſalvation of the ſouls of men. Happy are *they* who, by paying due honour to the righteous, and making *their* light *to* ſhine before men, induce *them* to glorify *their* heavenly Father." (Pp. 34, 35.)

"Do you believe and meditate on the glory that ſhall be revealed, the deſcending judge, the aſſembled world; the honours, public, unfading, eternal, of the righteous? Their *depreſſion and obſcurity is* as nothing; rather,

ther, *it* will add to their celebrity and glory. Shall the honours of the day of the Lord be theirs? Can you *but exclaim*, May they be ours alſo? Can we *but* be conſtrained to honour thoſe whom the Lord honours, and ſhall honour, to ages of ages?" (P. 43.)

The ſecond ſermon, on "The Praiſe of Female Piety," might furniſh many extracts as ſtriking as theſe. For inſtance:

"The text brings in view favour and beauty, not to depreciate them in themſelves; for religion and good ſenſe, *no more* than diſcernment and good taſte, do not neglect or deſpiſe ſymmetry of form, delicacy of feature, expreſſion of countenance, and *all the nameleſs charms of a beautiful woman.* But when, I beſeech you, is a beautiful woman moſt beautiful? Is it not when the mind appears in the body; when the face is the mirror in which we behold the virtues and graces that adorn the ſoul; when gentleneſs, compoſure, dignity; when generoſity, compaſſion, tenderneſs, and all the *varying affections* of good will; above all, when devotion, with its *varying*, and amiable, and heavenly affections, are ſweetly and naturally expreſſed, *unconſcious the while herſelf of the regard* [which] *ſhe commands.*" (P. 65.)

When Dr. Martin talks of "*all the nameleſs charms of a beautiful woman*," he uſes language extremely unſuitable to the pulpit, and unbecoming the character of a grave divine. The expreſſion was actually pointed out to us, by a looſe young fellow, as a proof that the Doctor is a ſly roguiſh wag. The grammatical conſtruction of the concluding clauſe in the above quotation is not very clear; but in ſeveral places of the following paragraph it is altogether evaneſcent.

"Piety adds beauty to the beautiful; but piety has charms and attractions in herſelf unſpeakably more winning and commanding, to all who have their 'ſenſes,' i. e. their ſpiritual diſcernment and taſte, properly 'exerciſed,' than all the elegance and brilliancy of corporeal form. We read of the beauty of holineſs; in a pious woman it ſhines with peculiar brightneſs, and with happy effect. The Apoſtle Peter was ſenſible of the happy influence of female excellence and piety; *their* chaſte, correct, pure, and refined converſation, *their* inward adorning of a meek and quiet ſpirit, winning their huſbands to the obedience of the truth. The infidel and irreligious may be rendered thoughtful, may be led to perceive the truth, while they perceive the excellence of religion, in the example of holy men, but more eſpecially of holy women; *their* 'light ſo ſhines before men, that *they* ſeeing *their* 'good works,' are conſtrained 'to glorify *their* Father in heaven.' If ſuch is the influence of female piety and worth, according to the Apoſtle's expectation, over infidels themſelves; how benign and effectual muſt it *not* be over thoſe who already feel the power of godlineſs? *They* are highly delighted, *they* admire and venerate *their* worth and amiable qualities, *they* imitate *them* in *their* own temper, and behaviour, and conduct." (Pp. 67, 68.)

Our ear is here undoubtedly tickled with abundance of fine words; but our judgment diſcerns no marks of good taſte, or of ſkill in the principles of fine compoſition. The confuſed application of the pronouns, in particular, reminds us of the following ſentence from Clarendon,

rendon, with which, when our juvenile ſtudies were directed to the elements of Engliſh grammar, we were highly amuſed.

" All which, with the King's and Queen's ſo ample promiſes to *him* [the Treaſurer] ſo few hours before the conferring the place on another, and the Duke of York's manner of receiving *him* [the Treaſurer,] after *he* [the Chancellor] had been ſhut up with *him* [the Duke,] as *he* [the Treaſurer] was informed, might very well excuſe *him* [the Treaſurer] for thinking *he* [the Chancellor] had ſome ſhare in the affront *he* [the Treaſurer] had undergone." (See Lowth's Introd. p. 129.)

The third ſermon, the firſt compoſed in the collection, (having been preached at the opening of the Synod of Fife, October 13th, 1778) is likewiſe in our opinion the beſt, both in reſpect of matter and of ſtyle. The following paſſages may be given as ſpecimens which, though not quite faultleſs, are yet deſerving of praiſe. The laſt ſentence of the firſt would be greatly improved by being divided into three.

" It is readily acknowledged, that many interpreters of the Scripture have ſought the Goſpel in the Old Teſtament, and in the poſitive rites, where it was not to be found. Their indiſcreet, though pious zeal of evangelizing every thing, may have brought this method of explaining the law into ſuſpicion and diſrepute: but we never, excepting when under the influence of prejudice and diſguſt, diſcredit the proper uſe of a thing, becauſe it has been abuſed. We may be juſtly blameable, we may be highly guilty, in overlooking the wiſdom of God in the preparations for the Goſpel, and in the rites of the previous diſpenſation in particular: turn not away from this ſtudy, becauſe of the fooliſh conceits of ſome of the interpreters of the law: becauſe they have found every thing in it, let us not imagine [that] we ſhall find nothing at all." (P. 99)

" To thoſe who may imagine [that] political ſagacity might draw up the Jewiſh law, it is natural to obſerve, that legiſlation has always been found a very difficult matter, and that the wiſeſt laws have been always changing: but this ſyſtem was completed at once. This remarkable circumſtance is not the only one by which it is diſtinguiſhed from other laws: it is founded on the hiſtory of the nation, the Egyptian bondage, the journeying through the wilderneſs: the interpoſitions of God, *their* ſucceſſes, their defeats, their national honours and diſgraces, as connected with their obedience or diſobedience to the laws of God, and the words of his prophets. It contains in embryo, ſo to ſpeak, a more glorious law. Could it have 'entered into the heart of man' to contrive a law introductory to the Goſpel?" (P. 103.)

[*To be concluded in our next.*]

Rees's Cyclopædia; or Dictionary of Arts and Sciences.

(*Continued from Page* 356.)

IN our laſt Number we followed this compilation to the concluſion of the letter A. We now proceed to B.

The firſt article of any importance which occurs under this head is *Babylon*. The hiſtory of this city is evidently the production of an undertaker,

undertaker, who is *doing the beſt he can.* Every ſentence ſpeaks hard labour. The ſources of citation are numerous, and contain very great names, both ſacred and profane. The prophets Iſaiah, Jeremiah, and Daniel; the hiſtorians Herodotus, Diodorus Siculus, Quintus Curtius, Joſephus; the geographer Strabo, the naturaliſt Pliny, and about fifty other writers are quoted, to tell us that Babylon was built upon the Euphrates; that it was the metropolis of a great empire; that near it was an artificial lake; that it was beſieged by Cyrus the Perſian, and captured by a ſtratagem; that it was remarkable for a tower, and for hanging gardens; and that Alexander the Great died there, all which every ſchool-boy knows. The *cauſes* firſt of its increaſe, and afterwards of its fall, *our hiſtorian paſſes unnoticed.* If he had really read Herodotus only, and extracted the ſubſtance of a few pages in his Clio, or firſt book, he would have rendered his readers well acquainted with the phyſical and moral cauſes which produced firſt the aggrandizement, and then the downfall of that monarchy; an exuberant ſoil, exceſſive riches producing luxury, depravity, and enervation, and rendering the once powerful Babylonians the prey of poorer and more energetic rivals. This would be an important, moral, and political leſſon which four columns of compreſſed and connected narrative might have very forcibly conveyed; whereas triple that ſpace here devoted to Babylon, and the environs convey no leſſon, either good or bad, nor any kind of knowledge, except that the writer is acquainted with the names of a great number of books. *Bacchus* contains the uſual ſtories that are to be found in Tooke's Pantheon and the Polymetis, two books that often delighted us when *boys.* *Bach*, a muſical compoſer, has a longer article than Bacchus, and is repreſented as a man of great genius. The truth or falſehood of this ſtatement, we confeſs ourſelves incompetent to decide; and muſt leave the determination to muſicians. *Bacon*, ſwine's fleſh, we ſhould rather apprehend to be here handled by a Jew; as the writer is a great enemy to that ſpecies of viand. *Bacon* Roger, is an article which diſplays pains, and wants nothing but ſkill and effect. Bacon, Sir Nicholas, is ſhort and common.

Next comes *Bacon*, Francis, a ſubject which would rouſe the energy and genius of any writer verſed in the progreſs of modern learning, and who had genius and energy to rouſe. We are very ſorry to find that an article of ſuch tranſcendent importance, has been committed to ſome one of the dog-trot biographers who might be ſufficiently competent to the life of Bach, or Baccker, ſome paltry painter. He who has undertaken to exhibit Francis Bacon, has followed the deſpicable plan of Mallet, who wrote the Life of Bacon, without remembering he was a philoſopher. The preſent writer, indeed, mentions the titles of Bacon's works; but obviouſly with a very inadequate comprehenſion of their ſcope; and a ſtill more inadequate eſtimation of their value. An article not exceeding eight columns has five of theſe occupied with the hiſtory of Bacon as a courtier, while only two are beſtowed on his hiſtory as a philoſopher; and the remainder is occupied

pied by quotations from Pope, Mrs. Macaulay, and Hume, who are all adverſe to our Sage. Pope indeed ſeems to have had little farther hoſtility than was neceſſary to point an epigram. Mrs. Macaulay being a republican, deteſted Bacon for paying attention to his ſucceſſive ſovereigns. Hume regarded, with a malignant eye, the man that was firſt in that rank in which he ſtood high. Our writer in quoting the opinions, does not ſtate the circumſtances that may have influenced their formation. Our biographer, in this article, takes occaſion to ſhew himſelf ſtill more ignorant of the philoſophy of Ariſtotle than even of the philoſophy of Bacon. Such a novice indeed he is in the writings of the Stagyrite, that he imputes to the father of Grecian philoſophy the abſurdities and errors of his profeſſed followers. *Bajazet*, Sultan of the Turks, is an article very well compiled from Gibbon. *Baikal*, the lake, is not inaccurately deſcribed, but the writer hurts his own ſtatement by extravagant epithets and turgid bombaſt. *Bail*, in law, and its various appendages, are clearly and comprehenſively exhibited. The law writers of the Cyclopædia appear to maintain in B the character we beſtowed on them in A; as indeed do others both good and bad. *Bakewell*, in Derbyſhire, affords an opportunity for a ſhort, but animated deſcription, both of the place itſelf, and the adjacent ſcenery. *Balæna*, the whale, is very well deſcribed, and of a well proportioned length. *Balance* is deſcribed with ſufficient accuracy, but too much ſpace is occupied by ſome illuſtrations of a Mr. Nicholſon, which appear to throw no new light on the ſubject. *Balbec*, a city in Syria, occupies more than its juſt ſhare, and ſeemingly in compliment to Volney. *Balguy*, is a paſſable article, copied from the Britiſh Biography. *Baliol*, is very curſorily and imperfectly abridged from Robertſon's Hiſtory of Scotland. Balls of various kinds are mentioned with much particularity of detail; but the principal pains ſeem beſtowed upon thoſe which are adminiſtered by grooms as phyſic to horſes. *Ballaſt*, in navigation, is very minutely deſcribed; as is alſo Ballet, in Operas. *Balliſta*, an ancient military engine, is faithfully copied from Kennet; it is therefore unneceſſary for the writer to quote Vegetius, ſince he only borrows from that author at ſecond hand. We are ſurpriſed to find Balmerino (by the Cyclopædiſts miſpelt Balmarino), an obſcure hamlet in Fife, introduced as an article of geography. *Balquhidder*, a ſmall village in the wilds of the Perthſhire Grampians, is alſo deemed worthy of a place. *Balſam*, is the ſubject of an elaborate article. *Bambarra*, is a very trifling article, although Park's Travels furniſh materials for a very intereſting account. *Bandage*, in ſurgery, is in itſelf able, but too long for the work. *Bank*, and *Banks*, including the Bank of England, and various other corporations of the kind, is an article which is very judiciouſly extracted and digeſted from Smith, Anderſon, and other writers on the principles and details of political economy and commerce. The Bankrupt Laws are ſkilfully and ably ſketched. Hitherto B has afforded but comparatively few botanical articles; and theſe are of a much more moderate length than in A.

Bannockburn,

Bannockburn, is, we think, very improperly dismissed in a few lines; although the scene of one of the ablest instances of generalship that the history of the middle ages has to record. *Bantam*, is sufficiently well abridged from common books of geography. *Baptism*, contains a history of that rite, and the various opinions, orthodox and heterodox, which have been entertained on the subject. There are some portions of the accounts to which we think our established clergy would make an objection; especially about the sign of the cross, of which the writer denies the primitive antiquity. Some other passages also appear questionable. The Reviewer, however, will not now enter into the controversy, to which he must candidly acknowledge he does not consider himself as theologically competent, and means to refer his doubts to professional divines connected with this work. The Baptists in sectarian history are treated with a lenity which they by no means deserve. *Barbadoes*, is a good article, abridged from Anderson on Commerce, and Edwards's History of the West Indies. *Barbarism*, in grammar introduces a discussion on the language of the Testament, the object of which is to shew *that the inspired writers did not express themselves like gentlemen and scholars.* The inference which this doctrine might induce undiscerning minds to draw is obvious. The Cyclopædist, however, carefully avoids making the deduction himself. We deny the allegation. The language of the New Testament is generally pure; and if at any time it appear to have an admixture of Hebraisms, or other Asiatic idioms, it is when allusions are made to Asiatic customs and notions. The style has a farther excellence in its relation to its object; the wide and easy diffusion of divine truth. It is the common dialect that was current through all Greece, and not any of the provincial diversities. *Barbarossa*, conqueror of Tunis and the adjacent country, is very well abridged from Robertson. *Barbary*, is chiefly comprised from Gibbon, Universal History, and Shaw's Travels. For the account of *Barca*, the Cyclopædist appears to be indebted chiefly to Universal History, and in some degree to Rennel's Geography of Herodotus; though the latter auxiliary be not acknowledged. *Barcelona*, is a tolerable abridgement from the common books of travels. We miss the *Barcæ* of Carthage so distinguished in history, and whose head at one time was the renowned Hannibal; but we may, perhaps, meet them under the heads of Carthage, or some of her chief citizens. *Bards*, with some just observations from Tacitus, and other ancient writers, combines a great quantity of the Welsh gibberish which has become so fashionable of late among writers at once plodding and dull, under the denomination of Celtic Researches, and other titles of similar import. *Baretti* is a most agreeable relief, after following the Cyclopædist through such dry and uninteresting details. The names Reynolds, Goldsmith, Johnson, and Burke meet us in this article as gratefully as the palm groves meet the travellers over the Desart of Bildulgerid. But such verdant spots are of very small compass, and we are again obliged to encounter the Sand Hills. *Bark*, is a very long article, including

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the botanical properties, chemical results, and medicinal effects; and is a very judicious article. *Barley*, is well compiled from the Agricultural Reports, and other writings. *Barn*, is exhibited from the same sources; here we cannot help observing, that on that very important subject barn floors, a few lines of the first book of Virgil's Georgics contain much more important information and instruction than a thousand reports of Sir John Sinclair and all his adherents. Our Cyclopædist, indeed, takes both his criteria of the best barn floors, and the means of making them, entirely from the Mantuan bard; but by some unaccountable omission, does not cite such illustrious authority. *Barnard*, the distinguished patriot is the subject of a short, but interesting article. *Barnes*, Joshua, is the subject of a short, but humorous article; the sportiveness we are the more pleased with, as it is a quality that very rarely occurs in the Cyclopædia. *Barometer* is not a weak, but is an extremely tedious article, which occupies the enormous space of *sixty-eight* columns; while the whole philosophy of Lord Bacon is comprised in *two* columns!!! In all this voluminous detail there is no more information than any common practical book upon natural philosophy explains in a few pages. *Baron* and *Baronet* occupy between them three or four columns; and for several pages we meet with no prolix articles. *Barrow*, Isaac, being a man of profound philosophy, and probably beyond the biographer's reach is dismissed in a very short article. *Barthelemy*, the celebrated author of Anacharsis, in a much shorter. *Base*, in architecture is a long and tedious article. *Base*, in music, is also included. *Bashkir*, an obscure and barbarous district of Russians, without being very long, is extremely tedious. *Basilica*, in architecture, is in itself well enough written; but is much too long for its importance. *Basset*, a game at cards, is described with a particularity which is denied to Barrow and to Bacon. *Basso*, Continuo, Relievo. &c. introduce a detailed, but not tedious account of Grecian sculpture. *Bastard*, in law, like all articles belonging to the same study is ably treated, and possesses the reader with all the principal statutes and regulations that have been made concerning that class of persons. The article *Batavia*, is not unskilfully compiled from Stavorinus's Voyages; and some later writers on the same subject. *One William Bates* was in the seventeenth century a noted dissenter; and finds a place in the Cyclopædia. *Bates*, Joah, Esq. was a capital hand at the organ, for which attainment his life is allowed a larger space than the philosophy of Bacon. It is, indeed, not improbable there may be more Cyclopædists that can comprehend the musical organ, than the philosophic organ. *Bath*, is described with a minuteness and particularity which may afford new information to all that have not been so fortunate as to have seen a very small pocket volume, price one shilling, entitled the "Bath Guide *."

* We do not mean Anstey's, but a prose work that is to be had near the door of the pump-room; and which makes a reader much more thoroughly acquainted with Bath than the voluminous columns of the Cyclopædist.—*Reviewer.*

Next

Next follows the Order of the Bath, and the ceremony of inſtallation, *as it is to be found in the Gazettes.* Theſe publications are faithfully copied, and tranſmuted into the Cyclopædia. The Bath is introduced, in order to prove that bathing has been in uſe among the Greeks and Romans; and to introduce frequent references to Mr. Tooke's Hiſtory of Ruſſia. That author, it ſeems, has recorded that the Ruſſians are much addicted to bathing. *Bathurſt*, Lord, the celebrated friend of Pope, is rather a ſuperficial article, on a very fine ſubject.

We now come to a topic, from the attention beſtowed on which we have much reaſon to conclude, that ſome of the gentlemen employed in the Cyclopædia, are alſo employed in the Guards as drill ſerjeants. The article *Battalion*, occupies *ſixty-one* columns, and gives a minute and circumſtantial account of every leſſon that is taught the recruit from the firſt commencement of his inſtruction, until he is perfectly maſter of all the evolutions. A few inſtances may ſerve as a ſample:—"The heels muſt be in a line, and cloſed; knees ſtraight without ſtiffneſs, toes a little turned out; the arms are to hang near the body, but not ſtiff; the flat part of the hand, and little finger touching the thigh; the thumbs as far back as the ſeams of the breeches." So much for the poſition of a ſoldier. Next comes ſtanding at eaſe; the rules of which are promulgated with no leſs circumſtantial minuteneſs:—"Eyes to the right;" given as a word of command, the learned writer informs us, implies that the ſoldier is to look to the right. "Eyes left;" that he is to look to the left. "Eyes front;" that he is to look directly forward. Next come the facings, the march and the ſtep, in which laſt the recruit muſt take ſpecial care not to move the wrong leg. Halting, ſide ſtep, back ſtep, quick ſtep, file marching, wheeling, of the different kinds, open order, and cloſe order, are next inculcated. In every ſtep of this progreſs the poſition and operation is as minutely deſcribed as in the firſt which we above quoted. Next comes the manual exerciſe in which the "fix bayonets, ſhoulder arms, preſent arms, charge bayonet;" next the platoon exerciſe, detailing the "make ready, preſent, fire, handle cartridge, prime, load, draw ramrods, ram down cartridge, return ramrods, &c." The whole range of movements is exhibited with ſimilar minuteneſs; and *ſixty one* columns of a book devoted to the arts and ſciences are occupied in conveying the technical knowledge of a common military ſerjeant. We will venture to affirm, that there is not a non-commiſſioned officer in his Majeſty's ſervice who would not compreſs every important part of this drill diſcipline into one fourth of the ſpace; and yet make a learner more thoroughly acquainted with all the ſubject. There are various treatiſes of a few pages that are ſold at Egerton's, at a ſixpence or a ſhilling, which are the ſources of all this article. Far are we from blaming the beſtowal of detailed attention upon warlike diſcipline, we merely regret that ſuch an enormous ſpace ſhould be taken up by leſſons, of which every thing valuable is in other publications compreſſed into the twentieth part of the ſize. The volunteers under Providence have ſaved their country from

all dangers of an invasion; and it is of essential importance that they should be thoroughly acquainted with all the evolutions. But these we doubt few of them would think of studying in a voluminous dictionary; and we do not believe that he who should read and remember every word of this prolix article, would thereby march, charge, fire, form, advance, retreat, or execute any other office of a soldier one whit better for such remembrance; and besides, without burdening his memory with such verbose prolixity, he might possess the whole substance by recollecting the heads of one of the common little pamphlets. No other article of any length; and none of any importance occur till the end of the third volume.

Battery, is a very superficial article in the military art; a short and able article in law, and a tedious and heavy article in electricity. *Battle*, in law and feudal history is very well described. *Battle*, in the military art, contains something like a history of the progress of warfare in ancient and modern times; and we should think it partly borrowed from a late work of Dr. William Thomson, without acknowledging the authority. The writer, however, if he has borrowed from that author, has not borrowed with judgment, nor imitated the orderly series of his account. We think we also recognize some remarks of our own upon that work; especially in treating of the three celebrated English victories, Crecy, Poictiers, and Agincourt. *Bavaria*, is a comparatively long article; that is, long in relation to the importance of the Subject. *Bayle* is not ill written; but strange to say, is as long as Bacon! *Beconsfield*, though a short article, delights us, because it introduces the adored name of Edmund Burke. *Bean*, is a very long article which affords a place for voluminous quotations from the agricultural reports; and *so* the volume advances to thickness. *Bear* is tolerably well compiled from the common abridgements of Buffon. If the biography do not possess a high degree of excellence, it possesses a great variety of subjects; and some of them of very little importance. Of what consequence is it to posterity to know that a man of the name of *Beard* used to chant hymns at chapel, or to sing songs in the play-house. *Beard*, on the face, is an amusing article, which collects into one view the history of shaving. *Beaton*, Cardinal, though chiefly borrowed from Robertson, does not hold up the murderers of that prelate to the deserved abhorrence.

Beattie, is abridged from Bower's Life of that philosopher, which we lately reviewed. *Beaufort*, Cardinal, affords an occasion to the compiler to drag in a quotation from Shakespeare; and a quotation so celebrated that most English readers can repeat it. *Beauty* is a very elaborate article of a writer who has been at great pains to collect from the most eminent authors their prominent passages on this subject; and the account contains many striking parts; but the Cyclopædist has not from them all made one whole. We see and admire paragraphs of Aristotle, Addison, Hutcheson, Burke, and others; but we do not from this article see what beauty is. *Beccaria*, the author of the celebrated work on crimes and punishments, certainly deserved much

much more particular attention than Beard the finger; but he is dismissed as cursorily. *Becket*, is partly taken from Hume, and partly from Henry, but chiefly from Littleton. The author, however, seems very imperfectly acquainted with the exact state of the circumstances which determined so wise and magnanimous a prince as Henry to pretend submission to this idol of a bigotted age. The writer has retailed the facts from the historians, but has not comprehended their views. The *Bedouins* are swelled into a very long article, consisting chiefly of quotations from Volney. Eight or ten years ago such an account might have a novelty that would more than compensate its prolixity; but now it contains nothing but what almost every reader has had recent occasion to consider in turning his attention to the Egyptians and Arabs. On these subjects many statements were lately discoveries that are now common place. Citations from Sonnini, Volney, and Savary, are now very trite, and would therefore be avoided by any writer on those countries who happened to know the subject which he professed to convey to others. *Bees*, is a very long article, which, without novelty, and with a considerable mixture of useless prolixity, contains several good remarks. We, however, suspect our author has not greatly resorted to the ablest treatise on that subject; the fourth Georgic of Virgil. *Bear*, though a very short article, contains statements and remarks which we wish had been extended to a greater length. *Behmen*, Jacob, is a well written article, which ably marks the progress and result of enthusiasm. *Belgæ*, of the ancient Gauls is a trifling, superficial article upon a subject which deserved to be ably treated. *Belisarius* is chiefly compiled from Gibbon; consequently able. *Bell*, the instrument, is the subject of an amusing article which gives a very good historical account of the machine, its single use, and combinations. *Bellendenus*, is the subject of a short article, in which the Latin Preface of Dr. Parr, chiefly valuable for its diction, is more than deservedly praised for its substance. *Beltein* (old May Day in Erse), is very superficially described with its appendent customs. The superstitions of that anniversary are evidently remnants of Druidism; as the author would have found by consulting the statistical account of the parish of Logrirait, in the highlands of Perthshire. *Bengal*, seems to be an article made up from various books of geography, but with little regard to the state of the country, manners and customs of the people; its productions natural and artificial; its revolutions, and especially those in which the English were concerned; in short, the writer has omitted whatever was most important. *Benin*, is an article that may afford some novelty and entertainment to readers who know nothing of our African trade; but the account of it must be quite familiar to all who have read the evidence before the committee during the three years, but especially the first of them, 1789. *Bentley*, Richard, is a good and candid article, which vindicates that learned and able man from the reproaches which were poured on him by the satirical wit of Swift and Pope.

Berkeley, the celebrated bishop of Cloyne, affords a fresh opportu-

nity of discovering that our Cyclopæd ft is very imperfectly acquainted with metaphysics and metaphysical history; the writer scarcely touches on the theory of this philosopher concerning matter. *Bedfordshire*, which we had almost passed over unnoticed, until it was recalled to our minds by Berkshire, is very superficially described. *Berkshire*, though also imperfect, is a better article than Bedfordshire. *Berlin*, is chiefly a compilation from Dr. Moore, but by no means imitates that writer in conveying a clear and striking idea of the Prussian metropolis. It is a huddle of detached and unconnected extracts. *Bern*, is a much better article, and conveys to the reader a very clear idea of the canton and city. *Bernard*, St. in geography required a fuller discussion. The rout of Hannibal is merely touched. *Bernstorf*, the Danish minister, constitutes the subject of a short, but entertaining article. *Berwick*, upon Tweed, is described with detailed accuracy in its modern state and appearance, but too little stress is laid on its ancient relative situation, and the causes which formed the inhabitants to vigour and energy of character; which, during the wars between England and Scotland, appeared chiefly in military exploit; whereas they are now exerted in manufactures, navigation, and trade. Indeed a great defect of the articles, both biographical and historical is, that they inculcate no important moral or political lesson. An able writer of biography would find in an obscure subject some means of instruction, and could deliver that instruction as effectually in four columns as in forty.

The botanist has not recurred so frequently in this as in former parts; but his forbearance was probably from want of materials: when these arise we find him equally prolix in B. as in A. *Beta*, is a very long article of this kind, and the object of it seems to be to revive the absurd notion, that this plant is equally fitted for yielding sugar as the canes in the West Indies. The very repetition demonstrates the author to be little acquainted with the history and politics of commerce. *Beet*, was one of the substitutes mentioned for sugar in an early stage of the proposed emancipation of negroes, when various enthusiasts declared a resolution of abstaining from cane sugar. *Betonica* and *Betula*, are both long articles, and enumerate various qualities of the plants in question, without taking notice of any thing useful. *Bey*, the Turkish governor, ten years ago would have been an article of some information, but now every one knows much more of that class of officers than the Cyclopædist states through all his detail. *Bible*, the book of sacred writings contains a long account of that work, and includes the evidences external and internal of the truth of the Christian religion. This is an article that has evidently cost a great deal of labour; and it compiles the most important heads of what was known to every Christian scholar. It includes the various editions that have been published since the revival of learning. Though we observed that Bible is a long article, we do not mean that it is too long for its importance; and we have no objection to the observations on the ground of truth, although we think it might have been possible to have treated

ed the ſame ſubject without degenerating into triteneſs. We believe Bible is not the longeſt article in B. The Scriptures, which contain directions for temporal and eternal happineſs, do not occupy ſo much ſpace as that which is allowed for reciting the leſſons of a drill ſerjeant.

Bidens, a plant, is detailed with the uſual botanical particularity; and *Bignomia*, another plant, with ſtill more circumſtantial prolixity. *Bile*, in the human frame, comprehends the common-place remarks upon that ſubject. *Bill*, in commerce and law, contains an accurate account of that ſpecies of ſecurity, and the proceſſes upon it. *Billiards*, preſent the object, principles, details, and rules of that game, extracted very probably from Hoyle; if he treat of that paſtime which we do not now recollect. *Biddifort*, *Billingſgate*, and various other places in England, are inſerted as geographical articles, and may contain information to thoſe who have no acceſs to a common Gazetteer, or Paterſon's Road Book. The article on the general ſubject *Biography*, is ſo vague and deſultory, and manifeſts ſuch a groſs ignorance of that claſs of compoſition, that we are not ſurpriſed the particular ſpecimens which we have noticed, and many others are ſo totally inadequate to their ſubjects. With B, I, O, ends this part of the Cyclopædia. We underſtand another will be ſpeedily publiſhed, and we ſhall as ſoon as poſſible poſſeſs our readers of its ſubſtance and merits. There is one circumſtance in its favour, which is, that it is extremely improbable it will be worſe than the preſent, and it may be better.

On reviſing what we have written, we are led to entertain a faint idea that the Cyclopædia has undergone ſome little improvement. Still, however, juſtice compels us reluctantly to acknowledge that the changes for the better are by no means material. Hitherto the Cyclopædia of this Dr. Abraham Rees, is a very ſorry work; and as a ſorry work upon a very large ſcale, we make no doubt but the national judgment, when fully and impartially exerted, will treat the attempt as it deſerves. If any man, or ſet of men, undertake a work that requires genius and philoſophy, and endeavour to paſs it on the world as ſuch, when it is totally deſtitute of genius and philoſophy, ſuch a work *is a groſs and flagrant impoſition upon the public*. The Cyclopædia profeſſes to conſiſt of the arts and ſciences; and of courſe to deliver ſenſe, truth, and valuable truth, but actually as a whole, and in the aggregate of its parts, does not deliver ſenſe and valuable truth, but either nonſenſical abſurdity or trivial truiſm. Seven voluminous quartos have already demonſtrated, that Dr. Rees and his auxiliaries have not talents and learning for executing the arduous work which they have undertaken; that Dr. Rees and his retainers profeſs to communicate to others a great variety of ſubjects which they do not know themſelves; and that ſuch a leader and aſſiſtants are preſumptuouſly arrogant in profeſſing to inſtruct Britiſh gentlemen and ſcholars in the circle of the arts and ſciences.

We have heard of various complaints made by profeſſed friends of the proprietors and conductors, concerning the ſtrictures of the Anti-

jacobin on this their project. We have also heard it argued, that large sums of money have been sunk upon the compilation; and that our criticism must greatly obstruct the returns. To this we answer, that our business is to consider the sense, learning, piety, wisdom, and virtue, of a literary work, and to give judgment accordingly. We will not praise, nor even pass without censure, articles at once ignorant, weak, and mischievous, because some booksellers may have been misguided to purchase them as learned, able, and beneficial. If they chuse to pay a large price for execrable or contemptible wares, that is their business, not ours. Besides, we really think we render a much more essential service to the proprietors, by pointing out the incompetence of the execution, which they, perhaps, not being literary men, may not discover themselves. Carried on as it is at present, the work, they may depend upon it, *will not, and* CANNOT *stand*. The candour and undesigning openness of Englishmen will for a time admit imposture, but the acuteness and discernment of Englishmen fail not to detect imposture before it has reigned long. Really wishing so well to the proprietors, as to be sorry if they persist in being deluded, we recommend to them to consult some able and impartial judges, who have no connection with any of their set of Cyclopædian labourers, and to form their opinion according to the result. We will venture to affirm, that no man eminent for talents, learning, and critical powers, and having no correspondence with Dr. Rees, and his coadjutors, will hesitate to declare, that conducted, and executed as the Cyclopædia now is, it neither will stand, nor deserves to stand.

Before we conclude, we shall make one observation, which we trust is not foreign to the interests of general literature; and which, perhaps, may not be irrelevant to the present case. There are about London great numbers of writing drudges, without genius or learning, who pay humble homage to booksellers in hopes of jobs. They nestle about their shops, study their humours and tempers, act the part of dependents on patrons. They bow, they fawn, and they sneak. Thereby they insinuate themselves into various concerns in literary manufacture, and increase the multitude of book-makers. Men of genius will not condescend to pay submissive obsequiousness. *Booksellers* may be assured that whoever cringes to *them* must be a man of such low qualifications as will not answer their purpose in any original undertaking. A striking instance has lately occurred of booksellers of great eminence, whose principal losses arose from their being duped by flattering sycophants of very ordinary capacity and acquirements to publish many and voluminous works of the bookmaking kind. No bookseller will long maintain respectability, or long secure success, whose literary undertakers are chiefly of the inferior compiling and bookmanufacturing class.

P. S.—Since the greater part of this article was printed, we have heard that the proprietors, or persons connected either with them or their conductors, have charged our Review of their Cyclopædia with injustice and malignity, and imputed our criticism to mean and unworthy

worthy motives. While we are conſcious that we deliver judgment according to fact and evidence, we muſt conſole ourſelves under the bitterneſs of angry authors. The galled horſe will wince, but to deſcend to plain language, we deny that there is a ſingle ſtricture in that review which is not juſtified by the work that it conſiders. We challenge any perſon intereſted in the Cyclopædia to point out a ſingle inſtance wherein we have beſtowed cenſure without grounds, or beyond juſt grounds. To refreſh their memories we repeat our aſſertion, "*that in the grand departments of biography, hiſtory, logic, metaphyſics, theology, ethics, and politics; in whatever belongs to the powers of the human underſtanding, and the affections of the human heart, the relations, duties, and conduct of intelligent and ſocial beings, the Cyclopædia totally fails*;" as we could prove, article by article, to the ſatisfaction of any competent and impartial judge. The proprietors and conductors of the Cyclopædia profeſs their work to exhibit the whole circle of arts and ſciences. We aſſert, that in all the moſt important arts and ſciences they have failed, and demonſtrated themſelves unfit for their taſk. We refer to the work itſelf, as the ground of our judgment. *Will they dare to meet us upon that ground?* If they conceive themſelves prepared to controvert our criticiſm, they will make the attempt. If they are conſcious that our criticiſm is juſt, they will ſlink from farther diſcuſſion; and ſince they cannot invalidate proof, content themſelves with pouring out anger, becauſe they are diſcovered and expoſed. They have publiſhed their book, and we have publiſhed our opinion of that book, and ſtated the grounds of that opinion. The matter is now before the public, which will judge fairly and impartially according to the evidence.

Obſervations on the Climate of Ireland, and Reſearches concerning its nature from very early periods to the preſent time, with thoughts on ſome branches of Rural Economy, particularly recommended in an addreſs to the Inhabitants and Friends of that Country.—To which are prefixed Preliminary conſiderations, on the Structure and Functions of Plants.—On the Analogy between the vegetable and animal Syſtems.—On the general ſtate of Woods and Plantations in Ireland, in ancient and modern times.—On the peculiar circumſtances denoting her Linen-Manufacture throughout a ſeries of ages.---And on the utility of the co-operation of Art and Science in every work wherein their joint labours are required. Dedicated to Philip Earl Hardwicke, Lord Lieut. of Ireland, &c. By William Patterſon, M. D. Member of the Royal Iriſh Academy, &c. &c. 8vo. Pp. 326. Gilbert and Hodges, Dublin. 1804.

WE cannot but cordially approve of every effort to improve the ſtate of Ireland, which even in compariſon ranks ſo low; and ſtill more ſo when we conſider its ſuperior capability from the local and phyſical advantages attending it for the higheſt promotion, either of Agriculture, Manufacture, or Commerce: and therefore

whatever may be the intrinſic merit of the work before us, we regard it as a laudable deſign, and as entitling the Author to the thanks of the United Kingdom, but more particularly of the Iriſh Nation.

The plan of this work although rather ſingular, is not leſs eligible. Its Preliminary Conſiderations, on Meteorology or the ſcience of the Atmoſphere, together with the anatomy of the vegetable world, its ſources and dependancies, form a datum for our general government in rural economy, from analogical deductions, as to what applications are beſt adapted to particular ſtructure, climate, and ſoil.

The Doctor commences his book rather as an eulogiſt, on the importance and advantages of the ſcience of Meteorology, by ſaying that,

"Meteorology, or the principles on which the properties of the Atmoſphere are unfolded and taught, is exalted into a ſcience, and ſtands high in the ſcale of genuine philoſophy. So it ought, ſince it is certainly applicable to uſeful purpoſes in life, the teſt by which the value of every branch of ſcience ſhould be tried. It is a branch indeed, which furniſhes objects of the moſt intereſting reflection, whether we conſider it in reſpect to utility, or to the curious and ſublime ſpectacles with which it abounds."

"By the temperament of that great agent of nature, the atmoſphere, the traveller endeavours to regulate his motions, and the farmer his labour; by it are modified health and diſeaſe; by it plenty, or famine, is diſpenſed; and by it, millions are furniſhed with the moſt eſſential treaſures, *the prime neceſſaries of life.* Meteorology is the pureſt ſcience of nature; it is the obſervation of the phenomena with which we are ſurrounded; it is the contemplation of the agency of the elements; an agency, which performs all the wonders in the theatre of creation; an agency, by which the grand ſyſtem of the world is ſupported and preſerved."

The Doctor then proceeds to animadvert on the attributed unſolidity of Meteorological purſuits, by combating thoſe popular, and, in many inſtances, groundleſs objections, which are raiſed againſt it; and then draws up a fair eſtimate of its real utility, particularly as applicable to the purpoſes of vegetation. He then purſues the ſubject of his ſecond ſection; the ſtructure of plants and the functions of their ſeveral parts; in which is diſcovered conſiderable reſearch at leaſt in the works of the various philoſophers, who have written on this branch of natural hiſtory; the more prominent of which are M. Mirbel, member of the national inſtitute of France, together with our countrymen Fordyce and Darwin, but the Doctor has added to the hints received from theſe gentlemen a ſequence of laborious practical obſervations.

On the anatomical ſtructure of plants the Doctor obviouſly prefers the ſyſtem of M. Mirbel; which as much as poſſible goes to eſtabliſh an analogy in the functions of the animal and vegetable kingdoms: for where the minuteneſs of the parts eludes the poſſibility of accurate obſervation, and the evidence of fact is wanting to eſtabliſh demonſtrative concluſions, M. Mirbel is not unfrequently hypothetical and anomalous in his reaſonings in favour of this doctrine.

doctrine. The importance of the glandular ſyſtem in the economy of animals has been long ſince obſerved, from the elaborate and neceſſary ſecretions which are peculiarly adapted to its functions; but its appoſiteneſs may ariſe from the peculiar ſtructure of animals, and the nature and comparative denſity of the matter ſecreted. What we here mean is, that we ſee no neceſſity why nature ſhould adopt a common medium to produce effects differing ſo much in degree. The ſucculent parts of animals and vegetables differ very widely, though not eſſentially: from the comparative rapidity and denſity of animal ſecretions to vegetable, may be inferred the neceſſity of the glandulous functions in the former, while from the ſubtility and immobility of the vegetable juices, the neceſſary ſecretions may be carried on through a different and more appropriate ſtructure of the parts, and more coincident to the intended effect. We are oppoſed to this preſumed analogy, when built on hypotheſis only; not merely as it ſavours of that French philoſophy which has been ſo deſtructive of the eſtabliſhed moral ſyſtems of the world, but becauſe it appears to us oppoſed to the economy of nature.---This predilection of M. Mirbel and of the author is obſervable in the following paſſage.

"Though *glands* are not perceptible in vegetables, M. Mirbel thinks that they may be ſuppoſed to exiſt in the membranes, as ſap is ſecured and elaborated in them."

"It is not improbable that the darkiſh wreaths, which ſurround the orifices of the large tubes are of a glandulous nature, &c."

But the Doctor's propenſity in favour of this ſyſtem of M. Mirbel's is more obſervable in the following paſſage; though manifeſted under a conſiderable cloud of diffidence.

"Whether plants have nerves and muſcles, whether they are endowed with ſenſation, volition, and aſſociation of motion, I ſhall not pretend to determine; but from the various motory impulſes, exhibited by peculiar parts of vegetables, it is certain that they poſſeſs an inherent power of action, which for want of a better appellation I ſhall here denominate *irritability*. This faculty has been conſidered by ſome philoſophers as reſiding in a nervous influence, reſembling what takes place in the muſcular and other motions of animals, and thence termed true irritability; whilſt others explain the mobility of vegetables on mechanical principles, denying that they inherit any ſort of ſpirit of animation."

It has been fully eſtabliſhed we conceive, that the various motory impulſes of vegetables are extraneous, and entirely under the influence of phyſical agents, without any power of ſenſation, aſſociation, and volition; and that the modes or form and extent of the motion is determined by the peculiar ſtructure of the plant, and the quantity of phyſical impulſe brought in contact. The contrary is the fact in animals; the aſſociation of ſenſation and volition impels them to action; and the degree of irritability and muſcular power its extent. But in confirmation of our general reaſoning, we will paſs on

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to notice the numerous experiments of Peſchier, which the Doctor with a candour that is obſervable throughout his work, has inſerted in oppoſition to the foregoing ſyſtem.

" On the other hand Peſchier made ſeveral experiments to aſcertain whether this opinion was well founded; but to him it never appeared that oxygen produced any effect on thoſe plants. He afterward examined whether theſe movements of thoſe plants, viz. the ſenſitive, are owing to *real irritability* like that of animals; the numerous experiments, which he made on this ſubject, gave him reaſon to conclude that no real irritability could be aſcribed to thoſe plants, and that all the movements they experience, by the ſimple touch or otherwiſe, are merely mechanical; and in fact, from modern ſkill and acuteneſs, it has not been diſcovered that plants have either nerves, or muſcles, or any organs analogous to thoſe; which in animals appear to be the ſeat of irritability."

The Doctor further obſerves reſpecting thoſe aſcribed functions of plants, that

" Lamark endeavours to explain this property by obſerving, that in the articulation of plants, and in certain parts of them, particular veſicles exiſt which, eſpecially in warm weather, become filled with elaſtic and very ſubtile excretory vapours. Theſe vapours, which are to a certain degree accumulated and retained in the veſicles, ſwell them out, and make them produce an extenſion in all the moveable parts where they are ſituated; but, on the leaſt ſhock or agitation, the elaſtic or ſubtile vapours which fill theſe veſicles, eſcape, and are exhaled into the atmoſphere. The veſicles being thus emptied ſhrink, and the vegetable part, which is not preſerved in its extended ſtate, ſhrinks alſo, and falls back into the articulation where the veſicles were placed. Soon after which the veſicles become filled again, though in an inſenſible manner, and ſtill produce an extenſion of the leaf-ſtalk or petiole, which a cauſe like the preceding might deſtroy."

Indeed we are decidedly of opinion, that the apparent irritability of plants is to be aſcribed only to their organization and to the influence of phyſical agency; as is the caſe in the ſenſitive plant when touched with the finger: the ſudden diſengagement of the electric fluid which is produced when put in equilibrium, fully accounts for the inſtantaneous motion of its parts. This is further confirmed, by obſerving, that if a plant is touched by a body which is not proper to tranſmit the electric fluid, this movement will not take place. Light inverſely produces the ſame effect on the plant as the contact of the finger, by reaſon of the electricity that is demonſtrated to exiſt in that agent; and hence is accounted for the cloſing up in the evening of certain parts of plants, eſpecially the leguminous families. In ſhort, we are confirmed in the opinion, that the various phenomena which they exhibit are produced by the agency, of light, heat, air, electricity and moiſture on the baſis of the gaſeous fluids contained in the juices of plants; and that the modification of thoſe phenomena is regulated principally by their reſpective organization.

We ſhall now purſue the Doctor in his obſervations on the nutrimental economy of vegetation; which we conceive ſufficiently elaborate in their diſquiſitions, and not leſs ingenious in their concluſions. After

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ſtating what earths and accompaniments a plant will grow in, ſuch as the ſiliceous and argillaceous, &c. under all the various circumſtances of texture and incidents to which it may be ſubmitted, he ſays,

" But it will grow better in a rich ſoil. There is therefore in a rich ſoil, ſomething independant of texture, or the retention of water, which contributes to the flouriſhing of plants; and what that nutritive ſomething is, may be deduced from the following obſervations."

" The food of young vegetables is derived from the production of ſugar by germination. The embryon plant in the ſeed or fruit is ſurrounded, with ſaccharine, mucilaginous, and oily materials, which it abſorbs and converts into nutriment: while the embryon buds of deciduous trees, which is another infantine ſtate of vegetables, are ſupplied with ſaccharine and mucilaginous juice, prepared for them at the time of their production, and depoſited in the roots or ſap-wood of their parent tree; for example, in the vine, maple, and birch. This ſaccharine matter is ſoluble and miſcible in the water of the ſurrounding earth, in the ſubſequent ſpring and is forcibly abſorbed by their root veſſels, expanding their naſcent foliage."

" The food of adult plants is derived from the ſpontaneous decompoſition of vegetables and animal bodies, or from air and water alone. The elementary matter called oxygen, combined with heat conſtitutes that part of the atmoſphere, which is perpetually neceſſary to vegetable reſpiration, or that function denominated reſpiration, from its being eſſentially contributive to vegetable life. Oxygen alſo forms a greater part of that water, which compoſes a principal portion of the organization of plants."

" The agency of water, in the proceſs of vegetation has never been doubted, though the manner in which it acts was not diſtinctly known, until within theſe few years paſt. Beſides being the vehicle for diſtributing the nutritious parts throughout the ſtructure of plants, water forms a conſtituent part of them all."

This ſyſtem of the nutrimental economy of plants, though not originating with the Doctor, having been before ſupported and even demonſtrated by the ſuperior acumen of modern philoſophy, is nevertheleſs creditable to him in adopting it. The object of his book is not to eſtabliſh elementary ſyſtems ſo much as to apply the moſt obvious of them to the uſeful purpoſes of practice in rural economy. He proceeds to explain the particular powers and departments of theſe elements and their operations in the vegetable world agreeable to the known laws of nature, and their conſequent reſults under the various circumſtances of ſpecific and appropriate combination.

The Doctor proceeds to obſerve what earth, as the baſis of a *rich ſoil*, is moſt conducive to vegetable nutriment; and determines, for the moſt obvious reaſons, on the calcareous. After ſtating that animal and vegetable ſubſtances when burnt without acceſs of air, leave a conſiderable reſiduum of charcoal or oxyd of carbon; he goes on to prove that calcareous earth is impregnated with this principle, and therefore infers its ſuperiority over other earths for the purpoſes of vegetation.

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" The importance of the carbonic ſubſtance or coal, to the nouriſhment of all vegetables, will be ſtill more evident when we conſider, that it is one of the primaeval principles of our globe; for it is found in carbonic acid gas, of which it conſtitutes above a fourth part; and this gas exiſts in lime-ſtones and other ſubſtances which date from the firſt origin of things."

" In illuſtration of this doctrine, we may obſerve, that Sauſſure found that plants growing in a calcareous ſoil, contain leſs water than thoſe in a granite ſoil, and that charcoal was more abundant in the former than the latter; and that a ſimilar difference takes place with reſpect to calcareous matter in the aſhes of vegetables produced from thoſe ſoils. Hence he infers, that a ſoil has an influence on vegetables, independant of its power to retain water; and that in point of ſolidity, the wood of calcareous countries is preferable to that of granitic countries."

But we cannot help obſerving here, that the texture or organization of the ſoil has conſiderable influence on the growth of vegetables, but more particularly on the herbaceous ſpecies; the comparative delicacy of their ſtructure to the ligneous, renders them more ſuſceptible of every variation whether mechanical or chemical; and therefore it is of conſiderable importance in rural economy to attend to this point. It is well known that bodies ſubmitted to ſolution in chemical ſolvents, conſiderably accelerate or retard their decompoſition, according to their organization, texture and quantity of ſurface expoſed, independant of the degree of chemical affinity exiſting between them: and as the calcareous in ſome ſtates is the moſt ſoluble of all the earths, and from calcination is reduced to the moſt finely diſſeminating powder, it neceſſarily produces an alteration in the mechanical contact of the original ſoil, beſides what is effected by its chemical functions. Reaſoning from analogy we conceive that too much or too little vegetable nutriment may be generated for the organic functions of the plant; either of which is equally unproductive of vegetable health, according to the mechanical ſtate of the ſoil; and certainly as it reſpects the latter where profuſion is effected it is an unneceſſary exhauſtion of its chemical functions. Hence we have frequently heard the farmer, in thoſe parts where the acceſs to lime is eaſy, complain of the failure of his crops; by ſome of the modern experimentaliſts, without attending to the mechanical contact of the ſoil, it is attributed to its being ſaturated with the calcareous principles, while others conceive that the ſoil is made " too light" by the frequent uſe of it. We are induced to think with the latter, and that it principally ariſes from the ſoil being too much divided in its parts; this may be corrected where it is of ſufficient depth by ploughing up a portion of the unwrought ſubſtratum, which from the tenacity of its parts will effect an appropriate organization for the purpoſe to which it is intended to be applied; or where the ſoil is not of ſufficient depth it may be corrected by a ſtiff loam or clay; and where theſe are not to be conveniently procured we know of no other alternative but that of laying it down for paſture which will enable it to recover a proper denſity: but in all,

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or either of theſe remedies, reſpect muſt be had to the climate, and the ſituation of the ſurface, as the degree of heat and moiſture has conſiderable effect on the proceſs of vegetation, and alſo to the nature and ſtructure of the plant which it is intended to receive. We could eaſily ſwell our obſervations on this head, far beyond our appointed limits, in proof of what has been advanced; but it muſt ſuffice to eſtabliſh the principle generally.

The Doctor afterward goes on to define, the minor principles of vegetation, and to ſpeak of thoſe bodies which more partially conſtitute a part of vegetable nutriment; but they have already been noticed by Fordyce, Darwin, and others, as well as by many philoſophers on the Continent.

We ſhall now attend our author through his third Section of Preliminary Conſiderations; which in fact is a treatiſe on the importance of meteorology, in the phiſiology of nature, as applicable to the practical purpoſes of life; on which we think him rather too ſanguine; for though we ſhould highly approve of ſuch an inſtitution as he propoſes, we cannot flatter ourſelves with ſuch extenſive and beneficial reſults as he conceives would ariſe out of it. Coinciding with the views of the ingenious Dr. Woodhouſe in this inſtance, he quotes from him the following obſervations:

"It has always impreſſed me with ſomething bordering on wonder, that during *ſix and twenty centuries*, wherein the memory and learning of mankind have been exerciſed, there has not been found one Secretary of Nature ſufficiently inſtructed to give us a complete hiſtory of the various meteoric phenomena, with an entire and connected chain of cauſes: and although much (many) of the operations going forward in the atmoſphere, may have ſome links that have eſcaped the moſt inquiſitive eye, and others though ſeen may not be fully underſtood, ſtill we ought not to be diſcouraged. Theſe detached links will one day be united, and form a part of the great chain of natural cauſes, adding ſtill ſtronger proofs of that unity of deſign which pervades the great TEMPLE OF NATURE!—" He is even of opinion, that ſome future Franklin, may do with accumulated facts in meteorology, what Newton did with thoſe collected by Kepler and Galileo, and therewith form a ſyſtem which may teach man to bridle the *winds* themſelves, and render them farther ſubſervient to human uſes."

In ſpeaking of the preciſe nature of the inſtitution already alluded to, the Doctor ſtrongly recommends Ireland from its climate and local ſituation as preferable to any other place for eſtabliſhing it.

"I have elſewhere obſerved, that Ireland is naturally adapted, for an inſtitution of the kind here propoſed. It is placed in a ſituation ſtrikingly central between the old and the new world; its temperature as to heat and cold is remarkably moderate; the higheſt part of its ſurface is not more than 270 feet above the ſea; and its loftieſt mountains are low, compared with the elevation of thoſe, in the regions eaſt and weſt of it. Theſe natural circumſtances are ſo manifeſt and advantageous, that it were a pity that art, which is no more than the handmaid of nature, ſhould not do its duty, and through

through negligence leave incomplete what its miſtreſs had kindly pointed out for the benefit of the ſervant."

"The moſt appropriate name for this foundation ſeems to be, '*Inſtitutes of moral and phyſical Geography*;' " for which ſhould be appointed a profeſſor, whoſe duty it would be to give public lectures, compriſing as much of the ancient character of all countries, as could be aſcertained, together with circumſtances of every known region, as to climate, diſeaſes, cuſtoms, and products. A knowledge, not a bare but a competent knowledge, of theſe ſubjects, in as much as they miniſter to the advance of ſcience, and the culture of the liberal and uſeful arts, is important to the intereſts of any community; and in a tenfold degree is it eſſential to thoſe of the united kingdom of Great Britain and Ireland, which, together with valuable ſciences and arts, fine lands, &c. within itſelf, has poſſeſſions or commerce in every frequented country of the globe."

Although it muſt be admitted that Ireland poſſeſſes ſuperior phyſical advantages to England, for ſuch an inſtitution as is here propoſed, from the equality of its ſurface, and even from the temperature of the climate; yet we are of opinion that the metropolis of an empire, particularly ſuch a one as London, would be better adapted to its general purpoſes; being the central orbit on which the genius and learning of the country move; the point of influx and reflux of foreigners from every part of the earth; the reſidence of the opulent theoriſt, as well as of the laborious practical philoſopher; there would be an extent and facility of communication which Ireland could not propoſe in any ſituation.

The object of the Doctor in his fourth Section of Preliminary Conſiderations, is to enforce the importance of agricultural purſuits in general; but more particularly the neceſſity of our attention to ligneous productions, from the vaſt conſumption of wood in theſe countries for ſhip-building, and other purpoſes. In the commencement of this Section he advances what we think cannot be diſſented from, viz. that

"It is unneceſſary to employ any formal arguments to ſhew what may be readily comprehended, by any one of moderate reflection; namely, that it is at once beneficial and practicable to diminiſh the quantity of imports for manufacture and home conſumption, by introducing or extending the culture of various articles of native produce, which, in theſe iſlands, we are now content to derive from abroad. With this view we ſhould act on the fundamental principle, '*That the labours of the plough fill the ſail, and drive the ſhuttle*;' from which it follows, that agriculture is the baſis on which to found the ſecurity of the ſtate, and the proſperity of the people."

He then proceeds to ſhew the encreaſing exhauſtion of thoſe countries whence we derive our foreign ſupplies, and the immenſe drainage of money that we experience from it.

"At preſent both Great Britain and Ireland ſuffer a conſiderable drain of money to pay for timber which they receive from America, the North Sea, and the Baltic. But theſe reſources for the ſupply of foreign timber begin to be exhauſted, and conſequently the article will not only become

progreſſively

progreſſively more ſcarce, but the balance of trade will in thoſe countries become proportionably heavier againſt us."

"The eaſtern part of the Anglo-American provinces are, here and there ſo bare of trees, that the inhabitants at any diſtance from the great rivers, already find wood to be an article of heavy expence."

"In Norway and Ruſſia, timber is much leſs eaſily obtained, than it was a hundred years ago; becauſe the foreſts neareſt to the harbours on the ſea coaſts, and the great rivers, have been gradually cut down for the convenience of exportation."

The Doctor afterward proceeds to obſerve what he conceives was the original ſtate of Ireland as to her woods; and ſuppoſes that, in the primitive ages, it was like other European countries covered with foreſts: and therefore very fairly concludes, that the ſoil and climate is congenial to ligneous productions, notwithſtanding its preſent ſcarcity, which he accounts for from ſeveral peculiar cauſes; although it appears that Ireland very early began to experience this ſcarcity, as evinced by the Brehon laws; which were particular and ſtrict in ſome clauſes for promoting its preſervation.

The fifth Section, contains a ſummary hiſtory of the early manners of the Iriſh, particularly as to dreſs; and argues from the ſimilarity of its form, and the names of the different parts of the machinery uſed in the manufacture of their linen, that it has been colonized by powerful bodies of people from Aſia; who introduced it with them, together with the cultivation of the flax plant. Our limits do not admit of an analyſis of this ſubject; but although there may be ſome probability attached to the Doctor's concluſions, from the analogy of many of the names of the different parts of the machinery attached to the manufacture, as well as the ſimilarity of dreſs to the orientals; yet we conceive that the ſoil of Ireland, conſidered in connection with its moiſture, as very congenial to the culture of the flax plant, is no ſmall preſumption that it may be indigenous to that country; and as ſuch might have been very early cultivated, and its produce manufactured by the aboriginal inhabitants, as the acquiſition of ſo uſeful an art muſt have been of the firſt conſequence.

Section the ſixth, contains obſervations on the utility of the co-operation of art and ſcience, in which we moſt heartily acquieſce in all that the Doctor has advanced. We now come to the ſecond grand diviſion of his work, which he commences with a ſynopſis of the weather in Ireland, for the years 1801 and 1802, in tables regularly taken from obſervations on meteorological inſtruments, ſuch as the barometer, thermometer, hygrometer, and rain-gauge; the intention of which is to ſhew the medium of the climate of that country; to which are attached agricultural notices, ſhewing the ſtate of vegetation, &c.

In the fourth Section of this chapter the author has given ſome curſory remarks on the origin and nature of winds; and though he has not advanced any thing new on the ſubject, ſtill it ſhews, with the

the other parts of his book, that he has made conſiderable reſearch into the general laws of nature, as applying to the various and multitudinous phenomena which ſhe exhibits: and as the grand or immediate cauſe of thoſe caſual and regular aerial currents to which the atmoſphere is ſubjected, he obſerves that,

"According to Lord Verulam, improved by Halley, the immediate cauſe of the motions of the atmoſphere; or in other words, of the aerial currents we call winds, are the expanſion of air by heat, and the contraction of it by cold. This may be exemplified by the familiar inſtance of the tendency, which two maſſes of air of different temperatures, and conſequently different denſity, in two contiguous rooms, will ever have to reſtore their equilibrium through any communication between them; the heavier portion moving in the lower part from the colder to the warmer room, while the more rarified or lighter will proceed in a contrary direction along the upper part; an intermediate ſpace between theſe two oppoſite currents being left, where the denſity of the maſſes of air being uniform, they will of courſe remain quieſcent."

"In order to apply the ſame principle to account for various phenomena, which cannot be aſcribed to what are ſtrictly denominated winds, it has been obſerved that this tendency in the air, to reſtore its equilibrium, will produce currents, not only horizontal or inclined, but alſo perpendicular, both aſcending and deſcending, according as the rareſaction or condenſation takes place in different ſtrata of the atmoſphere."

In Chapter III. Section I. on the climate of Ireland, the Doctor takes notice of the popular opinion, reſpecting the change it has undergone; and ſays,

"That the climate of Ireland has ſuffered a conſiderable change, almoſt within the memory of the preſent generation, is not only a popular opinion, but is a doctrine, held by intelligent and philoſophical obſervers. We are told that the winters in this iſland have laid aſide their ancient horrors, and frequently aſſume the mildneſs of ſpring; while ſummer is repreſented as leſs favourable than formerly, leſs genial in promoting vegetation, and leſs vigorous in advancing to maturity the fruits of the earth."

To eſtabliſh which, we think with the Doctor, that no ſatisfactory evidence has been adduced to prove it: its advocates having choſen rather to decide from the uncertain and lax documents of hiſtorians, popular opinion, and probable prejudices, than to account for it from phyſical cauſes, which are the grand arbiters of natural phenomena. Hiſtorians often write under the influence of national habits, and perſonal feelings; and their obſervations, eſpecially on ſuch a ſubject, are to be taken in a comparative rather than in an abſolute ſenſe. As to what the climate was, we beg leave to aſk, whether any documents can be furniſhed to prove its comparative fecundity or ſterility in the preſent to any former period? And as to popular opinion on the ſubject, it is well known that a ſhort ſeries of unuſual temperature, which may be effected by peculiar and caſual planetary influences, is ſufficient to govern the opinion of a generation. We are decidedly with the Doctor in ſentiment, that whatever

ever the climate and ſoil of Ireland has been capable of in remote ages, it is in the preſent; and we are the more confirmed in it, from the equality of the plane of its ſurface, and its comparative ſmall elevation above the level of the ſea; which neceſſarily prevents the caſual removal of the ſoil from floods, &c. which is not the caſe with many other countries.

In the ſubſequent Section the Doctor has entered into a ſhort diſſertation "on the conſtitution of the Atlantic ocean;" which we think both ingenious and circumſtantial: he ſays, that

"Excluſive of the undulation cauſed by the winds, and that ſwell known by the name of the tides, the ſea has a third motion, or continual tendency towards the weſt."

On the cauſe of the latter motion, we rather expected the Doctor would have offered an opinion; but, as he has not, we ſubmit the following as the probable one; namely, the diurnal motion of the earth being from weſt to eaſt, and its velocity to a certain degree operating againſt the gravitation of the waters, may occaſion their receſſion in a contrary direction; and produce the current alluded to. This may be illuſtrated by the familiar inſtance of placing a globule of mercury on a moveable plane, and by putting it in motion in a direct line up to a certain velocity, the globule will move on its ſurface in an oppoſite direction; and it may be farther accounted for on the centrifugal tendency of the planetary ſyſtem, and the general laws of motion. We are altogether of opinion with the Doctor in the following Section, that there is no reaſon to conclude, that the weſterly winds are at preſent more frequent and boiſterous than formerly, unleſs it could be proved that the velocity of the current of the ſea has encreaſed.

In the fourth and fifth Sections, are cited innumerable inſtances of the healthy and thriving ſtate of ligneous vegetation in Ireland, in oppoſition to the too generally received opinion of the incapacity of the climate for ſuch productions; together with ſome ingenious obſervations on their management.

The ſixth Section contains an account of the climate of Scotland, Norway, Sweden, Ruſſia, and Switzerland; together with the growth of trees in theſe countries: the object of which is to infer from their comparative ſterility to Ireland, that the latter is conſequently more genial to vegetation, whether of the ligneous or of the herbaceous ſpecies.

"Trees, it is well known, grow and arrive at a great ſize in regions infinitely colder than the moſt elevated and expoſed diſtricts in Ireland; for example, in the bleak Highlands of Scotland, &c."

The Doctor's "Addreſs to the Friends and Inhabitants of Ireland," is rather an exhortatory diſcourſe to the important purſuit of planting, adducing the general capability of the country for foſtering it. It alſo contains ſome very ingenious remarks on the friendly influence

of mountains on atmoſpheric temperature; and as the moſt appropriate to our limits, we ſhall quote the following:

"Lofty mountains, eſpecially if their horizontal ſurface be not very extenſive, do not warm the atmoſphere in any conſiderable meaſure; yet that part of it which is in contact even with the loftieſt mountains, is warmer at leaſt in winter, than air of the ſame height over plains. The reaſon of this is, that ſuch immenſe maſſes of earth and ſtones, generally contain more heat than mere air; and the air in contact with them, being on that account ſpecifically lighter than the more diſtant air, this latter air of courſe moves towards the mountains, or the general current of the atmoſphere flows to them with greater velocity; whence, clouds ſeem to be attracted by them, and the winds are more commonly violent on high mountains than on plains."

"The air thus accumulated on the ſides of the mountains, is at length forced over their ſummits; but in aſcending to a greater height than that at which it was impregnated with vapour, it is cooled, and conſequently depoſits this vapour, which hereby forms miſts on the ſides of the mountain; and when the quantity of condenſed vapour is copious, it warms the air to a conſiderable degree. Hence it is apparent that mountains, in as much as temperature is concerned, are not in their nature hoſtile to vegetable life, when taken in general; and in particular with relation to the mountains of Ireland, whoſe tops are not chilled by durable ſnows, we may infer that the temperature of the air on them cannot be unfavourable to the growth of plants, whether of the ligneous or herbaceous kinds."

The Doctor proceeds to advance a vartety of arguments in favour of planting, the grand object of his book: ſuch as the generation of ſoil from the deciduous foliage of the woods; the extraordinary expence of building from a ſcarcity of timber; and the conſequent check to induſtry, that ariſes from it; together with many others, which have a more private and individual relation.

Chapter IV. Sections firſt, ſecond, third, fourth, and fifth, contain obſervations on the economy of planting in general, fences and ſhelter; ſoil, ſituation, ſeminary, and nurſery; the various methods of planting, pruning, thinning, and felling: on which the author makes many uſeful and important remarks, proper to be obſerved in ſuch purſuits; but for all of which we refer our readers to the peruſal of the book itſelf.

In the fifth and laſt chapter "on the ſtructure, utility, cultivation, and diſeaſe of the flax plant," the Doctor has fully gone into every important particular relative to this very valuable vegetable: its ſtructure is minutely deſcribed, together with the moſt genial ſoil for its production, and the manner of cultivating it, as recommended by the beſt authorities. He has alſo deſcribed the preparatory proceſſes for the loom, as well as the ſubſequent on finiſhing; and laſt of all he has conſiderably enlarged on the diſeaſe to which it is ſubject, called "firing, or firing in the foot;" and offers ſome very ingenious ideas as to the probable cauſe, and the beſt means of preventing it. The Doctor, with great propriety, very urgently recommends the domeſtic

domeſtic culture of flax ſeed, to prevent the neceſſity of its importation; and very ably combats the ſeveral arguments that are brought againſt it, by facts, as well as ſpeculation. His principal obſervations on this head are founded on the importance of the linen manufacture; its dependence on foreign countries from the importation of the ſeed; and the immenſe annual drainage of money occaſioned by it. On its importance he cites the very reſpectable authority of Mr. Preſton.

"In whatever point of view we conſider Ireland," ſays this gentleman, "it will appear that nature, her habits of induſtry, her particular circumſtances, her political relations, all concur in pointing out the linen manufacture as the prime object of her exertions."

"The primum, therefore, of a manufacture ſo important to a nation, demands the moſt ſerious and unwearied attention, to put it on a productive and ſecure footing. The firſt point deſerving particular attention is the domeſtic culture of flax ſeed."

"The annual import of this article into Ireland is eſtimated at forty-five thouſand hogſheads; thirty-five thouſand from America, and ten thouſand from Holland, Riga, and Memel. Taking the average price at 5l. a hogſhead, which is the loweſt admiſſible calculation, the importation of flax-ſeed will coſt the nation annually the ſum of 225,000l. ſterling. But were the calculation to be made from an experienced maximum and minimum, the coſt would be 100,000l. more. For, in the year 1803, flax ſeed ſold in Derry at the enormous price of 12 guineas a hogſhead, and rating the minimum at three guineas, the medium of the ten terms would be ſeven, which would produce a ſum of 315,000 guineas. If to this we add the annual loſs by the carriage of money, as well as of people from Ireland to America, in thoſe veſſels that bring over the flax ſeed, which is chiefly done in American bottoms, the balance of trade, together with Marine education, will be found greatly againſt us in this branch, and therefore calls loudly and imperiouſly for the intervention of the ſtate. It is true a late ſtatute apparently reſtrains the paſſenger trade; but the reſtrictions will be evaded, and the balance in each at leaſt will continue againſt us, becauſe a wealthy deſcription of yeomanry ſtill will emigrate, until a more effectual bar be put in the way. To the progreſs of this national diſadvantage, perhaps no more powerful obſtacle could be oppoſed than to cultivate at home our ſowing flax-ſeed."

We have peruſed this book with appropriate attention; and conclude our remarks by ſaying, that whether we conſider the general object of it in a national point of view, or as relating to thoſe individuals who are more immediately intereſted in its topics, it is of conſiderable importance, and worthy of ſerious ſtudy: and although its phiſiological contents may have been furniſhed in great part to the author's hand by other naturaliſts, yet he diſcovers a deep and general reſearch into the laws of nature; together with conſiderable generalizing powers of mind, as well as induſtry and ingenuity in the collection and arrangement of his practical obſervations. The language, with ſome exceptions, is elegant without verboſity, and terſe with a ſuitable degree of ornament. In fine, whether we conſider the work in a philoſophical, practical, or moral point of view, as

the effort of an individual to improve the condition of his country, we are not backward to acknowledge, that it is equally creditable to the head and to the heart of the author.

Barrow's *Travels in China.*

(Continued from p. 346, Vol. XIX.)

MR. BARROW's fourth chapter contains ſome juſt remarks on the importance of the female character, in giving a tone to the manners of a country; and on the accurate notions of the degree of civilization in any nation to be deduced from the ſtate and condition of its women. Taking this for a fair criterion, China muſt be ranked low indeed on the ſcale of civilized countries.

"The Chineſe, if poſſible, have impoſed on their women a greater degree of humility and reſtraint than the Greeks of old, or the Europeans in the dark ages. Not ſatisfied with the phyſical deprivation of the uſe of their limbs, they have contrived, in order to keep them the more confined, to make it a moral crime for a woman to be ſeen abroad. If they ſhould have occaſion to viſit a friend or relation, they muſt be carried in a cloſe ſedan chair: to walk would be the height of vulgarity. Even the country ladies, who may not poſſeſs the luxury of a chair, rather than walk, ſuffer themſelves to be ſometimes rolled about in a ſort of covered wheelbarrow. The wives and daughters, however, of the lower claſs are neither confined to the houſe, nor exempt from hard and ſlaviſh labour, many being obliged to work with an infant upon their back, while the huſband, in all probability, is gaming, or otherwiſe idling away his time. I have frequently ſeen women aſſiſting to drag a ſort of light plough, and the harrow. Nieuwhoff, in one of his prints, taken from drawings ſuppoſed to be made in China, yokes, if I miſtake not, a woman to the ſame plough with an aſs. Should this be the fact, the Chineſe are not ſingular, if we may credit the Natural Hiſtorian of Antiquity*, who obſerves, that to open the fertile fields of *Byzacium* in Africa, it was neceſſary to wait until the rains had ſoaked in the grounds; "after which a little weakly "aſs, and an old woman, attached to the ſame yoke, were ſufficient to "drag the plough through the ſoil," *post imbres vili aſello, et a parte altera jugi anu vomerem trahenta vidimus ſcindi.*"

"In the province of *Kiang-ſee* nothing is more common than to ſee a woman drawing a kind of light plough, with a ſingle handle, through ground that has previouſly been prepared. The eaſier taſk of directing the machine is left to the huſband, who, holding the plough with one hand, at the ſame time with the other caſts the ſeeds into the drills.

"The advantages which thoſe women poſſeſs in a higher ſphere of life, if any, are not much to be envied. Even at home, in her own family, a woman muſt neither eat at the ſame table, nor ſit in the ſame room with her huſband. And the male children, at the age of nine or ten, are entirely ſeparated from their ſiſters. Thus the feelings of affection, not the inſtinctive products of nature, but the offspring of frequent intercourſe and of a mutual communication of their little wants and pleaſures, are nipped in the very bud of dawning ſentiment. A cold and ceremonious conduct muſt be obſerved on all occaſions between the members of the ſame family.

* Plin. lib. xvi. Cap. 21.

There

There is no common focus to attract and concentrate the love and reſpect of children for their parents. Each lives retired and apart from the other. The little incidents and adventures of the day, which furniſh the converſation among children of many a long winter's evening, by a comfortable fire-ſide, in our own country, are in China buried in ſilence. Boys, it is true, ſometimes mix together in ſchools; but the ſtiff and ceremonious behaviour, which conſtitutes no inconſiderable part of their education, throws a reſtraint on all the little playful actions incident to their time of life, and completely ſubdues all ſpirit of activity and enterprize. A Chineſe youth of the higher claſs is inanimate, formal, and inactive, conſtantly endeavouring to aſſume the gravity of years.

"To beguile the many tedious and heavy hours, that muſt unavoidably occur to the ſecluded females totally unqualified for mental purſuits, the tobacco-pipe is the uſual expedient. Every female, from the age of eight or nine years, wears, as an appendage to her dreſs, a ſmall ſilken purſe or pocket to hold tobacco and a pipe, with the uſe of which many of them are not unacquainted at this tender age. Some, indeed, are conſtantly employed in working embroidery on ſilks, or in painting birds, inſects, and flowers on thin gauze. In the ladies' apartments of the great houſe in which we lived at Pekin, we obſerved ſome very beautiful ſpecimens of both kinds in the pannels of the partitions; and I brought home a few articles which I underſtand have been much admired: but the women, who employ their time in this manner, are generally the wives and daughters of tradeſmen and artificers, who are uſually the weavers both of cotton and ſilks. I remember aſking one of the great officers of the court, who wore a ſilken veſt beautifully embroidered, if it was the work of his lady; but the ſuppoſition that his wife ſhould condeſcend to uſe her needle ſeemed to give him offence."

Wretched, indeed, is the ſtate of theſe women, who, even in the moſt eſſential ingredient of happineſs, have no choice of their own. For a Chineſe woman never ſees the man who is to be her partner for life until the day of her marriage, ſhe being literally *ſold* to her huſband by her parents. Of courſe he who bids higheſt is ſure to have her. Parental authority, indeed, is carried to ſuch an exceſs in China, that a father has unlimited authority over his ſon, and can even ſell him as a ſlave for any length of time. Polygamy is allowed in this country; but, from the great expence of living, is chiefly limited to the opulent. Women are debarred the pleaſures of ſocial intercourſe; and the men are addicted to the moſt brutal and unnatural propenſities. In ſhort, the moral character of the Chineſe is rated very low indeed.

Theſe people though fond of feaſting, are ſtrangers to conviviality; and they have a ſingular mode of ſhewing their hoſpitality to their gueſts. If any perſon invited is prevented from attending, the portion of the dinner meant for his uſe is ſent in proceſſion to his own houſe! and it is very cuſtomary to ſend after each gueſt the remains of his dinner.

By a barbarous law, for which it is impoſſible to account on any principle of juſtice or policy, and which is productive of dreadful effects; if a wounded man be taken under the protection of any hu-

mane perſon for the purpoſe of recovery, ſuch perſon, in the event of his death, is liable to be tried for murder, and to be actually puniſhed with death, unleſs he can prove how the wound was made, or that the party ſurvived it forty days. In conſequence of this law, numbers of perſons who meet with accidents, are left to periſh for want of aſſiſtance!

Our author confirms the account of preceding travellers reſpecting the horrible practice of infanticide in China, which, though tolerated, is not, as has been aſſerted, ſanctioned by the law. The ſilence of the law on a ſubject ſo well calculated to make it ſpeak with rigour and effect, Mr. Barrow aſcribes to the ſame cauſe which induced the great Athenian legiſlator to provide no puniſhment for parricide. An unwillingneſs to admit the poſſibility of a crime ſo contrary to nature. But when fact is daily oppoſed to ſuppoſition, and thouſands of infants are thus inhumanly deſtroyed every year, it is high time for the interpoſition of the law to puniſh, if not to ſuppreſs it. The number of children that annually periſh by this means in the whole empire of China, is ſuppoſed to be about 18,000, of which one half are deſtroyed in the capital. This unnatural cuſtom is aſcribed to the frequent occurrence of famine, and the general prevalence of extreme poverty. But our author thinks, that the vaſt expence of funerals in China, may induce parents to lay their ſtill-born children, or infants who die a natural death, in the ſtreets, knowing that they will be taken up by the police, whoſe carts make the circuit of the city at an early hour every morning for that purpoſe, and that, if this be really the caſe, the number of infanticides in Pekin may, by a moderate computation, be reduced more than one half.

Though the Chineſe are repreſented to be the moſt timid eople on the face of the earth, yet ſuicide is very common among them. "The government, indeed, ſhould ſeem to hold out an encouragement to ſuicide, by a very common practice of mitigating the ſentence of death, in allowing the criminal to be his own executioner. The late viceroy of Canton, about two years ago, put an end to his life by ſwallowing his ſtone ſnuff-bottle, which ſtuck in the œſophagus, and he died in excruciating agonies."

Of the *amuſements* of the Chineſe we have a detailed account; they appear to be moſt puerile and contemptible, with the ſingle exception of their fireworks, in which they certainly excel. The following is a deſcription of ſome that were exhibited before the Emperor, at the Court of Gehol, in Tartary, extracted from Lord Macartney's Journal.

"Laſt of all were the fireworks which, in ſome particulars, exceeded any thing of the kind I had ever ſeen. In grandeur, magnificence, and variety, they were, I own, inferior to the Chineſe fireworks we had ſeen at Batavia, but infinitely ſuperior in point of novelty, neatneſs, and ingenuity of contrivance. One piece of machinery I greatly admired; a green cheſt of five feet ſquare was hoiſted up by a pulley to the height of fifty or ſixty feet from the ground; the bottom was ſo conſtructed as then ſuddenly to fall out, and make way for twenty or thirty ſtrings of lanterns incloſed in the box to de-

ſcend

ſcend from it, unfolding themſelves from one another by degrees, ſo as at laſt to form a collection of at leaſt 500, each having a light of a beautifully coloured flame burning brightly within it. This devolution and developement of lanterns (which appeared to me to be compoſed of gauze and paper) were ſeveral times repeated, and every time exhibited a difference of colour and figure. On each ſide was a correſpondence of ſmaller boxes, which opened in like manner as the others, and let down an immenſe network of fire, with diviſions and compartments of various forms and dimenſions, round and ſquare, hexagons, octagons and lozenges, which ſhone like the brighteſt burniſhed copper, and flaſhed like priſmatic lightning, with every impulſe of the wind. The diverſity of colours, indeed, with which the Chineſe have the ſecret of cloathing fire, ſeems one of the chief merits of their pyrotechny. The whole concluded with a volcano, or general exploſion and diſcharge of ſuns and ſtars, ſquibs, bouncers, crackers, rockets, and grenadoes, which involved the gardens for above an hour after in a cloud of intolerable ſmoke."

Of this ſpecies of exhibition, which muſt produce a wonderful effect, we have no knowledge in Europe, at leaſt as far as we know.

The ſixth chapter contains an elaborate diſquiſition on the language and ſituation of China, with the preſent ſtate of the arts and ſciences in that country, in which the author expoſes ſome abſurdities of Doctor Hager. This chapter is curious, but will not admit of abridgment. From the ſucceeding chapter on the government and laws, we ſhall make ſome extracts. Mr. Barrow informs us, that the hiſtorical records of this immenſe empire are by no means deficient. "For two centuries at leaſt before the Chriſtian æra, down to the preſent time, the tranſactions of each reign are amply detailed without any interruption; they have even preſerved collections of copper coins, forming a regular ſeries of the different Emperors that have filled the throne of China for the laſt two thouſand years. Such a collection, though not quite complete, Sir George Staunton brought with him to England."

Such records few countries can boaſt. Of the conſtitution we have the following account:

"The power of the ſovereign is abſolute; but the patriarchal ſyſtem, making it a point of indiſpenſible duty for a ſon to bring offerings to the ſpirit of his deceaſed parent in the moſt public manner, operates as ſome check upon the exerciſe of this power. By this civil inſtitution, the duties of which are obſerved with more than a religious ſtrictneſs, he is conſtantly put in mind that the memory of his private conduct, as well as of his public acts, will long ſurvive his natural life; that his name will, at certain times in every year, be pronounced with a kind of ſacred and reverential awe, from one extremity of the extenſive empire to the other, provided he may have filled his ſtation to the ſatisfaction of his ſubjects; and that, on the contrary, public execrations will reſcue from oblivion any arbitrary acts of injuſtice and oppreſſion, of which he may have been guilty. It may alſo operate as a motive for being nice and circumſpect in the nomination of a ſucceſſor, which the law has left entirely to his choice.

"The conſideration, however, of poſthumous fame, would operate only

as a ſlender reſtraint on the caprices of a tyrant, as the hiſtory of this, as well as other countries, furniſhes abundant examples. It has, therefore, been thought neceſſary to add another, and perhaps a more effectual check, to curb any diſpoſition to licentiouſneſs or tyranny that might ariſe in the breaſt of the monarch. This is the appointment of the cenſorate, an office filled by two perſons, who have the power of remonſtrating freely againſt any illegal or unconſtitutional act about to be committed, or ſanctioned by the Emperor. And although it may well be ſuppoſed, that theſe men are extremely cautious in the exerciſe of the power delegated to them, by virtue of their office, and in the diſcharge of this diſagreeable part of their duty, yet they have another taſk to perform, on which their own poſthumous fame is not leſs involved than that of their maſter, and in the execution of which they run leſs riſk of giving offence. They are the hiſtoriographers of the empire; or, more correctly ſpeaking, the biographers of the Emperor. Their employment, in this capacity, conſiſts chiefly in collecting the ſentiments of the monarch, in recording his ſpeeches and memorable ſayings, and in noting down the moſt prominent of his private actions, and the remarkable occurrences of his reign. Theſe records are lodged in a large cheſt, which is kept in that part of the palace where the tribunals of government are held, and which is ſuppoſed not to be opened until the deceaſe of the Emperor; and, if any thing material to the injury of his character and reputation is found to be recorded, the publication of it is delayed, out of delicacy to his family, till two or three generations have paſſed away, and ſometimes till the expiration of the dynaſty; by this indulgence they pretend, that a more faithful relation is likely to be obtained, in which neither fear nor flattery could have operated to diſguiſe the truth.

"An inſtitution, ſo remarkable and ſingular in its kind in an arbitrary government, could not fail to carry with it a very powerful influence upon the deciſions of the monarch, and to make him ſolicitous to act, on all occaſions, in ſuch a manner as would be moſt likely to ſecure a good name, and to tranſmit his character unſullied and ſacred to poſterity. The records of their hiſtory are ſaid to mention a ſtory of an Emperor, of the dynaſty or family of *Tang*, who, from a conſciouſneſs of having, in ſeveral inſtances, tranſgreſſed the bounds of his authority, was determined to take a peep into the hiſtorical cheſt, where he knew he ſhould find all his actions recorded. Having made uſe of a variety of arguments, in order to convince the two cenſors that there could be nothing improper in the ſtep he was about to take, as, among other things, he aſſured them, he was actuated with the deſire only of being made acquainted with his greateſt faults, as the firſt ſtep to amendment, one of theſe gentlemen is ſaid to have anſwered him very nobly to this effect; 'It is true your Majeſty has committed a number of errors, and it has been the painful duty of our employment to take notice of them; a duty,' continued he, 'which further obliges us to inform poſterity of the converſation which your Majeſty has this day very improperly held with us."

It would be happy for ſovereigns, and for ſubjects too, if every monarch had ſo honeſt a councillor. In the formation of their criminal code, the Chineſe legiſlators have diſplayed equal mildneſs and wiſdom; as well in fixing the proportion of puniſhment to crimes, as in the clear definition of crimes themſelves. The Emperor is the fountain of mercy; and no ſentence of death can be legally executed without

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out his previous order. In a note Mr. Barrow gives the report of a criminal proceſs, which will convey to our readers a much clearer idea of the forms of proceeding in criminal caſes than could be derived from any deſcriptions or obſervations of our own, we ſhall therefore extract it.

"The following law caſe, which is literally tranſlated from a volume of reports of trials, publiſhed in the preſent reign of *Kia-King*, and with which I have been favoured by a friend (who was himſelf the tranſlator), will ſerve to ſhew the mode of proceeding in criminal matters of the provincial courts of judicature. The circumſtances of the tranſaction appear to have been enquired into fairly and impartially, and no pains ſpared to aſcertain the exact degree of criminality. Being given to me about the time when the trial took place of Smith, for the murder of the ſuppoſed *Hammersmith Ghoſt*, I was forcibly ſtruck with the remarkable coincidence of the two caſes, and with the almoſt identical defence ſet up by the Chineſe and the Engliſh priſoners, and on that account it excited more intereſt than perhaps it might otherwiſe be conſidered to be entitled to.

"*Tranſlation of an Extract from a Collection of Chineſe Law Reports, being the Trial, Appeal, and Sentence upon an Indictment for Homicide by Gun-ſhot.*

"At a criminal court held in the province of Fo-kien, upon an indictment for ſhooting, and mortally wounding a relation; ſetting forth, that *She-fo-pao*, native of the city of *Fo-guang-ſien*, did fire a gun, and by miſchance, wound *Vang-yung-man*, ſo that he died thereof.

"The caſe was originally reported, as follows, by *Vu-se-Kung*, ſub-viceroy of the province of Fo-kien:

"The accuſed *She-fo-pao*, and the deceaſed *Vang-yung-man*, were of different families, but connected by marriage, were well known to each other, and there had always been a good underſtanding between them.

"In the courſe of the firſt moon, of the 25th year of *Kien-long*, *She-fo-pao* cultivated a farm on the brow of a hill belonging to *Chin-se-kien*, and which lay in the vicinity of certain lands cultivated by *Vang-yung-man* and *Vang-ky-hao*, inaſmuch as that the fields of *Vang-yung-man* lay on the left of thoſe of *She-fo-pao*, which were in the center, and thoſe of *Vang-ky-hao* on the right ſide of the declivity of the hill. It occurred, that on the 7th day of the 9th moon of the ſame year, *She-fo-pao* obſerving the corn in his fields to be nearly ripe, was apprehenſive that thieves might find an opportunity of ſtealing the grain; and being aware, at the ſame time, of the danger which exiſted on thoſe hills from wolves and tygers, armed himſelf with a muſquet, and went that night alone to the ſpot, in order to watch the corn, and ſeated himſelf in a convenient place on the ſide of the hill. It happened that *Vang-ky-hao* went that day to the houſe of *Vang-yung-man*, in order that they might go together to keep watch over the corn in their reſpective fields. However *Vang-yung-tong*, the elder brother of *Vang-yung-man*, conceiving it to be yet early, detained them to drink tea, and ſmoke tobacco until the ſecond watch * of the night, when they parted from him, and proceeded on their expedition, provided with large ſticks for defence.

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* "Each watch is two hours, and the ſecond watch begins at eleven o'clock."

Vang-

"*Vang-ky-hao* having occaſion to ſtop for a ſhort time upon the road, the other *Vang-yung-man* went on before, until he reached the boundary of the fields watched by *She-fo-pao*.'

"*She-fo-pao*, on hearing a ruſtling noiſe among the corn, and perceiving the ſhadow of a perſon through the obſcurity of the night, immediately hailed him, but the wind blowing very freſh, he did not hear any reply. *She-fo-pao* then took alarm, on the ſuſpicion that the ſound proceeded from thieves, or elſe from wild beaſts, and lighting the match-lock, which he held in his hand, fired it off, in order to repel the invaders whoever they might be.

"*Vang-yung-man* was wounded by the ſhot in the head, cheeks, neck, and ſhoulder, and inſtantly fell to the ground. *Vang-ky-hao* hearing the exploſion, haſtened forward, and called aloud to enquire who had fired the gun. The other heard the voice, and going to the place from whence it proceeded, then learned whom he had wounded by the miſchance. The wounds of *Vang-yung-man* being mortal, he expired after a very ſhort interval of time had elapſed.

"*She-fo-pao*, being repeatedly examined by the magiſtrate, acknowledged the fact without reſerve; and, upon the ſtricteſt inveſtigation and enquiry being entered upon, depoſed, That it was really during the obſcurity of the night that he had aſcended the hill, in order to watch the corn, and on hearing a noiſe to proceed from a quarter of the field that was extremely dark, and in which the ſhadow of ſome perſon was diſcernable, he had called out, but received no anſwer:—That the ſuſpicion then aroſe in his mind, that they were either thieves or wild beaſts, and alarmed him for the ſecurity of his perſon, being then entirely alone; he therefore fired the gun to repel the danger, and wounded *Vang-yung-man* by miſchance, ſo that he afterwards died.

"That he, the deponent, was not actuated by any other motive or intention on this occaſion, nor deſirous of cauſing the death of an individual. The relations of the deceaſed being then examined, gave a correſponding evidence, and raiſed no doubts in other reſpects to the truth of the above depoſition. In conſideration, therefore, hereof it appears that, although *She-fo-pao* is guilty of homicide by gun firing, yet, ſince he was upon the watch over the fields, in the darkneſs of the night, and perceived the ſhadow of a man, whom he hailed, and from whom he received no anſwer, and had in conſequence apprehended the approach of thieves or wild beaſts, to prevent which, he fired the gun that occaſioned the wounds whereof the man is now dead—It follows, that there did not exiſt any premeditated intention of murder.—The act of which *She-fo-pao* ſtands convicted may be, therefore, ranked under the article of homicide committed in an affray, and the ſentence accordingly is, to be ſtrangled upon the next enſuing general execution or gaol delivery.

"The above report being tranſmitted to the ſupreme criminal tribunal at Pekin,—They rejoin,

"That, on inveſtigation of the laws we find it ordained, that homicide by gun-firing ſhall receive a ſentence conformable to the law againſt intentional murder; and that the law againſt intentional murder gives a ſentence of decapitation on the next enſuing public execution, or gaol delivery. It is likewiſe found to be ordained by law, that whoever ſhall unwarily draw a bow, and ſhoot an arrow towards fields or tenements, ſo that any perſon unperceived therein ſhall be wounded, and die therefrom, the offender ſhall receive

receive one hundred blows with the bamboo, and be baniſhed to the diſtance of three thouſand lys (near a thouſand miles).

"In the caſe now before us, *She-fo-pao*, being armed with a muſquet, goes to watch the corn, hears a noiſe in the fields, and calls aloud, but receiving no anſwer, ſuſpects it to proceed from thieves or wild beaſts, and fires the gun, by which *Vang-yung-man* was wounded, and is now dead. But in the depoſition given in by the defendant, the declaration that he ſaw the ſhadow of ſome perſon does not accord with the ſuſpicion afterwards expreſſed, that the noiſe aroſe from wild beaſts. If, in truth, he diſtinguiſhed traces of a man, at the time of his calling out, notwithſtanding that the violence of the wind prevented his hearing the reply, *She-fo-pao* had ocular proof of the reality of the perſon from the ſhadow he had ſeen. Continuing our inveſtigation, we have further to notice, that when *She-fo-pao* took his ſtation in order to guard the middle ground, *Vang-yung-man* was engaged in watching his fields in a ſimilar manner, and would have occaſion to go near the limits of the middle ground in his way to his own farm, and which could not be far removed from the path leading to the middle ground; on which account it behoved *She-fo-pao* to hail the perſon repeatedly, previous to the firing of the gun, whoſe effect would be inſtantaneous, and occaſion the death of the unknown perſon from whom the ſound proceeded.

"*She-fo-pao* not having repeatedly hailed the perſon from whom the noiſe had ariſen to diſturb him, and proceeding to the laſt extremity upon the firſt impulſe or alarm, are grounds for ſuſpecting that there exiſts a fallacy and diſguiſe in the teſtimony given in this affair, in which caſe, a ſentence conformable to the law againſt homicide, committed in an affray, would afford a puniſhment unequal and inadequate to the poſſible aggravation of the offence.

"On the other hand, it would appear, in confirmation of his ſtatement, that theſe fields were, according to the cuſtom of the neighbouring villages, underſtood to be guarded at that time in the manner aforeſaid, and that circumſtance proving true, the accident that followed might ſtill be conſidered ſolely as the effect of apprehenſion of wild beaſts by night, inducing the accuſed to fire towards fields or tenements, ſo as to wound a man mortally by the miſchance.

"Should a ſtrict examination admit of this interpretation of the offence, the ſentence may be awarded according to the law, immediately appplicable to the ſubject, and not in conformity with the law againſt homicide committed in an affray. As the life or death of the offender reſts on the preference to be ſhewn towards either of thoſe expoſitions of the caſe, it is reſolved to hold any immediate deciſion as premature, and we iſſue our directions to the ſaid ſub-viceroy to reviſe the prior deciſion; and, with the aſſiſtance of a renewed inveſtigation, finally to determine and report to us the ſentence which he may conceive moſt agreeable to the ſpirit of our laws.

"After a ſecond inveſtigation, and conſideration of the affair, the ſub-viceroy ſent in the following report to the ſupreme tribunal: Purſuant to the order for reviſal iſſued by the ſupreme criminal tribunal, *She-fo-pao* has been again examined at the bar, and depoſes, That on hearing a noiſe in the corn fields, he conceived it to proceed from thieves, and called out in conſequence, but, receiving no anſwer, and finding the noiſe gradually to approach him, he then ſuſpected it to have ariſen from a wolf or tyger; and, in the alarm thus excited for his perſonal ſafety, had fired the gun, by which *Vang-yung-man* had been mortally wounded; that, ſince the event

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happened in the ſecond watch of the night, after the moon had ſet, and while clouds obſcured the faint light of the ſtars, it was really a moment of impenetrable darkneſs; and that it was only at the diſtance of a few paces that he diſtinguiſhed the approach of the ſound that had alarmed him, but, in fact, had never ſeen any ſhadow or traces whatſoever; that had he perceived any traces or ſhadow of that deſcription, he would not have ceaſed to call out, though he had failed to have received an anſwer the firſt time, nor would he have the temerity to fire the gun, and render himſelf guilty of murder.

"That, on the preceding examination, the ſeverity and rigour of the enquiry regarding the grounds upon which he ſuſpected the approach of thieves, ſo as to induce him to fire, had overcome him with fear, being a countryman unuſed to ſimilar proceedings, and produced the apparent incongruity in his depoſition, but that the true meaning and intent was, to expreſs his abſolute uncertainty whether the alarm aroſe from thieves or wild beaſts, and nothing farther; and that from ſuch depoſition he had never intentionally ſwerved in the courſe of the inveſtigation.

"According, therefore, to the amendment ſuggeſted by the ſupreme tribunal, it appears indeed, that when the noiſe was firſt perceived in the fields, *She-ſo-pao* had called out, and on being prevented by the wind from hearing a reply, had taken alarm as aforeſaid.

"And whereas it was likewiſe depoſed by *She-ſo-pao*, that the grain being ripe at that ſeaſon, the ſtems were exceeding high and ſtrong, ſo as to render it difficult to walk amongſt them, it ſeems that *Vang-yang-man*, in walking through the corn, had produced a ruſtling noiſe very audible to *She-ſo-pao*, who was ſitting on the declivity of the hill, and in a direction in which the wind favoured the progreſs of the ſound; but when the latter called out, the wind, on the contrary, prevented him from being heard, and conſequently from receiving an anſwer; this miſchance, therefore, gave riſe to his ſuſpicion of the approach of wild beaſts, which appears to have been the ſole and undiſguiſed motive for firing the gun.

"This ſtatement of facts being narrowly inveſtigated, in compliance with the ſupreme tribunal's order for reviſal, may be confided in as accurate, and worthy of credit; the reſult, therefore, is, that the offender, during the darkneſs of the night, and under the apprehenſion of the approach of a wolf or a tyger, had fired a muſquet in a ſpot frequented by men, and had mortally wounded a man by the miſchance, which correſponds with the law ſuggeſted in the order for reviſal iſſued by the ſupreme tribunal; namely, that law againſt an offender who ſhould unwarily draw a bow and ſhoot an arrow towards fields or tenements, ſo that any perſon unperceived therein ſhould be wounded and die therefrom.

"The prior deciſion, conformably to the law againſt homicide committed in an affray, ſubſequent inveſtigation does not confirm; and *She-ſo-pao* is, therefore, only puniſhable with baniſhment.

"This ſecond report being received by the ſupreme criminal tribunal, they declare, that,

"The ſentence having been altered on a reviſion by the ſub-viceroy, and rendered conformable to the law, which ordains that, whoever ſhall unwarily draw a bow and ſhoot an arrow towards fields or tenements, ſo that any perſon unperceived therein may be wounded, and die therefrom, the offender ſhall receive a hundred blows with the bamboo, and ſuffer baniſhment to the diſtance of 3000 lys,

"We

"We confirm the sentence of a hundred blows of the bamboo, and banishment to the distance of 3000 lys; and further prescribe, that ten ounces of silver (3l. 6s. 8d.) shall be paid by the offender to the relations of the deceased for the expences of burial.

"The sentence, being thus pronounced on the 19th day of the 5th moon, of the 27th year of *Kien-Long*, received the Imperial sanction on the 21st day of the same moon, in the following words: Pursuant to sentence be this obeyed.

"KHIN-TSE."

(To be continued.)

DIVINITY.

An Original Essay on the Immateriality and Immortality of the Human Soul, founded solely on Physical and Rational Principles. By S. Drew. Second edition. Pp. 630. Hurst. 1803.

IN our Review * of the first edition of the Essay before us, we expressed our approbation of it, as the production of a mind untutored by education, in very strong terms: our critique was not conceived with cautious timidity, reserved and diffident as we are on many occasions. We boldly declared our opinion, without waiting for the sanction of the public voice. And, where the characters of merit are so decisively deep; to waver in suspense, to hesitate in pronouncing judgment, would betray a literary imbecility ill suited to our profession. That Mr. Drew's Essay should have come to a second edition in the course of a few months, must surely furnish a presumption of its excellence, and we felicitate ourselves, as the heralds of the world's applause.

In the present edition, the work has undergone a considerable alteration. It is now divided into *parts* and *chapters*: and these chapters are subdivided into *sections*. The various arguments, arranged under proper heads, are now placed in a more conspicuous light. Some new arguments, also, are occasionally interspersed through the different sections, and so interwoven with the whole, as to become additional or explanatory, as circumstances seemed to require. Two sources of argument are now ventured on, which were untouched in the former edition, and two entire sections are added, which are founded entirely on arguments drawn from the *omnipotence* and *omnipresence* of God. These new sections, together with those additional arguments which are occasionally interspersed through the work, form an addition of about forty pages: and we can say, without hesitation, that they add more to the argumentative part of the book, than to the number of its leaves.

In apology for his defects, the author states with much ingenuousness, that "the claims of an infant family, obliging him to attend on the common avocations of life, rendered the work, during the whole progress of its composition, the produce of his leisure hours, and that it was, therefore, written under different impressions."

In another part of the preface, he says, "Though almost unknown in the

* See Review for Jan. 1803. p. 11.

departments

departments of literature, and destitute of those acquirements which might justify the public expectation, the work has come forward under the sanction of the most respectable list of subscribers that Cornwall on any similar occasion has, perhaps, ever afforded." "It is to those subscribers (he adds) whose names fill the original list, that I feel myself primarily indebted. I hope I shall ever retain a just sense of their kindnesses towards me, and shall take pleasure in acknowledging the obligations which I owe them, while gratitude is capable of warming my heart." "My first motive in writing this Essay, and in all the improvements which I have since made, has been to attempt the establishment of the immortality of the human soul; a truth which scepticism and infidelity would teach us to disbelieve. If that end be accomplished, my design will be fully answered: if not, my motive in writing will afford me a source of consolation, and I shall reflect with satisfaction, that I have done my best, and meant it well."

We have no doubt of Mr. Drew's good intentions: by these intentions, his plan was governed: nor does the execution fall short of the design.

POETRY.

The Battle of Largs: a Gothic Poem. With several Miscellaneous Pieces. Pp. 76. 8vo. Highley. 1804.

THOUGH the Poem has not the author's name prefixed, it appears from one of the smaller pieces, that he is a native of Scotland. He tells us in the preface, that the Battle of Largs, is an attempt to produce an Essay, which might hold a middle rank between the heroic ballad and the regular epic. As the author confesses the object of his publication is chiefly to ascertain the value of his talent, such as it is, and to determine the degree of importance which he ought to attach to the faculties of taste and imagination in the future cultivation of his mind, it is our duty as literary censors to tell him, that his Poem by no means displays any strong powers of either taste or imagination, and is besides, deficient in the common rules of versification, hardly ever seen now in any composition. The first eight lines give no very favourable specimen.

"Alarum'd by the thunder drum,
At war and woe to work we come.'
The weird Sisters meeting, said,
And Nature shook like one afraid;
While wrapt in Night's black cloke, the sky
Frown'd down on every praying eye,
Mocking the holly supplication
With the rude tempest's declamation."

Exuberance of fancy may sometimes commit faults which the admonition of friendly criticism may correct; but that person can have little hopes of attaining poetical excellence, whose own ear and judgment could permit him to write such a couplet as this.

"And swift the potent secrets mix
Which the grim fire's tongue quickly licks."

Or this,

"The howling wind to chace and hurry,
Rich laden barks to the sea fury."

The

The Odes of Anacreon, translated from the Greek into English Verse, with Notes. By Thomas Girdlestone, M. D. Pp. 144. 8vo. Beart, Yarmouth. 1804.

THIS translation, which has the disadvantage of appearing so soon after the elegant composition of Mr. Moore, besides the explanatory notes at the bottom of the page, has a preface, and a postscript, containing observations on English Versification, which seem entirely out of place. It is by the ear, and not by the judgment, that the verses of all living languages are judged. No authority can justify a harsh verse, and no critical dogma condemn a melodious verse; but when we find Beloe and Pope, Wordsworth and Gray, Cunningham and Darwin, Aikin and Cowper, cited promiscuously as equal authorities, we can form no very high opinion of the author's critical discrimination. One error pervades both the preface and postscript, viz. the confusion of accent and quantity. No person ever can write rationally and intelligibly on English verse, who will not lay all consideration of quantity aside, and consider accent as the sole efficient quality of it.

For the execution of the work itself, it is very respectable, the verse is in general smooth. And Dr. Girdlestone has given the whole sense, and only the whole sense of the original; an uncommon, but in our opinion, an essential requisite in a translation; who ever gives more than an author actually says, runs the hazard of giving what the author never intended to say; and this, among all its excellencies, is a fault in Mr. Moore's Anacreon. For the omission of Ode xxix. on Bathyllus, Dr. Girdlestone has our sincere approbation; it is translated by Mr. Moore, with an accuracy that is truly disgusting, there is nothing like it even in Petronius.

There are some verbal errors in the translation, which a little attention of the author would easily rectify. In the first line of the first Ode

'Though of Atreus' sons I sing.'

the original is misrepresented. *When* would be better than *though*.

In Ode xx. 'Tantalus's (pronounced Tantalusses) daughter stands,' is very harsh.

The following observation in a note on Ode lxvi. made us smile. 'Dacier remarks, that the vines in Greece were so high as to form a commodious shade.' Surely we need not the authority of a French critic and a Greek vineyard, to tell us that a vine may grow high enough to form a commodious shade, though they are not permitted to do it in the vineyards of France. Besides, the original by no means shews the necessity of a tall tree to shelter the lovers, though we may excuse a little prudery in a lady's criticisms.

The Pleasures of Composition. A Poem, in two Parts. Part I. Pp. 60. 8vo. Hatchard. 1804.

ON first opening this book, we expected to find composition used in its general sense, viz. the composition of works of literature and fancy in verse and prose; but this the Poet considers only as a secondary object; and while the first part, now before us, is confined to observations on painting, sculpture, architecture, planting, and music, he tells us that poetry, which he considers as the source from which history, philosophy, eloquence, and every species of prose are derived, is to form the second and subordinate part of his work.

We

We have not much to say on the lucidus ordo of the arrangement, or on the spirit of the versification. Such a line as this we seldom find in any respectable poem in the present highly polished state of English verse.

'What chance had stolen from the world's esteem.'

Or in this couplet,

'But while of profit there and fame secure,
For different motives sway the *amateur*.'

to the honour of our language be it spoken, we have no vowel sound, that is a rhyme to the last syllable of *amateur*.

'Daz'd by the splendor of Invention's sun,

we do not understand.

'The Apulian Lutist tries each pop'lar tune,'

must be also unintelligible when recited; the pointed comma gives the intended meaning of pop'lar to the eye.

The notes, which are abundant, are like most other notes written on modern poems by their authors, apparently the writer's favourites; and the verses, according to the words of a well known remark, only considered as pegs to hang them on.

MISCELLANIES.

Observations on the Slave Trade, principally upon the Speech of Mr. Wilberforce, delivered the 30th of May, 1804. By Jesse Foot, Surgeon.

OUR opinion upon this question is so well known, that it is unnecessary now to repeat it; but approbation of principles of policy by no means implies approbation of all that may be written upon such principles. We perceive, that Mr. Jesse Foot is adverse to the enthusiasm of Mr. Wilberforce. Therein we agree with him; but we cannot discover in his performance strong reasons for being either for or against the abolition. We must candidly say, we do not well understand what the author proposed to prove; much less what his proofs are. It seems, Mr. Foot once before wrote upon the same subject, and part of the present production is occupied in quoting the last. We have two or three repetitions from Mr. Park, the citation of which tends to no purpose that we can discover; nevertheless, they are by far the best passages in the book. Mr. Foot rambles from one subject to another; the duplicity of Mr. Pitt; and the openness of Mr. Fox; the mischiefs of dram drinking; the tendency of fornication to produce habits of whoredom, with various other remarks, the pertinency of which in the present enquiry we have not found out.

Mr. Foot, we should rather apprehend, is one of such whigs as the Westminster tavern meetings form and discipline; and his style, vulgar enough in other respects, is peculiarly distinguished by those colloquial impropriet[illegible] which characterize the half educated classes of London and Middlesex. One instance may illustrate the cockney dialect as well as a thousand. Our *writer!* says, "Slaves are procured *different* now to what they had been in former times." Mr. Foot bestows a very high compliment on Mr. Fox. "He

"*He* (Mr. Charles Fox) and I (Mr. Jesse Foot) agree in thinking, that Mr. Pitt played a double game." *Nos poma nitamus.* Our writer seems to have got hold of some scraps of the classics, lugs them in head and shoulders; and from the allusions, makes some similes that have at least the merit of novelty. Mr. Wilberforce, he compares *(why*, he best knows) to Cupid having lost his way wet and benighted. We can the more readily account for this profusion of learning, as we recollect to have heard, that some fashionable youth, of the name of Moore, has lately been *translating* Anacreon. Tacitus also makes his appearance to prove, that young men and women who are not licentious or profligate, are more likely to be vigorous, and to produce healthy children, than debauchees and prostitutes. This discovery, we suspect, Mr. Foot would not have made by his own conversancy with Tacitus, if an able interpreter had not arisen in Arthur Murphy. Indeed, we do not think that any scholar fit to read and understand Tacitus in the original, could be so grossly ignorant of the principles of grammar, as to confound adjectives and adverbs.

Were Mr. Foot simply a collector, and repeater of acts on the slave trade, we should the less scrupulously attend to his diction. But when *he* tries to be a moralist, a philosopher, and a politician, we are the more forcibly struck by the language of ignorance and vulgarity.

We every day see more and more the absolute necessity of proscribing certain pieces of workmanship, in paper and print, that by courtesy, obtain the title of books. We are going to make an observation, which not only Mr. Jesse Foot, but hundreds of much more noted authors, have strong personal reasons to reprobate. *No man can write a very valuable work upon any subject in ethics, and politics, or political œconomy, without genius and learning.* Mr. Foot does not appear aware of the necessity of those qualities; and in the present performance, has tried as well as he could, and really made out a hundred and sixteen pages, without any assistance from either. So much for Mr. Jesse Foot.

Observations chiefly lithological, made in a Tour to the Lakes. Pp. 80. 8vo. Ostell. 1804.

THE writer having read a book of travels, which included the Alps, he was seized with a strong desire of viewing these mountains; but first he thought it expedient to visit the mountains of Britain. *With an eagerness known only to votaries of natural history, he left Barnet in the Manchester coach.* The road from Barnet to Wooburn, is chiefly gravelly; but at Dunstable, chalk hills begin. Similar observations bring him on to Derbyshire. On reaching Manchester, he has a long quotation from the works of Dr. Aikin, whom he seems to regard as a wonderfully great man; in like manner, as Sir Roger de Coverley looked upon the man in Westminster Abbey, who shews the curiosities, as a most extraordinary sage. Dr. Aikin, however, is not without his use to this writer, as he helps him on five pages. From Manchester he proceeded to Carlisle; and, it seems, took the road of Lancaster and Penrith, which Patterson informs us is the direct road. Nothing very material happened *to our natural historian* in that part of the tour, except that he met with good salmon at different inns. At Carlisle, he dined at an ordinary. Our historian records, that there he met with some Germans, and a Dutchman. There was another person present, his account of whom seems to intimate, that our author himself is from Ireland. "*That foreigner* (he says) *if he is not an Englishman*, must be a Frenchman." Next follows a very deep observation,

"The laws of hospitality are not confined to Scotland alone." Chapter II. begins with a French quotation, which serves to prove, that men are struck with astonishment at the sight of very high mountains. A Latin quotation somewhat mispelt, confirms the same remark; and it moreover appears, that in Sweden, lofty mountains produce a similar effect upon the sight. Near Keswick, one Peter Crosthwaite had a number of curiosities. Before the door were two enormous whale jaws; and our naturalist expected within the house, to find a stuffed rhinoceros, but found no being dead or alive, except the old gentleman's old wife. There follows an account of various stones, which might pass for very learned dissertations at some of the *conversationes* of some *nick-nack* prefident. From Keswick he returned to Penrith, and visited several other places, where the result of his observations was nearly the same, or at least equal in value to the samples which we have quoted. He returned to London by the Brough road, which brought him into Yorkshire, thence to Grantham, and from Grantham to London, and this is the amount of his tour, and the *additions which it makes to natural history*.

We recommend to such tourists, the specimen exhibited in Dr. Bisset's Modern Literature of a tour through Hammersmith and Turnham Green, Brentford and Hounslow, and back by Hampton Court.

A Letter to the Editor of the Edinburgh Review. By Robert Jackson, M.D. 43 Pp. 8vo. Cadell and Davies. 1804.

THE Edinburgh Review, with a considerable degree of vivacity, and no small portion of ingenuity, has mingled one ingredient, that has been much more conducive to its circulation, than either learning or ability. It is extremely malignant, and to the dishonour of great numbers of readers, it is therefore the more caressed. The Journal in question, is certainly the ablest of any which are engaged in vilifying the strength and resources of Britain; reviling our army, and disparaging every faithful servant of his king and country. It is infinitely beyond that *namby pamby hodge podge* of ignorance, illiterature, and disloyalty, Mr. Arthur Aikin's Annual Review; and is considerably before the Critical. Since the Analytical, we think it is the least bungling disseminator of mischief that we recollect, among the effusions of hostility to our government and country. Really it must be acknowledged, that if any person have a pleasure in seeing the British character calumniated, * and British dignity aspersed, he will see it *more neatly done* by the Edinburgh Reviewers, than by any other British literary labourers in the cause of Buonaparté. The authors are a set of sharp lads. Young they must be, as they have all the confident petulance of college boys, well on for their standing; and who think the whole range of literature and science, to be included in their academic acquirements. But though, to borrow a fit term of their country, they are *clever* youths; for as Beatrice says of Benedick, they are like my lady's eldest son, always talking, their pens very far outrun their knowledge. They dash at every thing; and with good talents, often betray very gross and glaring ignorance. We should presume, they have a knot of admirers, who mistake their random remarks for deep criticism. They have a good deal the appearance of lads, that have been too much indulged by their grandmothers. Many a good old lady of both sexes, and all ages, may probably look upon their lively flippancy as vigorous and energetic criticism. Perhaps their

* See their attempts in various articles to vilify our heroes who fought in Egypt, and to exalt the French.

book-

booksellers forming their estimates from the *ledger*, may add to the number of those adoring matrons. They certainly have succeeded far beyond the literary merit, and much farther beyond the moral and political value of their work; and success above desert is very apt to overset light minds. Christian charity ought to make allowance for boys blown up by flattery.

Dr. Jackson, we think, did not lay the just stress on the youth and inexperience of the critics. It is true, in reviewing his book, they have shewn themselves completely ignorant of the subject; but their ignorance is their misfortune, not their fault. This ignorance they have manifested in a hundred articles. Every reader might see that they were bold lads who would write whatever came uppermost. Who that knew any thing of the slave trade, would have supposed humanity to be *a new ground of defence?* The Edinburgh Reviewer of that article was also a fine promising lad; but completely ignorant of the subject. Like Tony Lumpkin, he went round the house, and round the house, and round the house again, but without even touching it. Must not every one that reads their account of Egypt, and the British Expedition, immediately see that they knew nothing of the constitution and character of the British army; nor of the exploits which they performed. There, as in other criticisms, they were still the same, *sharp lads speaking at random, because speaking on a subject on which they were grossly ignorant.* Considerable ingenuity with little experience and knowledge, youthful petulance resulting from that very want of knowledge, and desultory sarcasm, originating from boyish vanity, perhaps more than from malignity, are the leading characteristics of the Edinburgh Review. A respectable physician like Dr. Jackson, might have passed their unfounded strictures without notice. To be sure he had great provocation. When pestered by a yelping young hound, even though he bark without biting, one feels an earnest desire to give him a blow. But such resentment to such objects, is rather natural than wise.

Elbow-Room. By Thomas Gilliland, &c. 8vo. Pp. 30. 1s. Chapple. 1804.

THE same feeling that urges us to avoid the gripe of a wild beast, induces us to destroy a gnat; on this principle we are desirous of noticing so early, and somewhat in detail, a shilling pamphlet, under the title of *Elbow-Room.*——Had the subject of it touched only on private rights, our's would have been an improper court of judicature; "the law is open, let them implead one another." But the author is everlastingly talking of "*public privilege*," and "*the dreadful breach of public right*:" inciting, and not very covertly, a public deliberate riot to "*resent insult*," and to correct what he happens to think, or rather wishes to describe as "*evils that cannot be put in too many points of view for public reflection and disgust.*"

The evils he complains of are the *private boxes*, which were erected at Covent-Garden theatre, in the beginning of the season, 1802; and that the proprietors got too much money. The author, it appears, has groaned for two years, under the first of these heavy oppressions, without uttering any loud complaint, and the second accounts for it. This "spirited auditor," had made frequent applications; but not being able to frighten these money-getting gentlemen, or to threaten them out of free admission for himself and his friends, he could no longer suppress his "bleatings and groanings" against the theatre itself. *Hinc illæ lachrymæ*——

He grounds his objections to these private boxes on the injury done to the public, to the renters of the theatre, and to the performers.

His calculation, that out of ten hundred thousand persons inhabiting the metropolis and its vicinity, about three hundred thousand participate in the amusements of the theatre, may be right or not; but the consequence he deduces therefrom is absurd: that, "*A theatre, is therefore entirely at the mercy of the public,*" and that "*the public should watch their legitimate rights with a jealous eye, and guard them with a becoming spirit; and when a conductor of this species of entertainment dares to insult the people by whom he is supported, and who have lifted his profession from a puppet-show to a school of moral instruction, and stamped by their liberality a consequence on his professional exertions, he ought to receive such strong marks of public disapprobation, as would warn him from taking future liberties with the rights of a British audience;*" or in other words, if the Manager does not please you, tear his house about his ears, destroy his property, and ruin him for ever.

This is mob government with a vengeance on jacobinical principles; and, if it were once submitted to, let the players themselves take care, whose perturbed spirits first raised the alarm on this subject, it would soon be "a la lanterne," with every one of them who should happen to displease, however innocently, their high mightinesses of the *Canaille*—nay, they might equally suffer in some dispute on an *encore* between the *Mountain* and *la côté gauche*. When mob-government is once permitted in a theatre, it would soon break down the barriers of all legal government; and we might quickly expect the despotic crew would riot in the gallery at the House of Commons, as well as that at Covent-Garden, in support of "their legitimate rights."

That the public may express their pleasure or disgust at performers and sentiments by an hiss or clap, has long been sanctioned by custom, and perhaps a salutary custom too; while it is corrected by a sense of decorum, and does not proceed "to breaking the king's peace," or injuring any individual: in this case, the law steps in most necessarily, and this author should have remembered the heavy damages awarded by an English jury, against the principals in a riot, that drove *old Macklin* from the stage.

There are no such despotic rights and privileges recorded to have existed even at Athens, where the public purse supported theatrical entertainments; and where, after the war of Egina, Pericles obtained a decree, that the money deposited in the treasury to pay the soldiers of the State, should be appropriated to scenical exhibitions; and where too, Eubulus procured a law, condemning any man to death, who should *only propose* restoring τὰς περὶ τὰν θεωρικὰν to the public service.—Here the theatre was the complete property of the public, and not only every man of "the 300,000 who might participate in the amusement of the theatre," but every man in the state had a bonâ fide interest, actually paid for, in the theatre; still we read of no such wild and anarchical privileges among the Athenians.

It is exactly the reverse in this country, the public money is not wasted in this way; our soldiers at least subsist upon it; we have no Pericles or Eubulus among us, but what must pay so many shillings to see a play, as he would the wild beasts at Pidcock's, or for a set of china; and it is the interest of the proprietors to vary the scene, and to procure a good set of performers, or there is another place of allurement to go to; another place, which this grumbling gentleman describes as "*one of those splendid piles, that affords, not only the highest possible convenience to the public, but is absolutely a treat to*

to sit within its walls, where there is a pleasing variety of architectural order which is most fancifully displayed, and the general deportment of the whole interior of the building has a very rich and fascinating effect; while the PRIVATE BOXES" (of which the number is nearly double by the bye; and, notwithstanding a positive and specific agreement with the renter to the contrary, annually encreasing) "*are by no means offensive, either to the convenience or sight of the audience; being so constructed, that they do not impede the public from the prominent and usual free parts of the theatre.*"—Well Sir, this long-winded Eulogium is not doubted, and you are certainly at liberty to withdraw your custom, or as you call it patronage from the "*Gingerbread-house;*"—and buy your cakes in future at the "*new, superb, convenient and elegant shop, in Drury-lane,*" so you would not persuade us to pull the Gingerbread house about the landlord's ears.

This writer should have remembered, that the patent of a theatre is not granted by the public at all; nor was it granted by the Sovereign, (whose sole privilege it is, and whose *servants* the performers profess themselves to be) to the *present* proprietors of either theatre; it is alienable property, for which the present patentees of Covent-Garden paid down a very large sum of money; and for which, if our information be correct, and we believe it is, they never have netted more than 6 per cent. on an average, which, if we calculate their own time, and the hazard of the speculation; is much less interest than any commercial concern would engage for; if it was "a puppet-show," when these proprietors purchased, it was a show worth 120,000*l.* if under their management, it has become "a school of moral instruction," it is a pity, that all such noisy riotous boys as the author, should not be well flogged into obedience.

But supposing the position could be maintained, that a riot is a legal and just mode of redressing injuries at a theatre, which this author seems to maintain by relating the triumph over "*the iniquitous conduct of the Managers, in compelling them to erect a shilling gallery,*" still his arguments are incomplete; the public suffer no diminution of places, and of course, neither the renter nor performer; and therefore, a riot on his own terms would be unjustifiable.

We have been at some pains to investigate the truth of this matter, not for the purpose of convicting this disappointed gentleman of a malicious falsehood, but, to ascertain, whether the public convenience had been infringed upon; assured, that if there were any just ground of complaint, a temperate remonstrance even from a private individual, would immediately procure redress.

And we find, that when the *private boxes* were first consented to, at the express desire of some of the royal family, and in order to accommodate others of the first distinction in the country, who had long been indulged with a similar privilege at Drury-lane, the proprietors determined to enlarge the seats of the back boxes on the one and two pair of stairs from the passages; which, from very obvious reasons, are still too spacious. This alteration added room for 150 persons, and the enclosed boxes only took away 108, so that the renter and the public, and the performer, are better accommodated in that proportion. Turning the slips into boxes, 86 seats are now occupied at 6*s.* which only produced 2*s.* each, making a difference to the performer in a full house, of L. 29 : 16 : 0 in his favour.

In addition to this, from a judicious arrangement in the back boxes without retrenching on the lobby, the theatre on a crowded night will contain upwards

wards of an hundred persons more, making a still farther increase of 35l. in the performer's favour.

These are strong grounds of injustice to all parties concerned!!!

There is one objection indeed of this gentleman, which, if it bore the test of truth, would be a subject for public, but temperate interference; that, by this alteration, the renters in particular, are *compelled* in the upper boxes, *"to hear the base language of the stews, issuing from the foul lips of the frail sisterhood, whose grossness we have often seen suffuse the modest cheek of a respectable family, and place their protector in such a situation, that he has been either obliged to withdraw from the box with those under his protection, or enter into a scuffle with the dregs of Soho and their paramours, &c."*

The renters take very good care, especially when they have their families with them, to secure the lower boxes; and being in general persons of good fortune, are less apt to be annoyed by the frail sisterhood; or in better words, the common women of the town, than any other frequenters of the theatre. That such women should be admitted at all, is matter of serious regret to the sober judgment of moral and religious society; but the policy of admitting them, and possibility of keeping them out, long has been, and still is, a subject for discussion; that, however, has nothing to do with the present question; they are admitted; and all those who frequent the theatre, are ready to acknowledge, that by altering the slips, these wretched noisy creatures are not only driven up to *"an elevated seat of comfort,"* but the private boxes form a barrier, from their insulated situation, between them and the other parts of the house; that some of them do, and will stray, cannot be denied; but the comparative decency and quiet of the house have been for these two seasons, a subject of congratulation.

As this writer so disinterestedly takes up the cudgel for the performer's benefits, it is not merely necessary to prove, that the house contains more money than before; but to state, that many of them have cleared from three to four hundred pounds, on their nights, ever since the alteration, independent of their weekly salaries!!—It is not necessary to contrast this with the averaged incomes of the whole body of the clergy; eheu lamentabile!!!—But it will not be out of the subject to regret as a matter highly regarding the interest of public morality, that there are any benefits at all; as an honourable remuneration may be easily made by additional salary. If the performers are ever to become a respectable body of men for private worth as well as public talents, it must be accomplished by detaching them from those groveling pursuits which are too successful in filling a theatre; the fact is well known, that most of the players, even of the first abilities, are in the constant habit of frequenting clubs at the lowest public houses, playing tricks of obscenity and buffoonery, to the very scum of the metropolis, in order to *put off their tickets*; the conviviality and spirit of their manners allures weak minds to imitation, and by continual habit, they themselves become drunken, dissolute, and abandoned characters, a disgrace to their profession, and a pest to that society which their talents might honour as well as polish.

"————————We cannot find
In reason, but that those whom oft we've seen
To personate a gentleman, noble, wise,
Faithful and gainsome, and what virtues else
The poet pleases to adorn him with;

But

But that (as vessels still partake the odour
Of the sweet precious liquors they contain)
They" "*might*" "be really, in some degree,
The thing they do present"——
——————————" And we presume
They may become a volume in which all
Those excellent gifts the stage hath seen them graced with
Are curiously bound up."——

We have been thus prolix not to answer so trite a writer, but because the subject is interesting and important.

The stile in which this pamphlet is written, is worthy of the matter it asserts, crude, inflated, and harsh, "stuffed with periods of a mile." And it would be difficult to discover which is displayed in strongest colours, ignorance, falsehood, or malice.

The Infant Roscius; or an Inquiry into the requisites of an Actor: comprising a Critical Analy is of Young Betty's acting on the London Boards; a complete sketch of his Life; an Investigation of the Merits of the four Pamphlets which have been published respecting him, by Messrs. Jackson, Bisset, Merritt, and Harley. Strictures on the present State of the Covent-Garden Company, &c. By T. Harral, Esq. Author of a Monody on the Death of Mr. John Palmer, "Observations on the most eminent Performers of the London Stage," &c. &c. Pp. 50. 1s. 6d. Allen.

MR. HARRAL states his motives for the publication of this tract to be "a respect for the profession of an actor, and a desire to place the legitimate and honourable members of that profession in a just point of view." His tract consequently has a considerable claim to originality; and he investigates the requisites which an actor ought to possess, in order to attain to eminence in his profession, on grounds so truly just and philosophical, that it would be well for many of our conceited votaries of the sock and buskin, if they were to attend to his remarks. We shall add, that these strictures are no imitation of those attempts at criticism, which teem in our daily newspapers, and with which the well-informed part of the public are so often disgusted; but they are the rational suggestions of a writer who, to a just discrimination, evidently unites a considerable portion of classical knowledge. His account of Master Betty is well written, and as he has availed himself of some of the information given by the preceding biographers of this extraordinary youth, it must be presumed as authentic as any other that has appeared. His remarks on the pamphlets which have been published on this subject, are perfectly correct: but his strictures on the present state of Covent-Garden-Company ought rather to be called panegyrics, as he confesses "that it is not his intention to search for *defects*," which, however, we think he might have found abundantly, without much trouble in the seeking. He regrets that the musical compositions of a theatre are not confined to one individual of acknowledged merit. But would not this be a monopoly of the art, to the material injury of rising merit? Mr. Harral must surely know that for want of the kindly hand of unsought patronage the blossoms of brilliant genius, ere they open to the view, are too frequently nipped and destroyed by the chilling blast of apathy and neglect.

We have said enough to shew, that this is perhaps the best tract which has yet appeared on the subject of the "*Young Roscius.*"

REVIEWERS

REVIEWERS REVIEWED.

Remarks on the Edinburgh Review of Dr. Thomson's System of Chemistry. By the Author of that Work. 8vo. Pp. 64. Hurſt, London; Anderſon, Edinburgh; Gilbert and Hodges, Dublin; Braſh and Reid, Glaſgow; Brown, Aberdeen; Forſyth, Elgin; and Young, Inverneſs. 1804.

OUR readers have had repeated proofs that neither we ourſelves, nor our correſpondents, have been inattentive to the principles and proceedings of the Edinburgh Review. That publication is, indeed, conducted on a plan ſo extraordinary as to baffle all conjectures with regard to the motives by which the proprietors and editor are influenced. It is natural to ſuppoſe that the principal object of authors in general, and of the authors of literary journals in particular, is to deſerve, or at leaſt, to conciliate the favour and good-will of the public; ſince on theſe muſt depend both emolument and fame. But the Edinburgh Reviewers appear to have founded their hopes of ſucceſs on maxims entirely oppoſite. Inſtead of endeavouring to recommend their labours by a faithful analyſis, and a fair account, of the different works which they undertake to criticiſe, they ſeem to have ſet out with the profeſſed deſign of declaring war on the whole fraternity of authors. It is certain, at leaſt, that very few of thoſe whom they have honoured with their notice, have met from them, with any thing like juſtice, not to mention candour. Their ſyſtem, it muſt be acknowledged, is a bold one, and diſcovers great confidence in their own powers. It is likely, however, we think, to be attended with ſome inconvenience. Authors, we know, whether they write in poetry or in proſe, have been long regarded, and juſtly ſo, as *genus irritabile*; and the Edinburgh Reviewers, who have apparently fixed on the character of Iſhmael as the favourite model by which to form their own, might, with prudence, perhaps, have recollected that, while that patriarch's "hand was to be againſt every man, every man's hand was to be againſt him." It is really amuſing to obſerve the impotent ſelf-ſufficiency with which theſe critics pretend to erect themſelves into judges, from whoſe ſentence there ſhall be no appeal. And it is certainly ſingular, that in exact proportion, as nearly as may be, to the merit of an author, is their anxiety to degrade and vilify his work. Of this very numerous inſtances might be given, were this the proper time and place. But, unqueſtionably, none more prominent can be produced than the criticiſm which gave riſe to the pamphlet now before us.

Dr. Thomſon's Syſtem of Chemiſtry is a work of ſuch uncommon merit, and acknowledged to be ſuch by the ableſt judges both at home and abroad, that, although we imagined ourſelves well acquainted with the temper and ſpirit of the Edinburgh Reviewers, we yet read their laboured criticiſm on that work with complete aſtoniſhment. The Critic's power, indeed, to injure Dr. Thomſon, is greatly inferior to his inclination; but in this reſpect he is more to be pitied than blamed: for no man, we are thoroughly perſuaded, ever laboured more ſtrenuouſly to attain his end, as far as the extent of his abilities would permit. Defects and miſtakes have been ſearched for with a keen and indefatigable eye. Some, Dr. Thomſon allows, have been found; for what work, on ſuch a ſubject, of equal extent, was ever free from them? But where they have not been found, they

they have been made in abundance; and the art of miſrepreſentation has been called in to ſupply the deficiency of ſolid grounds of cenſure.—Nor has the Reviewer forgotten the hacknied trick of beſtowing ſome general and unappropriate praiſe on the book, which, if his talent for miſchief were equal to his malice, he would conſign to the ſnuff-ſhops and other leſs honourable places. He muſt ſurely have entertained a moſt contemptuous opinion of the judgment of thoſe who are accuſtomed to read the Edinburgh Review, when he took it for granted that they were incapable of ſeeing through this flimſy diſguiſe.

When we firſt peruſed this precious morſel of Northern criticiſm, we were impreſſed with a notion that ſomething more was required to account for its bitterneſs than the common quantity of gall, large as it is, which conſtitutes ſo eſſential an ingredient in the compoſition of an Edinburgh Reviewer. We thought that the ſtrictures on Dr. Thomſon's work diſcovered ſuch marks of envy and ill-nature, as could proceed from none but an unſucceſsful rival; who thus took occaſion to evacuate his ſpleen at the general and well-deſerved reputation which Dr. Thomſon has acquired.—For our ſagacity on this occaſion, we hope that we ſhall be allowed ſome credit; for Dr. Thomſon himſelf has fully verified our conjecture. It is obvious that he is thoroughly acquainted with the perſon of his Reviewer; and the following ſhort quotation will explain the cauſe of the ſuperabundant bile which pervades every part of the Reviewer's obſervations. The Reviewer has ſtrongly condemned Dr. Thomſon's arrangement. On this the Doctor, among other things, remarks that "Reviewers are ſo eager to point out errors, that they do not allow themſelves to conſider the ſubject. "But," adds he, "the reader will be ſtill more ſurpriſed, when I inform him that this *very Reviewer*, notwithſtanding the violence of his attack, *has himſelf published an Epitome of Chemiſtry*, in which he has carried my arrangement, as he ſuppoſes, to the *ne plus ultra* of perfection." (P. 22.)

From the particular manner in which this Reviewer is here deſcribed by Dr. Thomſon, our readers will conclude that he is perfectly well known to the Literati of Edinburgh; which is really the caſe. We ourſelves are, in fact, in poſſeſſion of his name. But, although his malignity deſerves to be expoſed, his name is not of ſufficient importance to attract any part of the public attention. We have been aſſured that his attack on Dr. Thomſon, who is a laborious and well-attended Lecturer on Chemiſtry, in the Univerſity of Edinburgh, was written rather with the mean and ungentlemanly deſire of diminiſhing the number of the Doctor's pupils, than with any hope (which, indeed, would have been madneſs,) of hurting the ſale of his book. The aſſault, in truth, appears to have been meditated for a conſiderable time. "I learned," ſays Dr. Thomſon, "that the Reviewers, in the fulneſs of their hearts, had announced their intention of attacking my work whenever it ſhould appear." (Preſ. p. 4.) We ſhall here tranſcribe, from the Doctor's "Remarks," two important paſſages, for the length of which we ſhould certainly apologize, if we did not reflect how eminently they are calculated to recommend, to univerſal notice, the fair and conſcientious impartiality of the Edinburgh Review.

"The Review of my work was committed to the charge of a gentleman very well inclined, it was ſuppoſed, to tear it in pieces. The manuſcript was completed in five weeks, and put into the hands of the Editor, with expreſs permiſſion to make what alterations on the Preface he thought proper. The Editor, who is fond of ſarcaſm, thought it too tame a performance

formance for the Edinburgh Review, and even declared, that the Preface alone, in the hands of a good workman, would have furnished sufficient matter for filling a whole Review with abuse and repartee. It was thought requisite, of course, to give it a few touches by his own masterly hand; but, instead of consulting the original, he satisfied himself with the garbled account of the Reviewer. By leaving out half sentences, and pruning away others till they answered his purpose, he has totally altered the original meaning, and succeeded in giving the paragraph some point, at the trifling sacrifice of truth and candour. It is more than probable, that the accusations of the same kind, scattered through different parts of the Review, are to be ascribed to the same cause: for they would never have occurred to any person who had perused the work itself." (Pp. 11—12.)

Of the art with which the Edinburgh Reviewers can make an author speak just what they please, Dr. Thomson produces here, in a note, so admirable a specimen, that it would, we think, be doing these gentlemen great injustice to withhold it from our readers. Dr. Thomson, in his Preface had said:

"It would be improper to pass over in silence the many observations on the former edition, with which the Author has been privately favoured, or which have made their appearance in the different journals. To these, the present edition is much indebted for its accuracy. Several hundred errors, chiefly in the numerals, have been pointed out and corrected, which would probably have escaped the familiar eye of an Author. The observations on the plan, the arrangement, and the execution of the work, have been carefully and impartially examined; the improvements suggested have been adopted, while the remarks which appeared inapplicable or unjust, have been disregarded."

To most people, we believe, Dr. Thomson's conduct, as here exhibited by himself, will appear highly proper; and his language is, surely, sufficiently modest. Let us now contemplate them as they are represented by the Edinburgh Review.

"The second part [of the Preface]," says the Reviewer, "rather checked our growing partiality; for, instead of returning thanks to our fellow-labourers on the other side of the Tweed, for the almost unqualified approbation which they bestowed on his former edition, or soliciting the same attention to the present, he boldly sets our whole corporation at defiance, and denies the competency of our tribunal."

Do the Edinburgh Reviewers entertain so poor an opinion of the judgment and moral feelings of their readers, as to suppose that they can neither perceive nor resent so glaring and unprincipled a falsehood? The other passage which we promised to transcribe, as descriptive of the spirit of this Review, and which relates to the strictures passed on the *execution* of Dr. Thomson's work, is as follows:

"This part of the Review cost the Author great labour. Immediately after the publication of my work, our critical Goliath, armed with a tremendous darning needle, equally fitted for pricking holes, and sticking on patches, and provided with a sufficient number of syringes and clyster-pipes, filled with dirt and mud, sallied forth, after having vowed, in full divan, that he would not return until he had pricked and bespattered the Author to some purpose. His faithful *Squire** attended him, ready, with his

* The name of this *Squire* is likewise known to us; but it is, if possible, of still less importance than that of the Knight,

hands

hands and his heels, (for he made no uſe of his head,) to execute the orders of this doughty-knight. Five weeks did they wield the needle and the clyſter-pipe without intermiſſion. Nor did they confide in their own ſtrength, great as it was, but ſolicited aſſiſtance from every quarter.—Friends and foes were conſulted; and the faithful ſquire has been heard to declare, with doleful voice, that he wore out two pairs of ſhoes in the ſervice. In plain terms, this part of the Review coſt the Author and his aſſiſtant (for the Edinburgh Reviewers have ingeniouſly contrived to introduce a ſet of underſtrappers or Reviewers' devils, on whom the drudgery of collecting information is devolved,) the unremitted labour of five weeks. And, not ſatisfied with their own exertions, they conſulted every ſuppoſed reader of the work to whom they had acceſs. Committees ſat upon particular pages, and a hundred pens were drawn to meaſure the accuracy of the calculations. Surely, then, I have reaſon to conclude that every error of conſequence has been dragged into notice. A whole regiment of Critics, a fault-hunting for five weeks through four common-ſized volumes, muſt ſurely have laid hold on every blunder, however ingeniouſly concealed. If a work paſs tolerably through this ordeal, it may certainly be conſidered as ſufficiently purified."

"The reader will naturally," continues Dr. Thomſon, "wiſh to know why ſuch pains were taken to detect faults, while the other parts of the performance were paſſed over in contemptuous ſilence. *Happening to make* [when I made] this obſervation to a friend of mine, he favoured me with the following ſolution: 'Once,' ſays he, 'I put a ſimilar queſtion to an Edinburgh Reviewer, and received for anſwer: We wiſh our book to *ſell*, and know enough of the taſte of the public to ſuit their palate.—Ridicule and invective alone are certain to command ſucceſs. Let the poor devils of Authors ſmart; that is no buſineſs of ours—Such is their plan, and they act up to it. Reviews are not unfrequently returned, for no other fault than too much candour. The Review, they obſerve, is excellent; but it is not ſufficiently ſarcaſtic for our purpoſe. If no faults can be detected on a haſty reading, a little miſquotation can do no harm; or you may dexterouſly alter the meaning of the Author, and then abuſe him for abſurdity. Moſt of our readers will take us at our word, and inquire no farther.'

"Actuated, no doubt," ſays Dr. Thomſon, "by theſe worthy motives, and by ſome others, which I leave to the ſagacity of the reader to diſcover, the Reviewer of my work was particularly anxious to acquit himſelf to the ſatisfaction of his brethren. And, as he had reaſons for wiſhing to remain concealed, he was very loud in public, during the whole time of writing his remarks, in praiſing my work, eſpecially thoſe parts of it which he meant to fall foul of." (Pp. 27, 28, 29.)

We cannot afford to conſider, in detail, either the Reviewer's objections or Dr. Thomſon's replies. It is proper, however, to give a ſpecimen or two of each. Some of the Reviewer's obſervations are extremely ludicrous from their inconſiſtency. "Nothing," he ſays, "can be more ſimple, ſcientific, and beautiful than the *arrangement*" of Dr. Thomſon's Syſtem. Yet he afterwards aſſures us, that this ſame arrangement "is every where inconſiſtent with its own principles; that it is incomplete; and that it ſometimes claſſes together bodies which have little analogy; but more frequently divides and ſubdivides the account of a connected ſubject into minute portions, which are ſcattered through very diſtant parts

of

of the work." And thus we find, as Dr. Thomſon obſerves, that, "in the Reviewer's opinion, nothing can be more ſimple, ſcientific, and beautiful, than an arrangement every where inconſiſtent with itſelf, incomplete, and which fritters down and ſcatters connected ſubjects." (P. 19.)

Dr. Thomſon had divided ſimple ſubſtances into *confinable* and *unconfinable*. But this, according to the Reviewer, is a falſe diviſion; for light and heat, the ſubſtances termed by Dr. Thomſon *unconfinable*, may, it ſeems, be confined in proper veſſels. "Clothing is uſed to confine the warmth of our body; our furnaces are conſtructed of bad conductors, to prevent the diſſipation of the heat; and caloric may be abſolutely confined in *a veſſel of ice*, as long as the veſſel itſelf will laſt. Light is ſtill more confinable.—Every room is furniſhed with ſhutters to exclude it, and the dark lanthorn was contrived to confine it."

"I congratulate the public," ſays Dr. Thomſon, "on this notable diſcovery, and hope that the Edinburgh Reviewers will ſecure it to themſelves, and to the northern part of the empire, by a patent. In a warm ſummer like the laſt, a prodigious number of dark lanthorns might have been filled with ſun-beams; and in the cold ſprings, which almoſt annually viſit this northern kingdom, they might doubtleſs diſpoſe of their whole ſtock to great advantage. Some ſqueamiſh gentlemen have been announcing their fears that the Edinburgh Review will not be a long liver. How conſoling then, muſt it be to us all, to conſider that the worthy proprietor, and his friend, have hit upon ſo ingenious and inexhauſtible a ſubſtitute!—For though it is certainly poſſible that the public may loſe their reliſh for thoſe diſhes of abuſe, which they ſwallow at preſent with ſo much avidity, I think I may venture to enſure a permanent ſale of the new commodity, at leaſt, on this ſide of the Tweed."

"I readily acknowledge that this diſcovery knocks my terms on the head, and promiſe, therefore, to change them for any others which the Reviewers may think proper to ſubſtitute, whenever they chooſe to ſend me an ice-baſket of heat, and a dark lanthorn of light. Till then, I muſt be allowed the liberty of preferring them, even to the terms *ponderable* and *imponderable*, which the Reviewer has kindly offered me as altogether unconnected with hypotheſis. But theſe terms, though they do not ſuit my purpoſe exactly, ſuggeſt a moſt important ſuperiority which the manufacture of ſun-beams has over every other. The ice-baſkets and dark lanthorns will receive no ſenſible addition of weight, though crammed full of heat and light; ſo that any quantity whatever of theſe bodies may be tranſmitted, by any animal whatever, without the ſmalleſt inconvenience. I take the liberty to recommend *aſſes* as very proper for the occaſion.—It has been remarked of late, that theſe animals thrive very well in this country. They are ſufficiently long-winded; and naturaliſts have juſt aſcertained that they are animals of taſte; that their voices are very muſical; and that they have a great reliſh for Italian poetry." (Pp. 22—24.)

One ſpecimen more we muſt yet extract. "But the terms," ſays our eminently learned Chemiſt, "are not the only objectionable part of the arrangement. I have begun, it ſeems, with a ſet of bodies that are not tangible, and 'have plunged my readers, in the very firſt page, *(that is, being interpreted, the 19th page,)* into all the intricacies of a pneumatic apparatus, and have perplexed them with different kinds of gaſes, before they can be ſuppoſed to have any conception of air being a body poſſeſſed of chemical properties, or, indeed, to have any conception of chemical properties

perties at all.' What poor numſkuls, chemical readers it ſeems, are!—Perhaps it might have been proper to have treated ſuch ignorant fellows with ſentences like the following:

'Matter is of different ſpecies. The phenomena of matter are regulated by attraction and repulſion.'

This is the ſtyle which the Reviewer would have approved of. Permit me here to aſk a queſtion or two. Are *light* and *heat*, with which Chemiſts often begin, more *tangible* than oxygen gas, ſulphur, phoſphorus, and charcoal? Is it eaſier to comprehend the metaphyſics of heat than the method of heating an iron pot to redneſs, and of plunging burning ſulphur and phoſphorus into a glaſs jar? I *begin* with oxygen; becauſe a knowledge of it is neceſſary for enabling us to underſtand almoſt all other ſubſtances, and becauſe its properties are eaſily explained. The phenomena of the ſimple ſubſtances are the moſt entertaining and alluring to beginners, and, of courſe, the moſt readily underſtood and remembered."—(Pp. 25—26.)

We could eaſily quote from this maſterly pamphlet a great number of paſſages, which are equally diſtinguiſhed by ſolidity of argument and by keenneſs of wit. The unfortunate Reviewer is, in moſt inſtances indeed, not only confuted, but convinced of ignorance, and covered with ridicule. We are, however, in danger of exceeding our limits, and muſt, therefore, reſtrain our ſtrong propenſity to exhibit Dr. Thomſon more at large in a ſtyle of writing in which he ſeems peculiarly qualified to excel. But one part of this pamphlet does him ſo much honour, as a candid and ingenuous man, that it cannot be mentioned without the higheſt praiſe. The *real* errors which the lynx-eyed Reviewer has been able to diſcover, are trivial and few. But Dr. Thomſon himſelf has diſcovered ſeveral, which he thinks of importance; and has proved his title to the confidence of the public, by taking this opportunity of pointing them out. As this portion of the pamphlet muſt be very acceptable and uſeful to all who are poſſeſſed of his work, we ſhall make no apology for inſerting it entire.

"I flatter myſelf," ſays Dr. Thomſon, "that I have ſucceeded in refuting moſt of the ſerious charges brought againſt me. But, I fear, that I muſt aſcribe my eſcape rather to the ignorance of the Reviewer, than to the want of miſtakes in the work reviewed. I have not had leiſure, indeed, fully to examine the edition ſince it came from the preſs; yet the occaſional glances, which I have made, detected ſeveral errors; the moſt important of which are the following:

"1. The ſpecific gravity of the Engliſh guinea, which I copied from Briſſon and Hauy, (Chemiſtry, Vol. I. p. 143.) is erroneous. Hatchett has ſhewn, that the denſity of gold alloyed with copper is leſs than the medium."

"2. In the ſame page I have erroneouſly ſtated the proportion of alloy in our ſilver coin 1-16th. It ought to be 1-12th."

"3. I have erroneouſly ſtated *putty* to be an oxide of tin. It contains likewiſe lead. This miſtake was pointed out by Mr. Arthur Aikin, in the Annual Review. A ſpecimen which I analyſed was compoſed of two parts, oxide of lead, and one part oxide of tin."

"4. In page 239 of the ſame volume, line 2 from the bottom, for '4. 8' read '4. 6.'"

"5. Ibid.

" 5. Ibid. p. 393, line 15, *dele* the word *inversely*. This miſtake was pointed out by the Edinburgh Review."

" 6. The diſcovery of the fact, that water begins to expand when cooled below 42°, which I aſcribe to Deluc (in Vol. I. p. 352, of my ſyſtem,) was made long before by Dr. Crowne, and exhibited publicly to the Royal Society. See Birche's Hiſtory of the Royal Society, Vol. IV. p. 253. For this piece of information I am obliged to Profeſſor Robiſon."

" 7. Ibid. p. 358. In the table of melting points, that of ſpermaceti is ſet down at '133°;' it ought to be '115.' See Smith Gibbes, Phil. Tranſ. 1795, p. 240.

" 8. The cryſtals of pure lime, ſtated (in p. 507, Vol. I.) to have been obtained by Trommſdorf, are not cryſtals of lime, but of ſubmuriat of lime. Berthollet."

" 9. Vol. II. p. 216, line 18, for 'volatile' *read* 'porcelain,"

" 10. In my claſſification of ſalts, (Vol. II. p. 307.), I have arranged the *phoſphats* among thoſe which are decompoſed when heated with charcoal. This is inaccurate: for it is well known to chemiſts that ſeveral of the alkaline and earthy phoſphats want that property."

" 11. In Vol. II. p. 327, I aſcribe the diſcovery of muriat of magneſia to Dr. Black. This is inaccurate. The ſalt had been very well deſcribed before by Brown. See Phil. Tranſ. Nos. 377 and 378."

" 12. In my account of *beer*, (Vol. IV. p. 466.), I have expreſſed myſelf rather looſely, when I ſay that it is cuſtomary to uſe only one-third of malt. I allude to the diſtillers, who, by that method, improve the ſtrength of their waſh. The brewers, I ſuppoſe, employ malt only."

" 13. In my account of urinary calculi, (p. 667,) I erroneouſly place *carbonat of lime* among the ingredients; and in p. 671, quote the authority of Mr. Crumpton for the fact. But the calculus which he examined was not a urinary, but a pulmonary concretion. The paragraph, of courſe, ought to be inſerted under the account of the pulmonary concretions in p. 659." (Pp. 58—61.)

Ample as our extracts have already been, we cannot conclude without laying before our readers ſome additional obſervations, with which, no doubt, the Edinburgh Reviewers, and particularly the gentleman employed to operate on Dr. Thomſon's work, muſt be highly delighted.

" Such," he ſays, " are the miſtakes which I have hitherto detected. I here offer them to my worthy friends, if they think of bringing me before their tribunal a ſecond time. I ſhall only take the liberty to requeſt of them, at parting, not to indulge too freely in thoſe unjuſtifiable arts of criticiſm, which ſo unhappily diſtinguiſh the Edinburgh Review. Any man can abuſe and call names; any man can miſquote and pervert the meaning of an author: but to diſcriminate between faults and perfections, and to point out the various degrees of merit with juſtice, belong only to a ſuperior mind. If they muſt indulge in ſeverity, let them not loſe ſight of candour. Had the Review of my work poſſeſſed that character, though I might have been diſpleaſed at the ſeverity of their ſtrictures, I ſhould at leaſt have been ſilent. But, if they are determined to abuſe indiſcriminately, right or wrong, without regard to juſtice; let them, at leaſt, employ writers who have ſome ſhare of abilities, and who underſtand a little of the ſubject on which they pretend to decide."

" Now that they have given their opinions to the public, I am very far

far from adviſing them to retract. To acknowledge a fault, would derogate from the dignity of the Edinburgh Reviewers, and might induce even their admirers to ſuppoſe them not abſolutely infallible. Let them ſtick boldly, therefore, to all their charges. I would recommend it to them even to be facetious on the occaſion, and to expatiate on the *silliness*, *tameness*, and *inſipidity* of theſe remarks of mine; but never to commit themſelves by deſcending to particulars. While they keep to general obſervations, even the ignorant may conſider themſelves as ſafe. The words *mean*, *vulgar*, *contemptible*, *trifling*, *inſufficient*, &c. ſhould be always at hand; and if repeated with proper aſſurance, will gain them ſome credit. But, above all, let them inſiſt upon it, that all their former obſervations are juſt, and that not one of their objections has been refuted. Let them dwell, in an eſpecial manner, on the abſurdities of my arrangement, on the errors in my calculations, and my ignorance of multiplication and diviſion. This alone, if properly managed, will be ſufficient to render them invulnerable. For it may be laid down as a general rule, that, if a champion finds an opinion or aſſertion ſo completely refuted, that it is no longer tenable, and yet, at the ſame time, is reſolved not to give it up; nothing anſwers his purpoſe ſo well as to *repeat* his opinion or aſſertion as poſitively as ever, and without condeſcending to take any notice of the refutation. This ſhews a becoming ſpirit, and a confidence in the goodneſs of ones cauſe, both of which are known to have their weight with the ſpectators and the judges; and the adverſary, when he finds himſelf thus handled, will either be reduced to the neceſſity of holding his peace, or at leaſt he will ſpeak to no purpoſe. Had Rabelais been obliged to keep company with a regiment of geeſe, his fineſt flights would have been rewarded with hiſſes."

"Our worthy Critics ought, therefore, to *review* this pamphlet of mine, unleſs they think it better to publiſh a *ſecond Review* of the work itſelf. By the uſual methods of perverſion and miſquotation, they may make both as ridiculous as they pleaſe. In that caſe, I *pledge* myſelf beforehand, to examine their objections, and to lay the reſult of them before the public. The old channels of information are ſtill open to me. In the preceding remarks I have been exceedingly moderate, purpoſely paſſing over ſeveral precious ſpeculations which occupy a conſiderable portion of the Review of my work. But if I find it neceſſary to reſume the pen a ſecond time, it will not be expected, I hope, that I ſhall ſtand merely on the defenſive." (Pp. 61—63.)

We may venture, we think, to aſſure Dr. Thomſon that the Edinburgh Reviewers will not be forward, by conferring the honour which he here ſolicits, to afford him an occaſion of reſuming his pen.

A Supplement to an Examination of the Strictures of the Critical Reviewers on the Tranſlation of Juvenal. 4to. Hatchard.

IN noticing the attack of the Critical Reviewers on Mr. Gifford's "Examination," we ventured to predict that their ill-judged attempt to intimidate him by threats of future vengeance, would produce that reply which the imbecility of their malice would, perhaps, fail to draw forth. Accordingly we have here a ſpirited retort, in which every charge that was formerly brought againſt them is repeated, and enforced with a maſs of evidence which leaves no poſſibility of farther cavil on the ſubject. The annals

annals of literature do not furniſh many examples of a caſtigation ſo merited, and ſo ſevere: it has had the effect which we prognoſticated; and the drawcanſirs who threatened to "*anatomize the tranſlation of Juvenal, and expoſe his morbid anatomy*," (ſuch is the "dignified language" of the critics,) have judiciouſly borne their ſufferings in ſilence, and "yet flagrant from the ſcourge," ſlunk trembling and abaſhed from the field.

We ſee no neceſſity for entering into any details on ſo unequal a diſpute—*ubi tu pulſas ego vapulo tantum*—and which muſt now be conſidered as finally decided. One ſpecimen of Mr. G.'s ſtyle and manner we ſhall ſubjoin, becauſe it contains as complete an expoſure of literary quackery as we ever witneſſed; and fully coincides with our own ideas of the ſubject.

"The laſt objection is raiſed againſt a note. 'Mr. G. *pretends* to deſpiſe a fancy of Bruce," &c. Crit Rev. Nov. 1802, p. 326. There is no pretence in the matter: what I thought I ſpoke; and have no objection to repeat. Bruce is unfounded in *every* thing that he has ſaid reſpecting Juvenal. But I do not therefore *deſpiſe* him, though I do his defender moſt heartily: firſt, for his ſpiteful miſrepreſentation of me; and next, for his aſinine juſtification of Bruce;—"the Egyptians devoured human fleſh in a famine, eleven years after Juvenal's death; *therefore* they were cannibals when he wrote." Q. E. D. Admirable! As you were pleaſed, Sir, to refer me to your Review of Abdollatiph, I turned to it; and muſt take the liberty of obſerving, that it is truly worthy of you. The review of Juvenal is not more groſsly ignorant. I now, too, can account for ſome of your malignity. I have the misfortune, it appears, in diſſenting from Bruce, to differ alſo from you; and you feel it! But the reader ſhall have your "ſage annotations."

"Juvenal, who had a military command in Egypt, accuſes them of devouring dead *bodies* raw:

'*Contenta cadavere crudo.*' SAT. XV. 83

"If you can read the Latin, you muſt know that he accuſes them only of devouring a dead *body* raw; and if you can read any thing, you ought to conclude, from the horror and amazement he expreſſes at it, and from his forbearing, amidſt all his hatred and contempt of the natives, to charge them with cannibaliſm, that the crime was unknown amongſt them. The poor wretch, of whom Juvenal ſpeaks, was killed in a religious fray, and torn to pieces and eaten in a moment of frenzy, by the zealots of a creed different from his own. The French, during the progreſs of their horrible revolution, have torn out and devoured the hearts of many women and prieſts, yet who ever thought of deſcribing them, on that account, as a nation that fed on human fleſh? Fixed and general manners, not ſudden ebullitions of political and religious fury, ought in juſtice to eſtabliſh the character of a people.

"We own that we have *ſpared no pains* to find out ſome other meaning for *cadavere*, beſides a human corſe, but without 'ſucceſs.' If theſe extraordinary pains procured you a double pot of beer from Mr. Hamilton, it is well; but with what inexpreſſible ſcorn muſt every man of ſenſe regard ſuch miſerable quackery! Juvenal tells a plain ſtory; *one* man fell in the flight of his party; the victorious enemy ſeized and tore him to pieces; they did not, adds he, wait for fire and ſpits to dreſs him, but were content with the raw carcaſs, '*contenta cadavere crudo.*' What other *meaning* did the 'ſage commentator' want for *cadavere*? Is it not obvious to a child

child of three years old that the plain conſtruction of the word is the only one which can make ſenſe of the paſſage? Yet the critic 'ſpares no pains, forſooth, to find out ſome other meaning for *cadavere*, beſides a human corſe!'

"Were the Egyptians really *leſs* depraved in the time of the Satyriſt?" Leſs depraved than what! I wiſh Mr. Hamilton would get ſome one to put your jargon into Engliſh;—'the evidence of Juvenal himſelf decides in the negative,' Crit. Rev. p. 339. This ſhall not ſerve your turn, nor will I ſuffer you to evade the point by changing the terms in diſpute. The 'depravity' of the Egyptians (for whom I care as little as another) has nothing to do with the queſtion. You aſſerted that this people were habitual cannibals in the days of Juvenal, and you attempted to prove it from his own words, *contenta cadavere crudo*. In reply to this, I affirmed that you could not conſtrue the paſſage, which, as well as THE WHOLE OF THE SATIRE from whence it is taken, is directly in the face of your argument; and that you were ſcandalouſly ignorant of its purport and deſign.

Driven from this, too "dull" for conviction, and too "vain" for inſtruction, you now return to the charge, and endeavour to prove your moſt abſurd poſition by another extract from the ſame Satire, of which, as before, you do not comprehend a ſingle word! "That the eating of human fleſh was not uncommon in the age of Abdollatiph, we have ſhown in an article *commended* by thoſe who can *judge!!!*" No doubt of it, *un ſot trouve toujours, un plus ſot qui l'admire*; and even the acroſtics of Mr. Parſons may *poſſibly* have found *un plus ſot* to admire them. After what I have ſaid of the "article," however, the *judgment* of thoſe who *commended* it, muſt be deemed peculiarly valuable. "Will Mr. G. truſt to *Juvenal himſelf?* We imagine that he will *not*, ſince his tranſlation gives the paſſage *unfaithfully*. He was unable or averſe to render with propriety,——

"————*ſed qui mordere cadaver*
"Suſtinuit, nil unquam hac carne libentius edit,

"which," pray obſerve, "HAS NO RELATION to the man who came firſt or laſt, but is a DISTINCT AND ISOLATED OBSERVATION, expoſing the ferocious greedineſs of thoſe whom WE muſt ſtill denominate CANNIBALS!" Crit Rev. p. 339.

Very good. I paſs over what relates to myſelf * to come to your Achillean argument. *You ſay*, that the paſſage has "no relation to the man, &c. but

* I may juſt obſerve, however, that I *have given the whole* of the paſſage, not word for word, (which is the only idea this poor driveller has of tranſlation, and, indeed, the only way in which he can read it with the original,) but the general ſenſe. Literally rendered, it is "BUT whoever could bear § to gnaw THIS carcaſe, never taſted any fleſh more willingly; FOR," (ſuch is the *connection* which the woeful ignorance of the Critical Reviewers could not find, and therefore decided to exiſt;) "FOR, that in ſo odious a fact, you may not trouble yourſelf to doubt or inquire whether the *firſt* who ſwallowed it was

§ *Could* bear: *ſuſtinuit*. This word alone was ſufficient to ſhew that the Egyptians were not cannibals; and, indeed, would have ſhewn it to any but the Critical Reviewers, whoſe acquaintance with Latin reaches no farther than the child's Vocabulary, and whoſe general ignorance is beyond credibility.

but is a distinct and *isolated* observation !!'" To reason with you is a waste of time; all that can be done, therefore, is to shew that the *direct reverse* of your assertion is the truth, and that it is advanced for the first time by yourselves. So far from being an "*isolated* observation," it applies, with the UTMOST FORCE OF CONNECTION, to the rest of the transaction, and is spoken of the carcase of the man who fell in the combat, and *of no other:*

But he whose stomach suffer'd him to eat
The carcase——— HOLYDAY.

BUT he that of *the* carcase got a bit,
Ne'er tasted any flesh so sweet as *it*;
FOR, &c. STAPYLTON.

The guests are found too numerous for *the* treat;
But all, it seems, who had the luck to eat,
Swear they ne'er tasted more delicious meat. DRYDEN.

they—eat *him* raw;
Nay, they pronounced, and this is still *more rare*,
That they ne'er tasted more delicious fare.
Ask not if the *first eater*, &c. OWEN.

BUT he who bore to gnaw *the* carcase, never ate any thing more willingly than *this flesh*; FOR, &c. MADAN.

Ne t'informe point si le *premier* forcené—dont la dent paut entamer *ce* cadaver, &c. DUSSAULX.

Rationem reddit quare tam libenter comederit. NAM ille qui stetit *ultimus*, &c. BRITAN. in loco.

Yet it seems the passage has "NO relation to the man who came first or *last*."

Homo efferatus, qui naturam in se violaverit, et *semel* HOC cadaver hominis mordere sustinuit, nihil unquam HAC humana carne libentius edit. LUBIN in loco.

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was pleased, I inform you that the *last*, who came up when the body was devoured, scraped the ground with his finger, that he might taste of the blood!" I say:

But lest you doubt, if those who came in time,
First at the bloody banquet, and the crime,
Reliish'd the treat; know those who came the last,
And when the rest had finish'd the repast,
Stoop'd down, and, scraping where the wretch had lain,
With savage pleasure lick'd the gory plain. P. 479.

What is there imperfect in this? I thought the critics (not the Critical Reviewers) would have been pleased at this compression of a disgusting and horrible narrative, which has always appeared tediously minute to every reader of taste, and for which, indeed, Juvenal has been justly reproved. Of all this, however, the unfortunate idiot before us was completely ignorant.

I might

I might proceed in this manner through the whole body of tranſlators and commentators, not one of whom, from the age of Juvenal to the preſent, ever underſtood it in any other ſenſe than that which is here given. How could they; the words can bear no other. And yet this "learned tribunal," with "*all* the principal editors and tranſlators before them," (p. 338,) have the portentous ſtupidity to affirm that the "paſſage is a DISTINCT and ISOLATED obſervation!!!" They are "familiar with Heinnius," (338,) from *whom* I have taken the laſt two *poſitive contradictions* of their aſſertion. They are alſo well acquainted with "the elegant Ruperty;" yet the ungrateful man finds, as it were, a malicious pleaſure in ſhaming and confounding them:

qui mordere cadaver
Suſtinuit, nil unquam hac carne libentius edit.
Nam ſcelere in tanto, &c. P. 89.

is a *diſtinct* and *iſolated* ſentence, ſay they. "*Nam*" obſerves Ruperti, "ſpectat ad TO QUI, v. 87, which *connects* the paſſage with what follows."

But, above all, they are intimate with "the *luminous* Gibbon;" yet the *luminous* Gibbon, in his remarks on this Satire, has a long and anxious argument in the *very teeth* of their poſition, in which he warmly expoſtulates with Juvenal on his perſecution of the Egyptians, *becauſe* they "ate the fleſh of ONE MAN, and of one man only, whom they had murdered in a moment of frenzy."

What now ſhall we ſay of the Critical Reviewers? That they are a ſet of the moſt impudent impoſtors that ever diſgraced the preſs. And is it to be endured that ſuch men ſhould elect themſelves into a "tribunal," and, on the ground of their own ignorance, revile and inſult whoever will not miniſter to the jacobiniſm or impiety of their employers? However this may be, I, for one, will not endure their injuries in ſilence; for nature has given me a ſpirit incapable of being overawed in a juſt cauſe; add to this, that I conſider myſelf to be eſſentially ſerving the real intereſts of literature, while employed in ſtripping the lion's ſkin from the back of theſe clamorous, theſe miſchievous, aſſes.

We ſhould now have done with the Critical Reviewers, who, we believe, will be but little heard of hereafter, had we not to notice an inſtance of baſeneſs as remarkable as any of thoſe which are noticed by Mr. G.

In their remarks on his work, which they condemn in all and every part, they ſpeak with peculiar inſolence and ſcorn of the Introduction, the language of which is arraigned by them in terms raked from the kennel. Sixteen months after this egregious criticiſm had appeared, it turns out, BY THEIR OWN CONFESSION, that they had not read it! In the "Public Characters" of 1802, publiſhed by Mr. Philips, is a life of Mr. G. taken verbatim ad *literatim* from the Introduction to his tranſlation of Juvenal. In their review of this, they ſay that "they could *not* account for his language, till, *by recurring to his life in the preſent collection*, they found that a part of his education had been as a cabin-boy in a Brixham veſſel!!!" Crit. Rev. March 1804. Now this important circumſtance which they diſcovered for the firſt time in Mr. Philips's publication, is given at great length in the *fifth* page of the work, with which they declared themſelves "*ſatiated*," ſo many months before! But thus it is, that books are examined, and alone beſtowed, by the dignified critics of Hamilton and Co.

One word more. Meſſrs. Robinſons, Hamilton, &c. have been pleaſed

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to hire an illiterate buffoon to make clumsy jests on Mr. G.'s *poverty*.—Of this we know nothing; but may we venture to demand, with what face reflections of this kind could be encouraged by men, tottering themselves, at that very instant, on the verge of ———? We abhor all personal attacks; nor do we feel disposed to enter into Mr. G.'s feelings on this or any other occasion, farther than the interests of sound literature and morality are concerned: but if he were disposed to retort the mean insults of his adversaries, what a field is now opened to him! He, we believe, is superior to so worthless a triumph: but that he has it in his power to enjoy it, should prove an awful lesson to the dull, the envious, and the malignant calumniator.

THE MONTHLY REVIEW, *and*

I. *Sharp on the Greek Article,* II. *Six Letters to Sharp on the Greek Article.* III. *Six more Letters on his Remarks.*

(*Concluded from P.* 441, *Vol. XIX.*)

TO THE EDITOR.

SIR,

THE next thing which I have to say, and it shall close my observations respecting Mr. Sharp's book, regards the quotation from Justin Martyr, and another from Tertullian, alleged by Mr. Blunt, and brought forward by the Monthly Reviewers. I mean to consider not merely the appositeness, but the fidelity of these quotations. And here I think the Reader will find, what I have always found in sectaries of all sorts, such a manifest tendency to mislead as may well make a man backward in assenting to the claim of sincerity, so constantly advanced by dissenters, as an apology for all their extravagant ideas and false reasonings.

The passage from Justin Martyr, if we may believe Mr. Blunt and his Reviewer, "overturns all Mr. Sharp's ingenious theory, and is placed beyond the reach of his limitations." What is oddest, is, that it was originally brought forward by Mr. Wordsworth himself, the champion of Mr. Sharp. It is cited by Mr. Blunt, (and by the Monthly Reviewer after him, who, having Mr. W. before him, did it therefore with his eyes open) as simply "του σωτηρος ημων Ιησου Χριστου, και πνευματος αγιου." I may observe in the first place that, even upon this state of the case, the passage has nothing to do with Mr. S-'s rule: because the words connected with πνευματος ἁγιου are (properly speaking) not του σωτηρος ημων, but Ιησου Χριστου, which being a mere proper name, does not and cannot come under the rule at all. Then the Ιησου χριστου, coming between the του σωτηρος ημων, and the πνευματος αγιου, breaks the connection, and makes it impossible that they should (under this rule of Mr. S.) relate to the same person. This would have appeared more plainly if the *whole* of the passage had been transcribed from Mr. W. It runs thus, "Επ' ονοματος του πατρος των ὁλων και δεσποτου Θεου, και του σωτηρος ημων Ιησου Χριστου, Και πνευματος ἁγιου. Taken thus, fairly as it stands, the fallacy would have been evident, for it would have appeared that Justin Martyr was referring to the form used in baptism (λουτρον ποιουνται, they are washed, Επ' ονοματος κ. τ. λ.) only with some amplification. From Justin's not prexfiing the article to πνευματος ἁγιου, it may be concluded that, but for that amplification, he would not have used it all. He might have said, επ' ονοματος πατρος και Ιησου Χριστου και πνευματος ἁγιου: but choosing to introduce some addition to the two first members

members of the ſentence, he was led to make uſe of the article as to one of them: which thus furniſhes an example of Mr. S.'s firſt rule, το πατρος του κυριου και θεου ημων. In the ſecond we have του σωτηρος ημων, without a copulative, ſimply put in appoſition with Ιησου Χριστος, becauſe in that caſe no copulative was required: and thus the "και" which follows, connects only the third member of the ſentence with the two former: that is, πνευματος αγιου with πατρος και with Χριστου. To make the inſtance alleged at all bear on the queſtion "Ιησου Χριστου" ſhould have come firſt. It ſhould have ſtood "Ιησου Χριστου, του σωτηρος ημων και πνευματος αγιου." Yet even then, I think much might be ſaid in favour of what is thrown out in the Chriſtian Obſerver on this paſſage, that πνευμα αγιον is rather a proper name than a name of office. Its name of office ſeems rather to be ὁ παρακλητος, "the comforter."

Thus it turns out that this ſolitary inſtance, got by mutilating a quotation of Mr. Wordſworth, has nothing to do with overturning Mr. Sharp's reaſoning. The truth is, that the more Mr. S.'s poſition is examined, the truer it will be found. Numerous as are Mr. W.'s inſtances, he has by no means exhauſted the mine. In only dipping into Juſtin Martyr for this paſſage I found another example in ſupport of the rule, viz. "προς τον πατερα και βασιλεα των ουρανων θεραπειας." Speaking of the death of a martyr. See Apol. 2do. p. iii. Thiſby's Ed.

The other quotation referred to is from Tertullian. It is adduced in ſupport of Mr. Blunt's poſition, that χριστος is an "epithet." "From a paſſage in Tertullian," ſays he, "it ſhould ſeem as if it were not familiarly uſed as a proper name, 'till about his time. "Si tamen nomen eſt Chriſtus, et non appellatio potius; unctus enim ſignificatur, unctus autem non magis eſt nomen quam Chriſtus." But how the inference reſults from this, that "Chriſtus" was not uſed as a proper name before that time, a man muſt have intellects different from mine to diſcover. To make it more plain, take the whole quotation. Tertullian, is arguing againſt Praxces, who, he ſays, made Chriſt to be the father. Upon which he alleges the import of the name, certainly conſidering it as in familiar uſe, not then only, but from the time when it was firſt adopted. "Itaque," ſays he, "Chriſtum pacis patrem, ſtultiſſime, qui nec uſi ciſpecies nominis hujus:" and then comes, "Si tamen, &c." He goes on with his argument "Si Chriſtus eſt, unctus eſt. Et utique ab alio, &c." With this argument we have nothing farther to do than as it proves or does not prove that the word Chriſtus *was familiarly used* as a proper name before about the time of Tertullian. I apprehend it proves rather the other way. For the reaſoning is on what the word was originally. If in arguing with a man who ſhould contend that "Captain" and "Lieutenant" were in all reſpects one and the ſame, I ſhould ſay, "conſider the very etymology of Lieutenant (uſu nominis) that it means one "holding the place of another," (lieutenant in French, "luogo tenante," or tenante in Italian) or "occaſionally filling the office of the captain," would it reſult from thence that it is only in our days that "lieutenant" is become a noun ſubſtantive, an acknowledged deſcription of a perſon?

I am aſhamed to purſue this any farther, for if we believe the language of the New Teſtament to have been the language of Chriſtians from the days of Chriſt, who can doubt but that from the time the word was firſt uſed, it was "familiarly uſed" as a proper name? If I have taken ſo much pains upon the ſubject, it is becauſe it is important to ſhow the fertility of

the reasonings to which men condescend who are determined to shut their minds against what is declared to them. It is because the weakness of their arguments is a decisive proof of the prejudice by which they are actuated.

The two other articles of the Review upon which I proposed to say a few words, are "Jamieson's Use of Sacred History," and "The Recorder," but you must allow me to postpone them for the present.

Your's,

January 11, 1805. T. L.

The Monthly Review.

TO THE EDITOR.

Sir,

I AM deceived in my idea of the sentiments entertained by the conductors of the Anti-Jacobin Review, if they are not such as ever have, and ever will, lead them to condemn and hold forth to public detestation, indecency and indelicacy in whatever publication they may be found. Who is there, Sir, that will not most strenuously set himself in opposition to any author who will condescend to defile his works by such passages? If, however, in a novel, in a romance, a play, nay even in a surgical book, we require regard to be paid to the rules of decency, (for though in a surgical book a man must, perhaps, be obliged to deviate sometimes from *delicacy*, yet decency is indispensible). If, I say, in such books as these, every man of sense and virtue condemns whatever is indecent, what shall we think when we see the pages of a professed censor polluted by such extracts? When we see them wantonly, and without reason, quoted and exposed to every eye for no other possible purpose than to excite the laugh, or raise the indecent mirth of the wanton and the profligate? I allude, Sir, to the Monthly Review to a passage with a repetition, of which I will neither defile my paper, nor insult the readers of your work. Let it be enough to refer them to the Number for May last, page 76. Let any man of sense, of decency, and of virtue, cast his eye upon that passage and say, whether or not it is fit for the perusal of the mixed crowd who read the Monthly Review. The author of certain works may, perhaps, sometimes be obliged, by particular circumstances, as I have before said, to deviate from the strictness of delicacy; but are such the passages, that ought to be selected by the Reviewer, and offered a second time to public view? Can any thing justify this barefaced undisguised repetition? Supposing even it were necessary to give the idea, are there not ten thousand ways of disguising it and lessening the indelicacy? If we are told by a Reviewer that such a book is licentious, indecent, or indelicate, every one is put upon his guard beforehand, and may take his choice whether or not he chooses to peruse such passages as he will be most likely to meet with in a book of that description; but if the Reviewer indecently takes the liberty to make choice of such passages for his extracts, how are we to avoid being insulted by such indecency; we have no choice. Nor is this the only offence against decency which has been committed by these *modest* Reviewers. I shall refer the reader to a flagrant one in the Review of Godwin's Life of Wollstonecroft. Perhaps the votary of vice and dissipation may laugh at the sentiments which prompted this letter; but I say with Lord Chatham, their laugh is panegyrical. I am sure the man of virtue and of decency will applaud them; and I am pretty certain that the Anti-Jacobin Review will not be the least forward in exposing any reviewers who shall thus, at the

the same time, degrade themselves and insult the public, by presuming to lay before their readers such indecent and unworthy passages.

I am, Sir, with all respect,
Your most obedient humble servant,

June 19, 1804. OBSERVATOR.

MISS WELLER'S POEMS, AND THE MONTHLY MIRROR.

Cedite Romani scriptores, cedite Graii.

THE "Monthly Mirror" has taken the liberty of laughing at the poems of this lady, because they were too refined for their comprehension. In return I shall take the liberty of exposing the ignorance of these critics, and pay a proper tribute to the neglected merit of this Bilston * Sappho, who has presented the world with a volume of poetry, more unique in its design, original in its imagery, and adventrous in its expression, than ever before came under the cognizance of his *Majesty*'s Reviewers. They are divided into Pastorals—Descriptive—Odes—Monodies, and Elegies, and respectfully inscribed to one Mrs. Pott, by her *ladyship*'s humble servant the authoress. Notwithstanding some have ridiculed this dedication, I suspect it to be a very ingenious burlesque of the affectation of rank so very prevalent in this county (Staffordshire.)

Among so many excellencies it is difficult to select such parts as may deserve the preference. Take a few instances from her pastorals.

THE SHADY RECESS, OR THE SLEEPING BEAUTY.

In a shady recess, on a carpet of moss,
There is a fine negligent rose,
Grew on the plain, and simply did bend,
By the form which I spy'd in repose.
A wind not so serene as that beauteous nymph,
Had so ruffl'd her elegant dress,
I trembl'd and blush'd in smoothing her clothes,
I fear'd to disturb her repose.

Our authoress evinces a just contempt of the vulgar fetters of grammar, and the scholastic jargon of syntax, &c. I shall therefore pass over all considerations of this nature. There is another merit in this lady which posterity may have to thank her for, if the example be taken by others. *She never rhymes unless it be convenient!* A boldness which nothing less than the exquisite productions of this poetess could countenance—"*Negligent rose,*" in the first stanza, should, perhaps, be *neglected,* an error very common in Shakespeare, "*Bending simply*" by the "sleeping beauty," is a personification of the rose-wooing, as as it were, the lovely damsel by its side. The contrast, in the second stanza, of the rough wind and sleeping nymph, is beautiful—"*I trembled and blush'd,*" too, is natural and delicate in the swain. In the next verse this beauty is called the "*Venus of Medici,*" perhaps the wife of *Lorenzo de Medici.* The joy of the swain at length overcomes him.

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* There is a *mad-house* of some repute at Bilston, I hope your readers will not draw from this any ill-natured conclusions relative to this lady's intellects.

" My heart, my fond heart, with raptures did beat,
And effuſions run thro' me ſincere;
My pulſe ſo heighten'd its notes as it play'd,
I fainted—*but cannot tell where!*"

Here is a leſſon for our modern belles! I hope, for the future, on theſe occaſions, they will remember what they have to forget. The lady at length awakes, and the poem concludes:

" Such tender endearments expreſs'd in her eyes,
The tumults unfolded my heart;
And rais'd ſuch an extatic beam of fair love,
For Cupid had fixed his dart!"

Her eyes opened his heart and let in the beams of love,—beautiful!

We have three ſweet poems ſeverally intitled *Solicitude*, *Hope*, and *Abſence*, after the manner of Shenſtone. Her addreſs to Solicitude is ſublime, and, perhaps, to many readers unintelligible. The metre varies with the ſentiment after the manner of Southey's " Thalabar."

" Lovely ſenſation! how charming a theme,
What ſoft tenderneſs flows from thy note;
Ah! that beauteous gleam will ever diſplay
The bright ſtreamlet of gold on thy float.
When fair love ſhall preſent her elegant form,
Sweet ſimplicity in a bright beam,
Solicitude draining the wat'ry morn
Will ſurrender a beautiful ſtream."

The " beauteous gleam" I ſuſpect to be the glance of her eye, beaming on, and diſcovering her golden robe or *float*, a very elegant *noun*, which we much wanted, ſignifying drapery waving in the wind. " Sweet ſimplicity" riding on a ſun-beam to accompany love is a pretty idea, and diſcovers our author to have read and profited by the delightful poems of Oſſian.

" Solicitude draining the wat'ry morn,"

doubtleſs alludes to youth. In proſe it might be read,—" Anxiety robbing beauty, in the roſy morn of life, of its tears." A lover would, no doubt, call it a " *beautiful ſtream.*"

——— I did conſent,
And often did beguile her of her tears. SHAKESPEARE.

The lovely Deſdemona's anxiety or ſolicitude for her hero during the narration of his " hair-breadth 'ſcapes," may illuſtrate the ambiguity of this paſſage. A ſucceeding ſtanza commences with much *richneſs* of expreſſion.

" The charms of all her perfections are ſweet,
Her looks are ſo *manured with love*,
Her modeſty ſtill is pleaſing to me,
She appears like *an angel above!*"

It is the mark of a weak mind to be frightened at words. " *Manured with love*" here means *rich*, perhaps *prolific*. How ſhe could appear like an *angel above*, however, I am at a loſs to know; but poets frequently *overlook* a many things in this world; and if this will not account for it, I ſhall leave the paſſage to ſucceeding commentators.

" The

"The "Castle of Beauty," or, more properly speaking, the "*Warehouse* of Beauty," is her principal piece:

"*Contains beauty set in store!*"

I shall epitomize a few verses in preference to transcribing them, out of pity to the dull understandings of your readers.

Verse 1st.

The authoress walks round the castle not expecting to see any body dancing in the air!

Verse 2d.

The *walks* which surround the place are covered with *moss* and *shrubs* which "bear a *gloss*," out of complement to the convenience of rhyme. "Soft fancy," bids the authoress stray into a *gravel walk* to *see the day!*

Verse 3d and 4th, which run into each other.

On the north side a rock of "retired beauty," with which the poetess has some conversation, till they are interrupted by some *cliffs* which call out to her, and tell her, that if she had a cottage there and her lover, she could never wish for more." With "sufficiency, content, and bliss," and the music of "passion's harp," she would remain at home, and nothing would induce her "for to rove."

Verse 5th.

The poetess was so pleased with the conclusion of the last verse, that, with a view to impress it on the mind of the reader, she repeats it! She changes her sex several times in the course of the poem.

Verse 6th.

The lover holds a conversation with his heart, which is requested to lead him to a "warm fountain" that he may *weep*, where he takes a nap out of complement to the rhyme, which is regularly preserved in this poem, and in this only. He is afraid of being seen.

Verse 7th.

He is induced to see what "*incloses the inside*" of the castle, for which purpose he lifts a door off its hinges, and asks if admittance is granted to a pilgrim "who can no further steer."

Verse 8th.

A friar then advanc'd in grey, (meaning in years,)
And ask'd my business there,
"If for repose you wander now,
We have *some* room to spare;"
As admittance then was granted me,
Upon these terms it *were*,
That ev'ry room was free for me,
But one on the *left hand there!*

You would now imagine, Mr. Editor, that we are coming to the plot, and that there is some interesting mystery attached to this room on the *left*. If so, you are mistaken; we hear no more of it; and, in the succeeding *eighteen verses*, we only learn that this alternate male and female votary of Cupid is invited to dinner, after which he takes a walk—He encounters a lady

lady who is "apparently in love," and enquires of a "comely swain," whom we suppose to be the butler, who she is. He describes her to be a lady with a fortune of 5000l. of which she loses "every farthing," if she should marry. Louisa, however, prefers the "warm love" of her officer, and determines to marry him, but receives an account of his death, and devotes herself to eternal solitude. The swain who makes this enquiry, on hearing her determination, swears he will go and die on a *rose-bed*; and this is the tragical end of this most tragical story!!!!!!

I shall conclude this article with a specimen of her descriptive pieces, intitled, "An Address to Self-consequence, confounded by Imperiousness and ignorance in Unison." There is a portion of sublimity in the title itself, which is an appropriate introduction to the poem. She begins by requesting the reader to be so good as sit down, notwithstanding it is a cloudy day, and be very attentive to her poetry. After abusing the clouds for coming between her and the sun, she breaks out into all the wildness of poetry, untrammelled by metre, and unfettered by any thing in the shape of consistency or common sense.

Retire, ye lofty ambitious shades!
Intrude not your *gaudy colours*, which shall fade and die,
To reign o'er radiant bloom, which shall increase and vie,
As the vine shall swell;
Embellish'd with rising beauties which for ever last,
When pride consumes in flames your sphere for ever past.

Where is the spring from whence your fountain flows?
Centr'd in the ocean—your pride did first ascend;
Why disdain? why refuse what your ignorance cannot mend?
Endeavour not to supercede.
Let wisdom, honour, elegance, which are all refin'd,
Teach you the secret pleasures—to ornament the mind.

Here, Mr. Editor, profound commentator as I am, I confess my incapacity; I yield to such a torrent of eloquence, and lament the narrow limits of all human understanding!

This volume contains 143 pages of these eccentric effusions, and is very neatly printed on fine paper, by Grafton and Reddell, of Birmingham.

MISCELLANEOUS

CRITICAL OBSERVATIONS ON THE BYRSA OF VIRGIL: TO THE EDITOR.

SIR,

AS I find you have honoured my communication, containing some remarks on a passage in Virgil, with insertion, I am encouraged to send you the following animadversions on the same poet; and, although I do not arrogate to myself the penetration of a professed critic, although I make no pretensions to the profound erudition of a commentator, yet I humbly hope I shall have it in my power to elucidate several obscurities, and to put a new construction upon several passages, the sense of which has been too much perplexed by conjectural refinements.

Many have been the disputations upon the meaning of the word *Byrsa*, (or Carthage;) and many very learned disquisitions have been expended in determining what part of the city Byrsa constituted. With regard

gard to the derivation of this word, the following, I believe, has been stabilitated by the greatest number of partizans:—When Dido landed in Africa to shelter herself from the inveterate persecution of Pygmalion, she covenanted with the inhabitants for as much land as an ox's hide would contain. (See Æn. i. 365.) The agreement being struck, Dido ordered the hide to be cut into narrow thongs, and thus surrounded a large space of ground. Servius informs us, that she obtained twenty-two furlongs, or two miles and three quarters. On this spot of ground she founded a citadel, which (say the commentators) was called *Byrsa*, from the Greek word Βυρσα, which signifies a hide. Although this etymological explication bears no small degree of specioufnefs and plaufibility, I hope I fhall be able to ftagger, if not to fubvert it. I will not, in my attempts at confutation, bewilder the mind in the mazes of metaphyfical fubtilty, confound the underftanding by digreffive circumlocution, nor force reluctant conviction by blinding reafon; for this fome of the critics have done. I fhall addrefs myfelf merely to the reafon, and introduce a calm and regular inquiry.

Let me firft afk—is it at all probable that a colony inftituted by *Tyrians* on the fhores of Lybia, fhould derive the name of their city from a Grecian fource? On the contrary, it is well known that the moft irreconcileable enmity fubfifted between the Greeks and Phœnicians; and that this national animofity was aggravated, and the breach greatly widened, by the Athenians, whofe fpirited emulation in cultivating the arts of commerce in oppofition to Tyre, caufed numerous broils and mutual remonftrances; and, at length, when Athenian navies acquired the indifputed fovereignty of the feas, their jealoufies were raifed to confirmed inveteracy. If, therefore, fuch was the fituation of the two ftates with refpect to each other, is it confonant with reafon to fuppofe that one would borrow terms from the language of the other, efpecially on fo folemn an occafion as giving a name to a newly-founded city? I believe I may anfwer, no; it appears to me to be repugnant to the principle implanted in our nature, and to the ftrong emotions of national prejudice. Perhaps fome caviller may retort, that though hatred and jealoufy have long exifted between England and France, many French expreffions have been adopted by our nation, and interfperfed in the converfation of the polite circle. To this I add, *firftly*, that *fome* of thefe expreffions are inherent and conftituent in the nature of the language itfelf, and are pronounced with the Engliih accent; that they were introduced fo early as William the Conqueror, who, it is well known, wifhed entirely to extinguifh the Engliih language, and fubftitute the French; for the completion of which project he ordered it to be taught in fchools, and ufed in law proceedings: thus we find many French words idiomatic in Chaucer, Digby, Shakefpeare, &c. *Secondly*, That the reft which are pronounced with the French accent, have been introduced during times of peace, when the national enmity has been relaxed. Thefe have been long fanctioned by ufe, and on that account no one objects to them; but what Engliihman, in time of war, can check the ebullitions of his indignation, when he hears converfation interlarded with more foreign terms, and made into a hodge-podge by more and more ridiculous barbarifms: old grievances may be tolerated, but odious innovations never fail to rouse oppofition.

But to return from this digreffion; does it not appear to be far more compatible with reafon to fuppofe that *Byrsa* is a corruption of בצרת, *Botsrah*, or rather (according to pronunciation) *Bosrah*; which is derived from the verb בָּצַר, *Botsar*, which fignifies *to fortify*. Now, this word *Bosrah* may

eafily,

easily, by the common figure metathesis, be changed into BORSAH, which bears a very strong affinity to both in sound and construction, or arrangement of letters to *Byrsa*. Thus we read in this sense בצירח חומה, *a fortified wall*, and הצרים בצרת, fortified cities.

I will next attempt to prove what part of the city Byrsa was. In discussing this point, modern commentators have drawn inferences, as though they were determinate, from the *poetry* of Virgil; poetical descriptions admit such latitude and amplification of the original idea, that they must frequently be very conclusive. In this they have erred; an assiduous investigation of the Christians, both contemporary with, and posterior to, the foundation of Carthage, would have led them much nearer the truth. Some have made Byrsa the whole city, others the temple consecrated at the founding, and others again not only the whole city, but the contiguous circumjacent parts, about a quarter of a mile round. But most of these accounts are conjectural, or merely founded on different passages in the Æneid.

Let us examine what Strabo says on this subject: "Κατα μεσην δε την πολιν η ακροπολις ην εκαλουν Βυρσαν, οφθυς ικανως ορθια, κυκλω περιοικουμενη· κατα δε την κορυφην εχουσα Ασκληπιον, οπερ κατα την αλωσιν η γυνη του Ασδρουβα συνεπρησεν αυτη:" — from which we gather that Byrsa was a lofty turret, around which the inhabitants dwelled, and which had a temple at the top dedicated to Æsculapius, which, when the city was taken, Asdrubal's wife burnt together with her own person. Appian likewise informs us—"Σκιπιωνι δ' ην μεν επι την Βυρσαν η σπουδη· το γαρ οχυρωτατον της πολεος ην, και οι πλειονες ες αυτην συνεπεφυγεσαν· τριων δ' ουσων απο της αγορας ανοδων ες αυτην, οικιας πυκναι και εξοροφοι πανταχοθεν ησαν." —By this we learn that Byrsa was the strongest part of the city; that there were three approaches, or stairs, to it from the forum; that the dwellings were contiguous to each other, and very lofty. The same author says elsewhere, that upwards of 50,000 persons sought this place as an asylum of the greatest security; from which we may conclude it must have been very spacious; and the Greek geographer above-cited again says, "that the temple of Æsculapius, in Byrsa, was the richest and noblest edifice in all Carthage; that they entered it by an ascent of 60 steps; and that the city being once besieged, 900 fugitives defended it for some time after Byrsa itself was surrounded." From all these evidences we may collect, that Byrsa was a building, or fortress, of considerable extent and strength in the midst of the city, intended to answer the purpose of what was called *a citadel*. I believe the word *Magalia*, in Virgil, is thought, by the learned, to signify the same as *Mapalia*, viz. the huts, or temporary dwellings, of the vagrant Numidians. But, in the 4th Æneid, the Magalia are spoken of as a part of the city:

> "Ut primum alatis teligit *magalia* plantis
> Æneam fundantem arcet, ac tecta novantem
> Conspicit."

Here Mercury finds Æneas employed in building citadels or towers in "Magalia," which cannot mean among the huts of the Numidians, since they must have been removed when Dido purchased the ground. Servius suggests an emendation of "MAGARIA," because that word, and not "magalia," signifies a city in the Phœnician or Carthaginian language. Appian says, "χωριον δ' εστιν ευμεγεθες εν τε πολει τα Μεγαρα, τω τειχει παραζευγμενον." Perhaps some of your readers may not understand the expression "τω τειχει παραζευγμενον;"

παραζευγμενον;" but, from what follows, it appears that Megara was within the walls. I will transcribe the passage for the satisfaction of your readers. "Κατα μεν ουν το τειχος, ουδεν καιπερ επιχειρων, ηνυεν· ες δε τινος ιδιωτον πυργον ερημον, ωετο; οντα του τειχους, και το υψος ισον οντα τω τειχει, νεανιας ανεβιβασεν ευτολμους οι τους επι των τειχων ακοντιοις ανεστελλον· ξυλα τε και σανιδας ες το διαστημα επιθεντες, και δι' αυτων ες τα τειχη διαδραμοντες, καθηλαντο ες τα Μεγαρα· και πυλιδα κοψαντες, εδεχοντο τον Σκιπιωνα. Ο δε εισηλθε μεν συν ανδρασι τετρακισχιλιοις· και φυγη ταχεια των Καρχηδονιων ες την Βυρσαν ην, ως της αλλης πολεως αλουσης." We likewise find, in the latter end of the book, "that Megara and Byrsa constituted the city; and the senate expressly ordered that no one should ever presume to rebuild either *Byrsa* or *Megara*. May we not derive Megara from the Hebrew גור *gur*, or גר *gar*, incolere, habitare, commorari, from which springs מגור *magur*, habitatio; and the Phœnicians, varying the dialect from *magur*, form מגאר *magar*.

I have proved, then, that the city of Carthage consisted of two parts exclusive of the harbour. The citadel was called, *Byrsa*, *Botsrah*, or *Bosrah*, or *Borsah*, which, in the Phœnician language, signifies *a fortified place*; it was situated in the middle of the town, a very strong and almost impregnable place; it was encompassed by *Megara*, in which the bulk of the inhabitants dwelled. This *Megara*, or rather *Magara*, or, as Virgil calls it, *Magalia*, in the Phœnician language *Magur*, or *Magar*, was so called, because it was the habitation of the common citizens.

If these remarks are found acceptable with your readers, it will he a high gratification to your constant admirer,

PHOSPHILOS.

POETRY.

The Norwich Iris.

TO THE EDITOR.

Sir,

THE subject of the inclosed Verses, though in some degree local, is yet closely connected with the general cause of order and loyalty: you will, therefore, perhaps admit them to a place in your next number.

About two years ago, a weekly paper, calling itself the *Iris*, first issued from the Norwich press. A verbose prospectus announced to the public the blessings which the goddess came to dispense: her progress, however, was marked by all that is pernicious in politics and false in taste: the character she assumed was unfortunately that of a female jacobin of the German school. The whig interest, of course, was exerted to render the goddess popular: but so intemperate and disloyal were her demeanour and conversation, that the whole Whig Club united, could not have saved her from disgrace.

She has to apologize for uttering her lamentation in *Latin*: but *Greek*, her native idiom, is understood by very few: and her *English* is so barbarous, as to be almost unintelligible. I am, Sir, your's, &c.

14 Jan. 1805. PHILOCTETES.

———— Ἀπαβη πόδας ὠκεα Ἶρις. Hom.

Arces *Norvici* fugiens *Thaumantias* exul
Constitit, et visa est talia nympha queri.

O civis

" O cives, versat quæ tantu insania mentes?
Quid merui, indignis ludificata modis?
Interferes divûm libertatisque sacerdos
Sponte adii, ut possem colla levare jugo.
Deliciæ nostræ plebecula: regia turba
Famosis passim flet coòperta jocis.
Prostitor est furcæ damnatus? mitior *Iris*,
Ne premeret, vetuli, debitâ pœna reum.
Quin quot amat musas *Germania* tetrica, jussi
Ludentes vestro comis addessi choro:
Hinc turres, tenebras, cædes, phantasmeta, sagas,
Cæruleas Barbas, pagina onusta crepat.
Personui ampullis nexisque ambagibus aures;
Audiit in suetum vulgus, et obstupuit.
Ausi sunt homines præconia tempere nostra:
Irim quis mendax institor orat opem?
Iridi laudandas fugiunt permittere merces
Vel *Brodum* et *Solomon Spilburiusque* suas.
Quid? quòd *Cobbettum* sperarum saucia pectus
Pellicere in socii fœdera posse tori;
Cobbettum carum, quò non audacior alter
Dente venenato dilacerare bonos.
Hunc scurram ut capiam, jamdudum retia tendo;
Mille placendi artes suasit honestus amor:
Si quid *Cobbettus* blateret, blateraret et *Iris*;
Ille tacet prudens? *Iris* amica tacet.
Conjugio tali potuisset surgere proles
Et Jovis ætherii vertere regna valens.
At spem dos erepta mihi (proh! quantula) inanem
Reddidit: in terris nil sine dote Venus.
Ad superos redeam? risu solvetur Olympus,
Et reducem Dominæ verbera sæva manent.
Quò feror? aut quæ tuta satis sententia restat?
Quo pacto ulcisci numina læsa queam?
Dira canam; hæc animis suprema reponite verba:
Monstrat enim nullum parca salutis iter:
Fas est *Mercurio* seros regnare per annos,
Et vestrâ æternum sæviet urbe * *Cronus*.
Dixerat: in Stygias lymphatæ evanuit umbras
Diva, et Lethæi gurgitis hausit aquas.

A New Year's Offering.

While o'er the wilds of the returning year,
Thou driv'st destructive Time, thy swift career.
Among the millions doom'd thy pow'r to feel
By slow disease, or by the murd'rous steel:
Or by the nameless dangers that await,
Life's various course, the messengers of fate;
O wreak thy vengeance on those plains afar,
Where savage fury shakes the scourge of war;

* Ita in *Prospectu*, ut aiunt, suo Rivales appellavit Iris.

O plant

O plant thy wrinkles and display thy rage,
On wasted Luxury and pamper'd Age.
But, ah! protect with tutelary care,
The young, the good, the virtuous, and the fair.
For lovely Emma, all thy treasures bring;
Retard for her the swiftness of thy wing.
Sweet as her beauties, deck her paths with flowers,
And bind in silken bands the willing hours;
To this bright image of celestial truth,
Give ev'ry blessing! give perpetual youth.

The Fair Equivoque.

As blooming Harriet mov'd along,
The fairest of the beauteous throng,
The beaux gazed on with admiration,
Avowed by many an exclamation,
What form, what naiveté, what grace,
What roses deck that Grecian face!
"Nay," Dashwood cries, "that bloom's not Harriet's,
'Twas bought at Reynold's, More's, or Marriot's.
And, though you vow her face untainted,
I swear by ——— your beauty's painted.
A wager instantly was laid,
And Ranger sought the lovely maid.
The pending bet he soon reveal'd,
Nor e'en the impious oath conceal'd.
Confused, her cheek bore witness true,
By turns the roses came and flew.
"Your bet," she said, "is rudely odd;
But I am painted, Sir, by—God."

Lines addressed to Lord Nelson, on his Arrival at Brecon, amidst the joyous Acclamations of the People. 26 July, 1802.

HAIL Warrior! *wounded* in thy country's cause!
I sing—while sorrow *tempers* my applause!
While, with the kindling crowd my hat I wave,
With cordial zeal to celebrate the brave!
To greet the far-fam'd *Hero of the Nile!*
Who scourg'd *usurpers* for *perfidious* guile,
Who, link'd with *Syaney*, on the Egyptian shore!
Touch'd great *Achilles' heel*—untouch'd before!
Who broke the massy *boom*—the magic *chain*
Of *Northern* Powers—by thund'ring on the *Dane!*
Thus to *retaliate*—after *many* an age—
The *wrongs Britannia* felt from *Danish* rage!
When England's *Alfred*—friend of God and man!
Our sacred *rights* and *naval* power began!
While thus *thy* martial deeds and dauntless soul,
In lines of *brass* to future times shall roll,
Permit a *peaceful* muse, for wars unmeet!
For *once* to lay this tribute at thy feet!

While,

While, with a melting *sense*, and cordial *sigh*,
On *Nelson's wounds* she turns a moisten'd eye;
Forc'd from the *chequer'd* scene, *thy words* to sing,
"*All* praise be *centered* in the *eternal* King!"
Who could repress the ever-spreading flame!
What bard exults not with a *Nelson's* name!
Bless'd was the burst of joy that wak'd the lyre!
Struck from the flinty muse *one* spark of fire,
And forced her to forget her youthful tears,
Her long-worn sorrows through the vale of years,
Wing'd her beyond her waning natural powers!
And laid her, trembling, in *Elysian* bow'rs!
Where 'midst the phalanx of the virtuous brave,
Born various nations to reform or save!
The muse might strike one picture from the rest,
Warm to the *life*, the brightest, and the best!
In which, conspicuous seen, we might admire
Ulysses' caution, Agamemnon's fire!
Æneas kneeling to the powers supreme!
The vulnerable *Hector's* patriot flame!
Mild *Mercy*, melting o'er a conquer'd foe!
The *seaman's* patron, and the friend of woe!
Now view him on the wave, Britannia's shield!
To ward off myriads from the banner'd field!
Where crested heroes line the gleaming shores!
To meet the *scourge* of European pow'rs!
The frantic hordes of proud despotic France!
The wild defenders of the *slave* of *chance!*
Who court a sheltering grave from freedom's host,
"*The Rights of Juries!*" on our shields emboss'd!

LITERARY INTELLIGENCE.

WE have been given to understand that a Tract is daily expected to make its appearance from an anonymous pen, entitled a FEW BRIEF REMARKS on a pamphlet called "*Observations on a Concise Statement of Facts*," &c. The author of the REMARKS is said to have taken up the cause of a highly respectable officer, alluded to in the pamphlet called "Observations," and we hear that he makes a merit of being totally unknown to that officer or any of his connections, having come forward in the field of politics, in order principally by fair investigation, to oppose what he conceives to be the alarming progress of restrictions on the liberty of the press. The BRIEF REMARKS alluded to will be published under the signature of ÆSCHINES.—It is scarcely necessary to state that both the "Observations" and the "Remarks" have arisen from the conduct of the late board of admiralty.

We understand, that a pamphlet, from the pen of Mr. Harral, intended as an answer to the "*Brief Appeal to the Honour and Conscience of the Nation, upon the Necesisty of an immediate Restitution of the Spanish Plate Ships*," is on the eve of publication. It is expected to involve the whole of the question, as to the justice and policy of a war with Spain; and, from what we have heard of the political principles of the author, we infer, that the subject will be placed in a correct point of view.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For FEBRUARY, 1805.

Principum Philoſophorum ita percepta habenda præcepta, ut iis ad vitam agendam, non ad oſtentationem, utamur. COMEL. REP.

ORIGINAL CRITICISM.

Remarks on a Charge delivered by the Right Reverend the Lord Biſhop of Lincoln, to the Clergy of that Dioceſe, at the Triennial Viſitation, in May and June 1803; *with particular Reference to his Lordſhip's Animadverſions on Evangelical Preachers.* By an Old Member of Parliament. 8vo. PP. 91. Price 3s. W. Row, Great Marlborough-ſtreet; J. Matthews, Strand. To be had likewiſe of the Bookſellers at Oxford, Cambridge, and Lincoln.

THE author of this precious pamphlet informs us, that "after he had put his thoughts on paper, he laid aſide the manuſcript for a conſiderable time, in hope of ſeeing an anſwer to his Lordſhip publiſhed by *ſome able pen*; but having," he ſays, "long waited in vain, and perceiving frequent advertiſements announcing a ſecond edition of the charge in queſtion, which, he made no doubt, was conſidered as unanſwerable; and fearing that the doctrine therein maintained might, on that account, ſpread and gain ground, he determined to be no longer ſilent, but under an humble ſenſe of his own weakneſs, to lay before the eye of the public his grounds of diſſent from the learned Biſhop; leaving it to that public to judge and decide how far he may or may not, have truth on his ſide." (Pref. p. v. and vi.)

The public, undoubtedly, are greatly obliged to this charitable ſenator for the efforts which he has ſo repeatedly made to preſerve the purity of their religious ſentiments. Sir Richard Hill is a veteran in controverſy; and the preſent pamphlet bears ample teſtimony that age has neither cooled his zeal, nor much diminiſhed the vigour

which adorned his more juvenile years. It has, indeed, been the fate of the venerable Baronet to engage with antagoniſts too powerful for his ſtrength, and, of conſequence, to meet with many a defeat. But a brave man, though defeated, is not ſubdued; and Sir Richard encounters his lateſt adverſary with as much ſpirit, and, apparently, with as much confidence of victory, as if he had formerly returned from the field uniformly triumphant.

It was impoſſible that the Biſhop of Lincoln's Charge ſhould not excite the moſt cruel uneaſineſs in the minds of that religious party to whoſe doctrines Sir R. H. is attached. The ſolid, perſpicuous, and convincing proofs, by which his Lordſhip has ſhewn that UNIVERSAL REDEMPTION is equally revealed in the goſpel, and taught in the ſtandards of our excellent Church, give a death-blow to the impieties of Calviniſm, and raze the ſyſtem to the very foundation. The fear entertained by Sir R. H. that the Biſhop's doctrine "would ſpread and gain ground," might reaſonably be felt by the party in general: for we will venture to aſſure them, that this doctrine is rapidly gaining ground; and that all their exertions will not be able to ſtop its progreſs. The more cloſely we examine the divinity of Calvin, the more we admire the propriety and juſtneſs of Jortin's definition, who calls it "a religious ſyſtem, conſiſting of human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy." The ſimple expoſure of ſuch a ſyſtem muſt render it the object of horror and deteſtation. If the people can be perſuaded only to open their eyes, it muſt ultimately be baniſhed from every Chriſtian country. The late imprudent and raſh attempts of the ſelf-named "True Churchmen" have given their cauſe a wound from which it cannot recover. Had theſe men been leſs forward and aſſuming, they might have enjoyed their opinions in peace. Abſurd and blaſphemous as theſe opinions are, the perſons who had adopted them were called on by no authority to diſcloſe them. It is, therefore, evident that "their ſtrength was to ſit ſtill." But, when they had the preſumption to hold themſelves up as the only Chriſtians and Churchmen in the nation, they could not expect to eſcape without notice. We have reaſon to believe, that not a few of the moſt ſenſible perſons among them very bitterly regret that ſuch claims have been advanced, and deplore the conſequences. We are not, therefore, greatly ſurpriſed that theſe gentlemen diſcovered no violent emulation to enter the liſts with his Lordſhip of Lincoln. We even think it probable that ſome of them, had they known of Sir Richard's intention, would ſeriouſly have tried to divert him from his purpoſe. They might, indeed, have, with great propriety, addreſſed him in the language of Job: "O, that ye would altogether hold your peace, and it ſhould be your wiſdom." For whether the Biſhop's Charge be "unanſwerable" or not, nothing can be more certain than that Sir R. has not anſwered it. In ſpite of all our reſpect for the honourable Baronet, we muſt frankly declare that a weaker or more inefficient defence we have

have ſeldom ſeen. It is one continued tiſſue of extravagance, miſrepreſentation, and inconcluſive reaſoning, from beginning to end.

In ſupport of thoſe principles which he himſelf eſpouſes, the learned Baronet begins by urging the authority of the late Lord Chatham, who declared, he ſays, that the Church of England "had Calviniſtic Articles, but an Arminian Clergy." We have the higheſt reſpect for the memory of Lord Chatham; but we certainly are not diſpoſed to admit him as a competent judge to decide this queſtion. We agree entirely with Sir Richard Hill, that the venerable Peer "ſhone much more conſpicuouſly as a ſtateſman than a theologian." (P. 1.) We are ſorry, however, to find our very reſpectable author deſcending to thoſe dirty arts of controverſy, of which our Calviniſtic writers have formerly given us ſuch cauſe to complain, and which are highly diſgraceful to thoſe who employ them. If Sir R. thought that Lord Chatham's opinion would have weight with thoſe Calviniſts who might read his pamphlet, he had a right to quote it; but he was ſurely bound to quote it fairly. It was that we "had a *Popiſh Liturgy, an Arminian Clergy, and a Calviniſtic Creed*;" nor, if we remember rightly, did his Lordſhip deliver theſe as his own proper ſentiments, but as what had been alleged by others. Be this as it may, our readers will obſerve how the learned Baronet has caſtrated this declaration: and the reaſon is ſufficiently plain. Whatever degree of deference may be due to Lord Chatham's judgment, it is evident, that according to him, the Church of England is, at leaſt, as much inclined to Popery as to Calviniſm: for our Liturgy is certainly as important a part of our public ſtandards as our Articles. But it ſuited Sir R. Hill to have it believed, on this great man's authority, that our Articles are Calviniſtic, and our Clergy Arminian. It did not, however, ſuit him to have it believed, on the ſame authority, that our Liturgy is Popiſh. He has, therefore, very coolly ſuppreſſed that unlucky branch of Lord Chatham's teſtimony, and taken juſt as much of it as he thought would ſucceſsfully impoſe on his readers. We have been abuſed by Calviniſtic writers for accuſing them of diſhoneſty in the management of their cauſe; but we do not recollect a groſſer inſtance of ſuch diſhoneſty than the preſent. And, if, in the very outſet of his publication, this aged and reſpectable ſenator can think himſelf juſtified in having recourſe to ſuch a mean and diſhonourable expedient, what *can* we expect from the other champions of the tribe?

The honourable Baronet makes ſeveral obſervations on *Evangelical preaching* and *preachers*. He is greatly offended with the Biſhop of Lincoln for ſuggeſting that Calviniſtic preaching has been MISCALLED *Evangelical preaching*; and he tells us, to our great edification, that "the term *Evangelical preaching*, when properly uſed, certainly means *Goſpel preaching*, or the preaching [of] *glad tidings*." He then gives us a definition of *legal preaching*, which, he ſays, is "holding forth obedience to the law of works, more or leſs, in whole or in part, as the ground of a ſinner's acceptance with God; together with the various props and concomitants of ſuch a ſyſtem, including free-will,

man's merits, conditional juſtification, and the defectibility of true grace." (P. 3.) Theſe, he ſays, are the doctrines of the Biſhop, and of ſuch preachers, "as in this day paſs current for ſound divines." But here, again the Old Member of Parliament has allowed himſelf to deviate from truth. Neither the Biſhop of Lincoln, nor the Engliſh Clergy, "hold forth obedience to the law of works," as, in any degree, "*the ground* of a ſinner's acceptance with God." They all maintain (and Sir R. knows it), that the *only ground* of our acceptance with God is the ſatisfaction of our Lord Jeſus Chriſt. They do, indeed, believe that "obedience to the law of works" is an indiſpenſible *condition* of our acceptance. They, accordingly, hold conditional juſtification, and, they alſo hold with the Church of England free-will, and the defectibility of grace. When Sir R. accuſes them of holding *man's merits*, he has no end in view but to render them unpopular, by laying a Popiſh tenet to their charge. He ſays, indeed, expreſsly, that all the doctrines which he includes in his deſcription of legal preaching "are branches of Popery and Pelagianiſm." But we ſhall meet with the doctrine of merit again; and, therefore, at preſent we proceed with our author.

The good Baronet, we have heard, is fond of a pun, and has often, we are told, had the ſatisfaction of exciting, by his talent, much agreeable pleaſantry in the Honourable Houſe of which he is a member. Of his powers in this way the publication before us affords ſeveral ſpecimens. Thus, after obſerving that the *legal preachers* whom he had been deſcribing, might be called, by the Biſhop, the *regular Clergy*, becauſe his Lordſhip approves of their doctrine, he adds: "Still the *regular Clergy* (not leſs than *Evangelical preachers*) is a very vague term; which, I am convinced, is frequently applied to the *moſt irregular* amongſt them, and as often denied to the *moſt regular* in the beſt and only true ſenſe of the word." (P. 4.) Far from us be the wiſh to leſſen, in any degree, the reputation which the Honourable Member has ſo long and ſo deſervedly enjoyed; but, with all due ſubmiſſion, we cannot help thinking that, in this effuſion, there is rather more of malignity than of wit. We know enough of Sir R. Hill, to know that, in his opinion, every ſelf-commiſſioned, ſectarian, preacher, provided he be of the Calviniſtic ſtamp, is, in one ſenſe of the word, as *regular* as his Grace of Canterbury. But this point we leave him to ſettle with Mr. Overton, who confines his apology, in his title page at leaſt, to thoſe Evangelical Miniſters" who are "REGULAR CLERGY of the ESTABLISHMENT." And, with regard to the other ſenſe of the word *regular*, which our author calls "the beſt and only true ſenſe," we have only to obſerve that, in ſpite of his ill-bred, but impotent, ſneer, the Clergy of the United Church, as a body, have no occaſion to deprecate a compariſon with any other body of Clergy in Chriſtendom.

It is, however, extremely amuſing to obſerve into what inconſiſtency our author is betrayed by his hatred of thoſe whom he ſtiles *legal preachers*. The Biſhop had aſſerted that the Church was in danger from

from the mischievous effects of what is *miscalled Evangelical preaching*. Sir R. agrees that she "is not only in danger, but in a most tottering situation, yea, nearly overthrown." (P. 4.) But "this perilous state," he thinks, "is to be attributed to preachers of a direct[ly] contrary stamp." Let our readers carefully mark the following passage, and then judge between Sir R. and his opponents.

"I mean not so much," he says, "*Arians, Socinians, avowed Pelagians, or even Deists,* for all these may subscribe to our articles, if they are to put their own interpretation upon them, but men of an *externally moral pharisaical cast; decent formalists,* and *self justiciaries,* who are, for the most part, *greater enemies to sound doctrine, and to pure experimental piety than the openly profane and careless*; for these often admire what they will not imitate; and are ready to shew regard and candour, where the others manifest nothing but rancour, &c." (P. 5.)

What description of animals the worthy Baronet means by SELF-JUSTICIARIES we cannot conjecture, having never heard of them before. But why "men of an externally moral cast," and "decent formalists," or indeed any set of men whatever, may not as readily subscribe to our articles, "*if they are to put their own interpretations upon them*," as Arians, Socinians, Pelagians, and Deists, is altogether inconceivable. It is obvious, however, on the whole, that the persons against whom the worthy Baronet here vents his spleen are the Arminian Clergy, or rather those Clergy who are not Calvinists; and these same Clergy, whom, in the preceding page, he had stigmatized as *most irregular* (clearly meaning *in their morals*), are here (such is the force of truth!) allowed to be *externally moral and decent*. Why our author chooses to call them *pharisaical*, we know not, for the epithet, we think, is more justly applicable in another quarter. No one, however, can entertain a doubt that the virtues of these men are a most offensive eye-sore to our charitable and benevolent author, who would clearly deprive them, if he had the power, even of the *form* of godliness. With such horror does he view them, that, in his opinion, unequivocally declared, not only the Arian, the Pelagian, and Socinian heretics, whom the Church of Christ has uniformly condemned, but even the Deist, who denies the Lord that bought him, and impiously makes a mock of Revelation, is much less dangerous, and much more respectable.

Sir R. like all the writers of his party, very plainly hints that all the Clergy, except such as are Calvinists, are a pack of mercenary profligate knaves, to whom, "to be of one mind with their diocesan, may be as convenient as agreeable." (P. 6.) The following paragraph is worthy of insertion, as at once exhibiting, in luminous colours, the spirit by which the author is actuated, and furnishing another elegant instance of his talent for quibbling.

"From gentlemen of this stamp, therefore, we are not to wonder if we henceforth hear *Evangelical preaching* so much cried down, that in a short space of time there *should* be nothing Evangelical left to preach against; and

ſo much ſaid in favour of *univerſal redemption*, which takes up ſo great a part of your Lordſhip's Charge, that redemption itſelf *ſhould* be in danger of being *univerſally* preached out of doors; in the ſame way, and by the ſame rule, that *moral preaching* has long ago given the death's blow to *moral practice*; and the continual harangues [which] we have been *dinned* with about virtue, have left us quite at *a nonplus* to know where virtue is to be found: and this muſt be the caſe, till the Clergy return to our good old reformation principles. by laying the foundation of all true virtue on Chriſt alone, and making faith in him the root from which every divine temper and all holy practice can poſſibly grow." (Pp. 6, 7.)

Without ſtaying to call the attention of our readers to the accuracy and beauty of our author's compoſition as here diſplayed, we intreat them to try to diſcover the proceſs by which "moral preaching" comes to give "the death's blow to moral practice." There are many of Sir Richard's poſitions (and among them this is one,) which we have the misfortune not to underſtand. Would *immoral preaching* promote *moral practice?* But our Clergy muſt return, he ſays, to "the good old reformation principles," (by which he means the principles of Calvin), and then all will be well. Yet we ſee not, even in his view of the matter, what we ſhould gain by the change. As things are, Sir R. will not deny that "every divine temper, and all holy practice," muſt grow in the *Elect*; and were Calviniſm to be preached to all eternity, he will not ſay that they would grow in the *reprobate*.

The Biſhop, as Sir R. maintains, forms a wrong idea of the Evangelical Clergy of the preſent day, if he ſuppoſes them to dwell, in their ſermons, on the deep myſteries of election and predeſtination, much leſs of reprobation." (P. 8.) He even hints that, "whether from a fear of their fellow mortals, or from a groundleſs timidity of truſting God with the conſequences of his own truths," they are "ſomewhat deficient in holding forth theſe doctrines." But, with all due deference, we take the liberty to affirm, that our author is here *ſomewhat deficient in candour:* for, whatever may be the Biſhop's experience, WE know that theſe gentlemen are far from deſerving ſo ſevere a reprimand. The doctrines, however, the remarker inſinuates, are ſeldom touched on, except in "ſo far as they are *neceſſarily connected* with other leading eſſential points of the Goſpel, *and of the Calviniſtic ſyſtem*, ſuch as faith, repentance, and real converſion of the heart to God." We are again at a loſs to underſtand our author. He had before (p. 3.) ſtated "faith, repentance, and converſion of the heart to God," as parts of "what is called Calviniſtic divinity." But, without pretending to comprehend the difference between *repentance and converſion of the heart to God*; why, we aſk, are *faith* and *repentance* repreſented as peculiarly connected with the Calviniſtic ſyſtem? Do not all but Calviniſts admit or teach the neceſſity of theſe two graces to ſalvation? The honourable Baronet, however, "is ſure that the Apoſtles in almoſt all their epiſtles to the Churches and to individuals, addreſſed themſelves in ſuch terms as would now be deemed the very eſſence of Calviniſm." By our author, who is previouſly diſpoſed

to ſee every thing through a Calviniſtic medium; they would, doubtleſs, be deemed ſo. But, at preſent, it is ſufficient ſimply to obſerve that numbers of perſons, his equals, at leaſt, in learning and ſagacity, and not his inferiors in honeſty and worth, have thought very differently.

The Biſhop is charged, by Sir R. with totally miſtaking the doctrines which he combats. "In the very firſt inſtance your Lordſhip dreſſes up thoſe [whom] you are pleaſed to call Calviniſts in a moſt frightful garb, and then, by way of defeating them, you overturn a ſyſtem which they do not hold; nay, which *(as charging God with injuſtice)* they abhor and proteſt againſt." (P. 9.) We know not where the Biſhop has given this frightful picture of Calviniſts; for, in the Charge on which our author remarks, there is no picture given of them at all. Sir R. however, like many of his brethren, endeavours, by employing chaſtiſed expreſſions, to ſoften the harſheſt features of Calviniſm. It is neceſſary to attend to the profeſſion of his faith.

He will not "pretend to be wiſe above what is written." He will not "weigh the divine attributes in the balance of *carnal* reaſon, or in the *ſhallow* ſcales of human underſtanding." He will not "curiouſly pry into God's dealings with the Heathen world, nor *aſſert any reprobation that has no reſpect to ſin*." But he believes "That God, from all eternity, out of his own good pleaſure and ſovereign will, choſe to himſelf a Church or people out of the general maſs of mankind, which he determined to call effectually, &c." (Pp. 9, 10.)

Sir R. we muſt acknowledge, acts wiſely when he declines to weigh the divine attributes in the balance of reaſon. It is, indeed, a trite obſervation that a man is ſeldom againſt reaſon, except when reaſon is againſt him. Yet the attributes of God muſt all be weighed in the balance of reaſon, whether men will or not, becauſe we have no other balance in which to weigh them. Nay in this balance muſt be weighed the truth of Revelation itſelf; and they are the worſt enemies of Revelation who endeavour to ſet it at variance with reaſon. What ſignifies our author's epithet of *carnal*, annexed to reaſon. It is merely an artful rhetorical figure, by which he would depreciate the value and utility of this original light in the mind of man. Reaſon, let Sir R. deſign it as he pleaſes, is ſtill *human* reaſon; and any ſyſtem of divinity which flatly contradicts it, muſt be a falſe and untenable ſyſtem. Such notoriouſly is the ſyſtem of Calvin. This raſh man has filled many pages of his Inſtitutes with inconcluſive anſwers to the objections which were made againſt his blaſphemous doctrine of predeſtination: but at laſt he fairly owns that his principles are irreconcileable with reaſon. "Vere enim Auguſtinus perverſe facere contendit QUI JUSTICIÆ HUMANÆ MODO DIVINAM METIUNTUR." (Inſt. III. 24. 17.) This is the language of folly undoubtedly: for we can meaſure the juſtice of no being otherwiſe than by the notions of juſtice which God himſelf has implanted in us. Yet it certainly furniſhes the only account which can poſſibly be given of the doctrine of

Calvin. It is boldly cutting the knot at once, which cannot be untied.

Our author would evidently be glad, if he could, to throw Calvin's doctrine of reprobation into the ſhade. Such is plainly the object of his ambiguous declaration, "that he does not aſſert any reprobation that has no reſpect to ſin." But Calvin himſelf was more open and ingenuous. He aſcribed reprobation as well as election to "God's own good pleaſure and ſovereign will." He might, indeed, have ſaid, with our author, that his reprobation *had reſpect to ſin*; but it was to *ſin decreed*, like Sir R.'s holineſs, *by the ſovereign will, and produced by the irreſiſtible operation, of God.* "Minime conſentanteum eſt præparationem ad interitum alio transferre quam ad arcanum conſilium Dei." (Inſt. III. 23. 1.) But although Sir R. was lately ſo modeſt that he would not preſume to weigh the attributes of God in the balance of *carnal reaſon*, he quickly acquires more confidence, and pronounces the divine will to be "*holy, juſt*, and *good.*" (P. 10.) This puts us in mind of Calvin's conſtant manner of reaſoning, who, after aſcribing to God ſuch conduct as would diſgrace the moſt cruel and capricious tyrant, has the impudence to contend that ſuch conduct muſt be right, for no other reaſon, but becauſe God is incapable of doing wrong. It is well worth our while to produce a ſpecimen.

"Rurſum excipiunt," he ſays of his opponents, "Nonne ad eam, quæ nunc pro damnationis cauſa obtenditur, corruptionem, Dei ordinatione prædeſtinati fuerant? Quum ergo in ſua corruptione pereunt, nihil aliud quam pœnas luunt ejus calamitatis in quam ipſius prædeſtinatione lapſus eſt Adam, ac poſteros ſuos præcipites ſecum traxit. *Annon itaque injuſtus, qui creaturis ſuis tam crudeliter illudit?*"

This is a moſt formidable objection ſurely. Let us now attend to Calvin's anſwer.

"Fateor ſane in hanc, qua nunc illigati ſunt, conditionis miſeriam Dei voluntate deciditſe univerſos filios Adam: atque id eſt quod principio dicebam, *Redeundum tandem ſemper esse ad ſolum divinæ voluntatis arbitrium, cujus causa sit in ipso abscondita.*"

He then impertinently quotes Rom. IX. 20, and adds:

"Negabunt ita *vere* defendi Dei juſtitiam, *ſed subterfugium captari, quale habere ſolent qui juſta excuſatione deſtituuntur.* Quid enim hic aliud dici videtur *quam Deo esse potentiam quæ impediri nequeat, quominus, prout libitum fuerit quidvis agat?* Verum longe ſecus eſt. Quæ enim potentior afferri ratio poteſt, quam dum jubemur cogitare *quis ſit Deus.* QUOMODO ENIM ULLAM INIQUITATEM ADMITTERET, QUI JUDEX EST ORBIS? Ad Dei naturam ſi proprie pertinet judicium facere, JUSTITIAM IGITUR NATURALITER AMAT, INJUSTITIAM AVERSATUR (Inſt. III. 23. 4.) Dico, cum Auguſtino, *esse a Domino creatos, quos in exitium ituros sine dubitatione, præsciebat,* IDQUE ITA FACTUM QUIA SIC VOLUIT. Cur autem voluerit, non eſſe noſtrum rationem exigere, qui comprehendere non poſſumus: neque convenire ut divina voluntas in controverſiam apud nos deſcendat, de qua quoties habetur ſermo, SUB IPSIUS NOMINE SUPREMA JUSTITIÆ REGULA NOMINATUR.

NATUR. QUID ERGO DE INIQUITATE QUÆSTIO MOVETUR, UBI JUSTITIA CLARE APPARET?" (Ib. § 5.)

The following passage deserves to be quoted as a precious morsel of genuine Calvinism:

"Though, in order to accommodate the language of Scripture to our capacities, God frequently complains of the obduracy of sinners' hearts, and laments their obstinacy in refusing to turn from their evil ways and live; yet this is generally by the mouths of his prophets, who, though under the immediate guidance of the Holy Ghost, yet express themselves after the manner of men: not as though God's eternal designs and counsels ever were or could be defeated and rendered null and void; but to prove to us more fully the dreadful apostacy of human nature, and to leave the impenitent without excuse." (Pp. 10, 11.)

Sir R., we know, at one period of his life, imagined that, by substituting the word *præterition* for *reprobation*, he had rendered the system of Calvin quite palatable. He would, consequently, have no scruple to subscribe to the following doctrine: "*Ergo quum pari morbo laboremus naturaliter omnes, soli illi convalescunt quibus medicam manum admovere Domino placuit. Alii, quos justo judicio prætermittit, in suâ putredine tabescunt, donec absumantur.*" (Calv. Inst. II. 5. 3.) These last unhappy persons, then, have no power to turn from their evil ways, because God will not convert them by irresistible grace. Yet he mocks them with his precepts, with his promises, with his expostulations, as if every thing depended on themselves! And, by this means, he leaves them *without excuse*, for not doing that which he himself has rendered them incapable of doing! Good heavens! what a picture of the Father of mercies! Do we condemn the heathens for ascribing to their gods the imperfections of men? Alas! we speak it with horror; but the Calvinists paint theirs with the features of the devil. Yet they would be thought the only Christians who are actuated by zeal for the glory of God, and for the honour of his name! We earnestly recommend to the notice of our readers, and to that of the respectable senator, who must have overlooked it, the following note in p. 15, of the Bishop's Charge.

"It seems to be forgotten by Calvinists, while they strenuously assert the doctrine of predestination to eternal happiness or misery, as necessarily following from the belief in an omnipotent and immutable being, that the doctrine of conditional salvation, for which we contend, must originate solely in the will of God. This question is sometimes argued by our opponents as if we considered men as self-created independent beings, capable of counteracting the designs of God. But are not the conditions of salvation of divine appointment? Are not the powers of performing these conditions divine gifts? What have we that we have not received? If a law be made that death shall be the consequence of any particular crime, (theft, for example,) is not a man who steals as much sentenced to the punishment of death by *a decree* promulgated by absolute authority, as a slave condemned to die by the order of his master, without having done any thing worthy of death? *The slave had no means of escaping death. The thief, if he had not stolen, would*

would not have been punished by the law. In one case, the death of the man proceeds from the will of a capricious tyrant; in the other, from the transgression of a known law; but this law originated in the will of the sovereign."

Sir R. honours with the epithets of *falſe, cruel* and *unjuſt* the charge which, he ſays, is ſo commonly brought, by men of perverſe minds, againſt thoſe whom they call Calviniſts, as if they held, "If I am elected, I ſhall be ſaved, do what I will; if I am reprobated, I ſhall be damned, do what I can." And he inſiſts that "there never was a Calviniſt upon earth who held ſuch an horrible opinion, or uſed ſuch blaſphemous language." (P. 11.) But the worthy Baronet is utterly miſtaken. *Many* Calviniſts have uſed ſuch language: and, if there are any who do not uſe it, they act inconſequentially and abſurdly; for it is the true and legitimate inference from their principles. On this ſubject we have ſo often delivered our ſentiments (particularly Vol. XIX. Pp. 18, 19;) that it would be wholly ſuperfluous to reſume it here. But we cannot help thinking that our author's ideas are, in one reſpect, not very clear. In one place he tells us that Calviniſts, it is true, aſſert the doctrine of predeſtination to life; "but then," he ſays, "there is *firſt* a predeſtination to holineſs in the way to that life." (P. 12.) Yet, in the very next page, he aſſures us that "the ſinner muſt be accepted himſelf, *before* any of his works or duties can be ſo." He adds, in the ſpirit of quibbling ſo natural to him: "and, therefore, all they who talk of bringing *conditions* in their hands, are not well aware of the *ſad condition* which all men are naturally in." (P. 13.) The honourable Baronet will, perhaps, allow us, for once, to adopt his own witty ſtyle; and we, therefore, take the liberty to tell him that, according to the uniform doctrine of Scripture, as interpreted by the whole Church of Chriſt, an inſignificant handful of Calviniſts excepted, all they who do not bring the *requiſite conditions* in their hands, or rather in their hearts, will find themſelves in *a ſad condition* at laſt. This important doctrine of conditional juſtification has been ſo fully eſtabliſhed by many able writers, and particularly, of late, by Daubeny and Pearſon, that all controverſy concerning it, we flattered ourſelves, had been at an end. But Sir R. we preſume, does not deign to peruſe the heterodox productions of anti-Calviniſtic writers.

Our author ſays of man, "There is nothing in him but *reſiſtance*, till of unwilling he is made willing by the power of ſovereign grace." (P. 13.) This, to be ſure, is unadulterated Calviniſm, as may be ſeen from our quotations from Calvin's Inſtitutes II. 3, 10. and II. 3, 11. given in p. 11. of our XIX Volume. The Church of England truly teaches, (Art. X.) that "the condition of man is ſuch that he cannot turn and prepare himſelf *by his own natural ſtrength and good works to faith and calling upon God.*" She accordingly declares that "we have no power to do good works pleaſant and acceptable to God, WITHOUT *the grace of God by Chriſt.*" But Sir Richard Hill and Calvin contend that we have no power even WITH the grace of God

God by Chriſt. The following is Calvin's explanation of Phil. II. 12, 13. "*Agendi quidem partes illis aſſignat*, ne indulgeant carnis torpori; ſed metum et ſolicitudinem præcipiens, ſic eos humiliat, ut meminerint *hoc ipſum quod agere jubentur proprium eſſe Dei opus.*" Nothing can be more falſe than this aſſertion; for their danger aroſe from this circumſtance alone, that the WORK WAS THEIR OWN. Calvin, however, adds, "Quo diſerte exprimit [apoſtolus] *paſſive (ut ita loquar,) agere fideles*, quatenus e cœlo ſuggeretur facultas, ut nihil ſibi prorſus arrogent." (Inſt. II. 5, 11.) Do we wrong the Calviniſts, then, when we ſay that they make man *a mere machine*, only an intelligent one? This is preciſely the *top* of Academicus Junior (Anti-Jac. Rev. XIX. 10.). THE FAITHFUL ACT PASSIVELY!

Yet our author declares, in the next page, that "in all this great work of converſion *there is no compulſion whatever laid on the will, which under grace as freely chooſes the good, as under nature it freely choſe the evil.*" (P. 14.) It is perfectly aſtoniſhing that the worthy Baronet could be ſo weak as to hazard ſuch an unfounded poſition. If he underſtands, at all, the ſyſtem of his Maſter, he muſt know that it admits of no *freedom* in man, whether in a ſtate of nature or of grace. He is equally the play-thing of *inevitable neceſſity*, whether he does good, or whether he does evil. See our Review of Academicus's Remarks, Vol. XIX. Pp. 140—143.

Our author next calls the Biſhop to account for uſing the expreſſion "*merit* or *demerit* in the objects of God's favour." He thinks that this idea "cuts up, by the very root, the whole Goſpel plan of ſalvation by grace through faith." (P. 15.) Yet our author's antipathy to the term *merit* ariſes, we think, from his not attending to a very plain and obvious diſtinction. The works of man, it is evident, poſſeſs no *abſolute* worth, in conſequence of which they might challenge, as of right, an adequate reward: and, in this reſpect, they are preciſely on a footing with the works of all other created intelligent beings. Yet theſe ſame works have a *relative* worth, as performed in obedience to the divine command, and are entitled to reward by the gracious tenour of the covenant of redemption. It is, therefore, very poſſible (though contrary to the opinion of Sir Richard Hill) to talk of "the divine bleſſings as diſpenſed according to the *worthineſs* or *unworthineſs* of the object (p. 15.)," without being either "*preſumptuous*" or "*popiſh*," and, certainly, without "cutting up by the root the whole Goſpel plan of ſalvation by grace through faith." Some years have elapſed ſince this very point was moſt clearly ſtated, in a publication addreſſed to our author by that ſound and excellent churchman Mr. Daubeny. But the good Baronet reſembles Goldſmith's Village Schoolmaſter; "for even though vanquiſhed, he can argue ſtill:" and that without ſo much as condeſcending to notice that any anſwer has been given to his arguments. On this ſubject our readers will find our ſentiments expreſſed at ſome length, Anti-Jac. Rev. Vol. XV. Pp. 126, &c.

The Old Member then proceeds to the authorities which his Lord-

ſhip

ſhip has brought in favour of univerſal redemption. His obſervations on this ſubject are prefaced by a moſt extraordinary declaration. "I am inclined," he ſays, "to think [that] your Lordſhip will have proved much more than you intended, and thereby will have made way not only for univerſal redemption, but univerſal RETRIBUTION, the ſalvation of devils and damned ſpirits not excepted. What a comfortable idea to all thoſe who delight in ſin!!!" (P. 15.) What the honourable member means, in this place, by *univerſal retribution*, we find it difficult to determine. The phraſe, we thought, had ſignified "to reward or puniſh all men according to their actions." That the righteous Judge of the univerſe will do ſo is ſo clearly the doctrine of Scripture, that he who diſbelieves it, deſerves not, undoubtedly, to be called a Chriſtian. "God will render to every man according to his deeds." (Rom. ii. 6.) Yet it would not, we acknowledge, greatly ſurprize us to find Sir R. denying this doctrine: for Calvin, unqueſtionably, did not believe it, and is at pains to explain away thoſe paſſages of Scripture in which it is contained. (See Inſt. III. 18. 1. and Anti-Jac. Rev. XIX. 143, 144.) But the Baronet's language, if thus explained, has no conſiſtency. For God's "rendering to every man according to his deeds," can hardly imply "the ſalvation of devils and damned ſpirits;" nor is it ſurely a very "comfortable idea to thoſe who delight in ſin." We were once inclined to ſuppoſe that Sir R. had written RESTITUTION, and that *retribution* was an error of the preſs, but we meet with the phraſe ſeveral times repeated, and always in the ſame apparent ſenſe. (See particularly Pp. 26. 31.) We muſt therefore conclude that the old member of parliament annexes to the laſt of theſe words the ſame conception which other men annex to the firſt of them. *Univerſal reſtitution*, indeed, in one reſpect, completely harmonizes with the ſpirit of his remarks. It undoubtedly includes the "ſalvation of devils and damned ſpirits." But it would not be very eaſy, we think, to ſhew by what proceſs this doctrine flows from that of *univerſal redemption*. Our author, however, has, in this place, favoured us with an admirable ſpecimen of Calviniſtic charity. He hints, in no equivocal terms, his perſuaſion *that all who hold univerſal redemption delight in ſin!* Whatever may be Sir R.'s preſent tenets, he once taught that God can ſee no ſin in his ſaints, and that David's ſalvation was, in no degree, endangered by the heinous crimes of adultery and murder. Theſe, indeed, are true Calviniſtic principles, reſulting immediately from the precious doctrine of the indefectibility of grace. We, therefore, leave it to all the world to judge whether Calviniſts or Anti-Calviniſts hold up the moſt comfortable ideas to thoſe who delight in ſin.

Sir R. ſays, "thoſe places of Scripture and our Church in which the words *all*, *all men*, *all the world*, the *whole world*, *all mankind*, *every man*, &c. occur, have been often brought forward by Pelagians and Arminians, and ſo often anſwered by orthodox writers, that to go over this beaten ground of controverſy can anſwer no profitable

fitable purpoſe whatever." (P. 16.) This broad and general aſſertion, it is evident, is juſt equivalent to nothing at all. But our author examines a few of the texts alleged by the Biſhop, in a learned note which requires ſome attention. The firſt is John xii. 32. on which he obſerves, "it can never be ſuppoſed that the whole human race were meant, when we ſee ſo very few drawn unto him." This is curious reaſoning ſurely, as if thoſe who hold univerſal redemption inſiſted that all men ſhould be finally ſaved whether they will or not. "But, by conſidering the force of the expreſſion, 'no man can come unto me, except the Father, which hath ſent me, draw him;' the paſſage, our author thinks, admits of an eaſy elucidation; and the *all men* evidently are confined to all ſuch as, by the drawings of the Father, through the Spirit, are ſavingly brought unto the Son." We believe as firmly as Sir R. H. that all who are ſavingly brought to the Son, are drawn by the Father through the Spirit. But we alſo believe with St. Chryſoſtom, notwithſtanding Calvin's note of reprobation, (ſee p. 11 of our XIXth Vol.), that "*quem trahit, volentem trahit*;" and Sir R. ill underſtands the ſentiments of Anti-Calviniſts, if he think that, becauſe Chriſt died for all, they maintain that all ſhall, therefore, be *ſaved in ſpite of themſelves*. But whence ariſes Sir R.'s confidence that "*ſo very few*" are drawn to Chriſt? Perhaps the worthy Baronet confines the number to thoſe who are the genuine profeſſors of Calviniſm. If ſo, we are convinced that, in the preſent day, Calvin's own calculation of thoſe who ſhall be ſaved would be greatly too high; for, inſtead of *one-fifth*, we do not believe that his diſciples amount to *one-hundredth* part of thoſe who enjoy the light of the Goſpel. (See Inſt. III. 24. 12.)

The next text is Heb. ii. 9. which aſſerts that our Saviour "taſted death for every man." On this text our author's commentary is inexpreſſibly curious. "I am ſure," he ſays, "the learned prelate need not be told that the words *every man* are not to be found in the original, which is υπερ παντος; *for all*; and what theſe *all* are, the context fully explains, viz. all thoſe *many ſons who ſhould be brought to glory*, being ſanctified (and *ſet apart*) for that purpoſe." (P. 17.) This, we think, is inimitable: for, 1. It is certain that our author's Greek grammar muſt be very different from ours, in which (notwithſtanding the moſt diligent ſearch) we can find no inſtance of any prepoſition governing the *nominative*. 2. The learned Baronet is miſtaken when he aſſerts that the words *every man* are not in the original; for, in all the editions which we have ſeen, the Greek is υπερ παντος. 3. Were it otherwiſe, what would the learned Baronet gain by the reading for which he contends? For where is the difference between ſaying that Chriſt taſted death for *every man*, and that he taſted death for *all men*? And why, even according to our author's own interpretation, may not *every man* mean *every one of thoſe many ſons who ſhould be brought to glory*, as well as *all men* may mean *all thoſe many ſons who ſhould be brought to glory*?

Our author, however, ſtrenuouſly inſiſts on what he calls the "difference

ference between univerſality and *all-ſufficiency.*" That our Lord's "one oblation of himſelf once offered, was, *in point of value*, a full, perfect, and ſufficient ſacrifice for the ſins of the whole world, *had it been ſo deſigned*, is what no Calviniſt ever doubted; but that it will be available to any but the elect, or that Church which he purchaſed by his own blood, no Calviniſt ever believed." (P. 27.) It is thus that Sir R. explains our 31ſt article, which ſo clearly expreſſes univerſal redemption. The article, he maintains, was intended only to oppoſe the popiſh doctrine of the maſs. Thus the Baronet, who, as well as his friend Mr. Overton, contends ſo violently for the *literal* and *grammatical* ſenſe of the articles, when he thinks that ſenſe in his own favour, admits any latitude of interpretation when the literal ſenſe is plainly againſt him. Our author alſo ſays, "that there is a univerſal offer or tender of the Goſpel to be made to every creature under heaven, neither the Scripture, the ancient fathers, our Church, nor St. Auguſtine, or Mr. Calvin, nor even the Synod of Dort, do at all deny." (P. 19.) True; but the three firſt ſuppoſe this offer made that all may profit by it if they will: the three laſt convert it into a cruel mockery, ſince, according to them, the greater part of thoſe to whom it is made, are, by the immutable decree of God himſelf, incapable of profiting by it. The miſerable ſhifts to which Calvin was driven in attempting to ſupport his blaſphemous doctrines cannot poſſibly, we imagine, be better illuſtrated than by quoting his ſentiments on the caſe of Judas. Our Saviour's language with regard to Judas is as ſtrong as in any other inſtance whatever. This traitor was among thoſe who were *choſen* by our Lord (Jo. vi. 70), and among thoſe who were *given him by the Father.* (Jo. xvii. 12.) Such phraſes form the very foundation on which Calvin's doctrine of *election* is built. How then, in the caſe of Judas, who was loſt, are they to be reconciled to this doctrine? Why, the former paſſage, ſays Calvin, "*tantum refertur ad munus apoſtolicum.*" Of the latter he gives the following account: "Etſi κατάχρησις eſt locutio, nullâ tamen ambiguitate laborat." (Inſt. III. 22. 7.) And, again: "Ubi ait Chriſtus neminem periiſſe niſi filium perditionis, *eſt quidem impropria locutio, ſed minime obſcura.*" (Inſt. III. 24. 9.) What is this but to ſay that if, in any inſtance, our Saviour's words are found incompatible with Calvin's doctrines of unconditional election and final perſeverance, he, in that inſtance, *ſpake nonſenſe?* If the obſervation ſhould ſhock the ears of any pious man, let him recollect that it involves only one of the many horrible conſequences which follow from the blaſphemous ſyſtem of Calvin.

As a proof of Archbiſhop Cranmer's Calviniſm, Sir R. tranſcribes the 17th article, without favouring us with a ſingle ſentence of explanation. What purpoſe this could ſerve, but to ſwell the number of his pages, we cannot imagine. Sir R. we knew, conſiders this article as Calviniſtic; and we conſider it as Anti-Calviniſtic. The ſimple quotation of it is evidently, therefore, no argument to either. But when the learned Baronet was writing remarks profeſſedly in anſwer

swer to the Bishop of Lincoln, he ought, surely, to have examined, at least, his Lordship's interpretation of the article contained in the "Elements of Christian Theology." But Sir R. seems to place more dependance on the force of *a pun* than on that of *an argument*. "I doubt not," he says, "but that the title and article together are viewed by many as one *monstrum horrendum, informe, ingens*, (and I am sure we may add,) *cui lumen ademptum*." (P. 18.) An argument, however, he has: for, since the 17th article is plainly Calvinistic, and the articles cannot be at war with one another, he concludes that the "scraps, which his Lordship has culled out of some of them in favour of universal redemption," must be Calvinistic likewise. (P. 19.) And when our author has *proved* that the 17th article is Calvinistic, we shall gladly allow that this reasoning has some weight.

The Bishop has asserted, that "not one of the peculiar doctrines of Calvinism is mentioned in either of the two books of Homilies. The word Predestination does not occur from the beginning to the end of the Homilies. The word Election occurs only once, and then it is not used in the Calvinistic sense. The word Reprobation does not occur at all. Nothing is said of absolute decrees, partial redemption, perseverance, or irresistible grace." What answer does Sir R. make? Instead of confuting his Lordship's assertions by specific appeals to the Homilies themselves, he refers us to "that most able, unanswered, and unanswerable work of the late Rev. Augustus Toplady, intitled Historic Proof of the doctrinal Calvinism of the Church of England, to the pious and learned Dr. Edwards's Veritas Redux, or to the laborious Mr. Prynne's Anti-Arminianism." (P. 23.) Of Mr. Toplady, who saw Calvinism every where, and who carried his zeal for partial redemption so far as to exclude from the benefits of redemption all who died before our Saviour's passion, (see Anti-Jac. Rev. XVI. 43.), the authority is not, on this subject, very great. But neither from him, nor from Edwards, has our author favoured us with a single extract. We have one, indeed, from Prynne, which we shall insert: "Scripture doth acknowledge but two places after this life; the one proper to the *elect* and blessed of God; the other to the *reprobate* and damned souls." This passage, it is to be observed, is produced as a proof THAT OUR HOMILIES ARE CALVINISTIC! It actually, however, proves nothing but that Prynne did not believe in a middle state. It does not even prove Prynne to have been a Calvinist, unless the words *elect* and *reprobate* be used by him in a Calvinistic sense. Our worthy author, indeed, seems to have no conception that they can ever be used in any other.

Sir R. expresses his "utter astonishment" that the Bishop should have appealed to the Catechism as favouring the doctrine of universal redemption. The Baronet's confidence rather alarmed us; for we, too, have frequently appealed to the Catechism as decisive of the Church's doctrine on this subject. The passage in question, our readers will observe, is where the catechumen is taught to say, "I learn to believe in God the Son, who hath redeemed me, and all mankind."

kind." We intreat them to attend to the ſingular meaning which Sir R. Hill would put on this plain language; for to the metamorphoſis here produced by the Baronet's magic, there is, certainly, nothing equal in Ovid. The following is his commentary accurately copied! "It is true that God the Son hath redeemed me [ſpeaking as a believing catechumen] and all mankind, [*who are ſaid to be redeemed from among men.*"] (P. 24.) Can our readers, in this ſtrange jargon, recognize the ſimple and perſpicuous doctrines of the Catechiſm? It is eaſy to ſee why Sir R. Hill has foiſted in the words *ſpeaking as a believing catechumen.* He thereby intimates that Chriſt has redeemed none but *the believing*, or, in other words, *Calvin's elect.* An apoſtle, however, aſſures us that our Lord hath bought even thoſe who deny him; and this was clearly the opinion of our reformers: for this Catechiſm is to be repeated by *every child.* But our author's firſt interpolation is nothing compared to his ſecond. What ſenſe can be affixed to the words "*all mankind who are ſaid to be redeemed from among men?*" Our reſpect for Sir Richard will not permit us to call this *abſurd nonſenſe*; but we may certainly be allowed to ſay, that if Calviniſm is to be thus defended, Anti-Calviniſts will have much more to fear from the perſeverance and pertinacity than from the powers of their antagoniſts.

The argument in favour of univerſal redemption which is built on St. Paul's 5th chapter to the Romans, and which the Biſhop of Lincoln has moſt forcibly ſtated, no Calviniſtic ingenuity will ever confute "whatever," as his Lordſhip obſerves, "the words '*all men* and *many*' ſignify when applied to Adam, they muſt ſignify the ſame when applied to Chriſt. The force of the argument is deſtroyed, and the moſt acknowledged rules of language are violated, by contending that all men are liable to puniſhment on account of the ſin of Adam, and that a few only are enabled to avoid that puniſhment through the death of Chriſt." This reaſoning, however, Sir R. maintains, is concluſive for what he calls, again, "AN UNIVERSAL RETRIBUTION for the whole human race." (P. 26.) If, by theſe words, he mean an univerſal deliverance from the effects of Adam's fall, upon certain conditions which every man has it in his power to perform, we admit the conſequence, and ſtrenuouſly contend for it. If he either mean that there are no conditions, or that, if there be, all men ſhall perform them, he does not underſtand, either the doctrine of the Scripture, or the ſentiments of thoſe whoſe antagoniſt he is. What ſignify Sir R.'s queſtions, "Can the arm of omnipotence be defeated by the puny arm of fleſh? or the intentions of wiſdom itſelf meet with diſappointment, becauſe the perverſeneſs of man will not ſuffer them to take place?" (P. 28.) Can the arm of omnipotence govern no beings that are not paſſive machines? And, in order that the intentions of the Almighty may not be fruſtrated, muſt theſe intentions be equally deſtructive of juſtice and mercy in God, and of a reaſonable moral nature in man? Is it not clear that, on the Calviniſtic ſyſtem, God is only the *natural*, and, in no ſenſe, the *moral* governor of

of the world? And why, in the name of common ſenſe, ſhould it be leſs for the glory and honour of God to ſave men with their own co-operation than without it?

But on ſuch a plan, ſays Sir R. H. ſalvation would not be of grace; and his reaſon is that, on ſuch a plan, one man would be ſaved becauſe he is better than another. (P. 29) It is wonderful that Calviniſts ſhould not ſee that the redemption of mankind is equally the fruit of free and unmerited grace, whether ſalvation lies open to many or to few; ſince God was, certainly, under no obligation to reverſe his ſentence pronounced on the fall. But there is this plain difference between the two ſyſtems of the Calviniſts and Anti-Calviniſts, that the former makes God a capricious tyrant, while the latter repreſents him as the kind and impartial Father of all.

Our author affirms that he "can dráw no middle line between predeſtination," by which he means, of courſe, the predeſtination of Calvin, "and the merit of works." But works, as we have ſaid, though they could neither be the moving nor efficient cauſe of man's ſalvation, have that degree of merit which God, by the gracious tenour of the covenant of grace, has been pleaſed to aſſign them. And if, as the worthy Baronet maintains, "no one man is ſaved becauſe he is better than another," it evidently follows that no man will be damned becauſe he is worſe than another, provided "the Judge of all the earth do right." Sir R. himſelf, therefore, (we ſuſpect without knowing it,) holds principles from which may be fairly inferred, not only univerſal redemption, but univerſal ſalvation alſo.

In this page we meet with a ſentiment which ſurprized us from a zealous Calviniſt. "It is," ſays our author, "the higheſt degree of abſurdity to reply that God foreſaw who would believe and repent, *ſince he could not foreſee faith and repentance in any but in thoſe on whom it was his ſovereign and gracious purpoſe to beſtow them.*" From this it would appear that, in Sir R.'s opinion, contingent events, dependent on the free election of moral agents, cannot be foreſeen as certain by God. Such an opinion, whether juſtly or not, has, by ſome we know, been aſcribed to the Socinians; but we did not ſuppoſe that, by Calviniſts, who, while they annihilate the *moral*, are accuſtomed to exalt the *natural*, attributes of the Supreme Being, the notion was adopted. Yet we judged, it appears, prematurely; for Calvin himſelf very clearly maintains it: "Si hominum eventa *prævideret Deus duntaxat, non etiam ſuo arbitrio diſponeret ac ordinaret*, tum non abs re agitaretur quæſtio, ecquid ad eorum neceſſitatem valeat ipſius prævidentia. Sed *quum non aliâ ratione quæ futura ſunt prævideat, niſi quia ita ut fierent decrevit*, fruſtra de præſcientiâ lis movetur, ubi conſtat *ordinatione* potius et *nutu* omnia evenire." (Inſt. III. 23, 6.) Thus all is the effect of inevitable neceſſity! And Lord Kames was right, when he taught that our *feeling of liberty is deceitful!*

(To be concluded in our next.)

Barrow's *Travels in China.*

(Concluded from p. 77.)

IN following Mr. Barrow through his intereſting details, on the government, laws, and manners, of this vaſt empire, we find ſome judicious obſervations on the liberty of the preſs, a ſubject peculiarly dear to Britons, and not the leſs ſo for ſome recent attempts to extend the legal reſtrictions upon that ineſtimable privilege to an unwarrantable length. It has hitherto been generally ſuppoſed that a free preſs is a ſure characteriſtic of a free government, and indeed the ſuppoſition is founded on ſolid data; but theory can never be oppoſed to practice; and the practice of China proves that this rule, like all others, has its exceptions, and that a free preſs may, and does, ſubſiſt in a deſpotic government.

"The preſs in China is as free as in England, and the profeſſion of printing open to every one, which is a ſingular circumſtance, and perhaps the only inſtance of the kind, in a deſpotic government. It has uſually been ſuppoſed that, in free countries only where every perſon is equally under the protection, and equally liable to the penalties, of the law, the liberty of the preſs could be cheriſhed; and that it was a thing next to impoſſible, that power, founded on error and ſupported by oppreſſion, could long be maintained where the preſs was free. It was the preſs that in Europe effected the ruin of prieſtly power, by diſpelling the clouds that had long obſcured the rays of truth; and by opening a free acceſs to the doctrines of that religion which, of all others, is beſt calculated for the promotion of individual happineſs and public virtue.

"In China the liberty of the preſs ſeems to excite no apprehenſions in the government. The ſummary mode of puniſhing any breach of good morals, without the formality of a trial, makes a poſitive prohibition againſt printing unneceſſary, being itſelf ſufficient to reſtrain the licentiouſneſs of the preſs. The printer, the vender, and the reader of any libellous publication, are all equally liable to be flogged with the bamboo. Few, I ſuppoſe, would be hardy enough to print reflexions on the conduct of government, or its principal officers, as ſuch publications would be attended with certain ruin. Yet, notwithſtanding all the dangers to which the printing profeſſion is liable, daily papers are publiſhed in the capital, circulating, ſomething like our own, private anecdotes, domeſtic occurrences, public notices of ſales, and the wonderful virtues of quack medicines. We were told that, in one of theſe papers, the Portugueſe miſſionary mentioned in Mr. Grammont's letter got a paragraph inſerted, purporting the great neglect of the Engliſh in having brought no preſents for the prince of the blood, nor for the Emperor's miniſters. This falſe and malicious paragraph was ſaid to be followed by another, inſinuating that thoſe for the Emperor were common articles of little value. Another pretended to give a catalogue of them, and included an elephant about the ſize of a rat, giants, dwarfs, wiſhing pillows, and ſuch like nonſenſe. Theſe, however, and other publications, were induſtriouſly kept from our ſight. Under the generous idea of being the Emperor's gueſts, we were not allowed to purchaſe any thing. He alone was to ſupply our wants, but

but his officers took the liberty of judging what theſe wants ſhould conſiſt in."

It is true, as Mr. Barrow has obſerved, that the preſs contributed eſſentially, in a former age, to the deſtruction of ſuperſtition and prieſtcraft; but it is equally true, that at the cloſe of the laſt century it was uſed as an inſtrument for the annihilation of religion, morals, ſocial order, and all the ties and bands by which they are connected with each other, and by which man is connected with them. In this way, and in various other ways, has the French revolution done more eſſential injury to genuine freedom, than had been done by the combination of all other cauſes and events, for centuries before.

Deſpotic and bad as the government of China unqueſtionably is, its ſtability in reſiſting the revolutions of time, for two (if not for *four*) thouſand years, is a ſtriking proof of its adaptation to the manners and habits of the people. Whether the latter have flown from the former, or the former from the latter, is of no conſequence to the queſtion of adaptation; it is moſt certain that they muſt be well adapted to each other. We are given to underſtand, however, that the Chineſe are diſcontented with the exiſtence of a Tartarian dynaſty.

"Partial inſurrections occaſionally happen, but they are generally owing to the extreme poverty of the people which, in ſeaſons of ſcarcity and famine, compels them to take by violence the means of ſubſiſting life, which otherwiſe they could not obtain. To this cauſe may be referred the origin of almoſt all the commotions recorded in their hiſtory, through ſome of which, when the calamity became general, the regular ſucceſſion has been interrupted, and even changed. We were told, however, by our Chineſe attendants, that certain myſterious ſocieties did exiſt in ſome of the provinces, whoſe chief object was to overturn the Tartar government; that they held ſecret meetings, in which they gave vent to their complaints againſt Tartar preponderancy, revived the memory of ancient glory, brooded over preſent injuries, and meditated revenge. If even this be the caſe, the preſent ſtate of ſociety is little favourable to their views. Nor indeed would a revolution be a deſirable event for the Chineſe themſelves. It could not fail of being attended with the moſt horrible conſequences. The Tartar ſoldiers would be tired with ſlaying, and millions that eſcaped the ſword muſt neceſſarily periſh by famine, on the leaſt interruption of the uſual purſuits of agriculture; for they have no other country to look to for ſupplies, and they raiſe no ſurplus quantity in their own."

Theſe people, who never aſpire to have a voice in the government, have no notion that they poſſeſs any political rights. They would, therefore, have been very much aſtoniſhed at the novel doctrine of that miſchievous incendiary, Paine, had his works been introduced among them; but we learn, from Mr. Barrow, that though the attempt to introduce them was made, it did not ſucceed.

"When the miſchievous doctrines of Tom Paine, expounded in his 'Rights of Man,' were tranſlated into various languages and induſtriouſly

rioufly attempted to be propagated among the eaſtern nations, by means of French emiſſaries; when one of thoſe aſſiduous diſturbers of the peace of mankind had actually ſucceeded in furniſhing the Seiks with an abſtract of this precious work in their own language, he next turned his attention to the vaſt empire of China, a glorious theatre for thoſe zealous coſmopolites to play their parts in, if they could once contrive to ſuit their drama to the taſte of the people. The experiment, however, failed of ſucceſs. The golden opinions of Tom Paine could not be transfuſed into the Chineſe language; and theſe unfortunate people underſtood no other but their own; ſo that three hundred and thirty-three millions were doomed to remain in ignorance and miſery on account of their language being incapable of conveying the enlightened doctrines of Tom Paine."

The peace eſtabliſhment of the Chineſe army is ſtated to amount to no leſs than 18,00,000 men; one million infantry, and eight hundred thouſand cavalry; the annual coſt of which is nearly fifty millions ſterling. The civil eſtabliſhment coſts nearly two millions; and the ſurplus of the revenue, exceeding fourteen millions, is appropriated to the Emperor's eſtabliſhment.

At the cloſe of this chapter (the 7th) the author ſpeaks more openly of the diſaffection of the Chineſe.

"Whether this moſt ancient empire among men will long continue in its ſtability and integrity, can only be matter of conjecture, but certain it is, the Chineſe are greatly diſſatisfied, and not without reaſon, at the imperious tone now openly aſſumed by the Tartars; and though they are obliged to cringe and ſubmit, in order to riſe to any diſtinction in the ſtate, yet they unanimouſly load them with

"Curſes, not loud, but deep, mouth-honour, breath *."

Whenever the diſmemberment or diſlocation of this great machine ſhall take place, either by a rebellion or revolution, it muſt be at the expence of many millions of lives. For, as is well obſerved by Lord Macartney, "A ſudden tranſition from ſlavery to freedom, from dependence to autho-

* The laſt accounts, indeed, that have been received from China, are rather of an alarming nature. A very ſerious rebellion had broken out in the weſtern provinces, which had extended to that of Canton, the object of which was the overthrow of the Tartar government. It was known for ſome years paſt, as I before obſerved, that certain ſecret ſocieties were forming in the different provinces, who correſponded together by unknown ſigns, agreed upon by convention, but they were not conſidered to be of that extent as to cauſe any uneaſineſs to the government. It appears, however, that not fewer than forty thouſand men had aſſembled in arms in the province of Canton, at the head of whom was a man of the family of the laſt Chineſe Emperor, who had aſſumed the Imperial Yellow. Theſe rebels, it ſeems, are conſiderably encouraged in their cauſe by a prophecy, which is current among the people, that the preſent Tartar dynaſty ſhall be overturned in the year 1804. The exiſtence of ſuch a prophecy may be more dangerous to the Tartar government than the arms of the rebels, by aſſiſting to bring about its own accompliſhment.

rily,

rity, can ſeldom be borne with moderation or diſcretion. Every change in the ſtate of man ought to be gentle and gradual, otherwiſe it is commonly dangerous to himſelf, and intolerable to others. A due preparation may be as neceſſary for liberty, as for inoculation of the ſmall pox, which, like liberty, is future health, but without due preparation, is almoſt certain deſtruction. Thus then the Chineſe, if not led to emancipation by degrees, but let looſe on a burſt of enthuſiaſm, would probably fall into all the exceſſes of folly, ſuffer all the paroxyſms of madneſs, and be found as unfit for the enjoyment of rational freedom, as the French and the negroes."

The eighth Chapter opens with ſome remarks, perfectly juſt in themſelves, and certainly very natural for perſons ſo ſituated as were our author and his companions to make.

" The ſuſpicious and watchful conduct of the Chineſe government towards ſtrangers was ill ſuited to the free and independent ſpirit of Britons. Confined within the limits of their hotel, the populous capital of China was to them little better than a deſert. It was, therefore, leſs painful to be obliged to quit a place which they could conſider in no other light than as an honourable priſon, and to take leave of a people, whoſe general character ſeemed to be ſtrongly marked with pride, meanneſs, and ignorance. After having paſſed ſome time in a nation, where every petty officer is a tyrant, and every man a ſlave, how doubly precious do the bleſſings of that true liberty appear, which our happy conſtitution affords to every one the means of enjoying at home; where property is ſecured from violence, and where the life of the meaneſt ſubject is equally protected with that of the prince. Let thoſe viſionary men, who amuſe themſelves in building Utopian governments, and thoſe who, from real or fancied injury or neglect, feel the chagrin of diſappointment, viſit other countries, and experience how juſtice is adminiſtered in other nations; they will then be taught to confeſs that real liberty exiſts only in Great Britain—in that happy iſland where, to uſe the expreſſion of an eminent writer on the laws of nations *, 'an enlightened piety in the people is the firmeſt ſupport of lawful authority; and in the ſovereign's breaſt, it is the pledge of the people's ſafety, and excites their confidence.'

" Impreſſed with ſuch ſentiments, on the evening of the 7th of October I rode through the ſtreets of Pekin, for the laſt time, in company with Mr. Maxwell. We were quite alone, not a ſingle Chineſe ſervant, nor ſoldier, nor officer to conduct us; yet we had no difficulty in finding our way. We paſſed through the broad ſtreets of this capital from one extremity to the other without the leaſt moleſtation, or, indeed, the leaſt notice. We could not forbear remarking the extraordinary contraſt, that the two greateſt cities in the world exhibited at this hour of the day. In the public ſtreets of Pekin, after five or ſix o'clock in the evening, ſcarcely a human creature is ſeen to move, but they abound with dogs and ſwine. All its inhabitants, having finiſhed the buſineſs of the day, are now retired to their reſpective homes to eat their rice, and, agreeably with the cuſtom of their great Emperor, which to them is a law, to lie down with the ſetting ſun; at which time in London, the crowd is ſo great, from Hyde

* Vattel.

Park Corner to Mile End, as to interrupt each other. In Pekin, from the moment the day begins to dawn, the buzz and the buſtle of the populace is like that of a ſwarm of bees; whilſt, on the contrary, the ſtreets of London at an early hour in the morning are nearly deſerted. At eight in the evening, even in ſummer, the gates of Pekin are ſhut, and the keys ſent to the governor, after which they cannot be opened on any conſideration."

There are no inns, nor accommodations of any kind for travellers by land, in China; and the officers of ſtate, in their excurſions, invariably make uſe of the places appropriated for religious worſhip. Theſe too are ſanctuaries employed for other purpoſes; for the reception of vagrants and gamblers, who invade the very altar itſelf. Though the prieſts, who receive no ſupport from the government, are, it would ſeem, compelled to tolerate theſe abuſes, as a means of ſubſiſtence, yet they are very far from affording encouragement to ſuch vicious practices.

"There is a decency of behaviour, a ſort of pride and dignity in the deportment of a Chineſe prieſt, that readily diſtinguiſh him from the vulgar. The calumnies, which ſome of the Roman Catholic miſſionaries have ſo induſtriouſly circulated againſt them, ſeem to have no foundation in truth. The near reſemblance of their dreſs and holy rites to thoſe of their own faith was ſo mortifying a circumſtance, that none of the miſſionaries I converſed with could ſpeak with temper of the prieſts of China. I could not even prevail on our interpreter of the *propaganda fide*, who ſtill manifeſted a predilection for the cuſtoms of his country in every other reſpect, to ſtep into the temple where the altar was placed; nor could he be induced, by any perſuaſion, to give or to aſk an explanation of their myſterious doctrines."

Mr. Barrow enters into a brief expoſition of the religious notions and morals of *Confucius*, of which he ſpeaks in terms of high commendation; but when he ſuggeſts that, though Confucius taught the doctrine of Predeſtination and enforced the obſervance of it, he *might have been aware of its folly and abſurdity*, we cannot but think that he trifles with his readers, and diſplays more brilliancy of imagination than ſolidity of judgment. We cannot follow our author in his account of the religion of the Chineſe, but we ſhall extract one paſſage in which he defends them (with what ſucceſs our readers will decide for themſelves) againſt a charge of Atheiſm, preferred againſt them by certain Romiſh miſſionaries.

"The miſſionaries in their writings have endeavoured to impreſs the world with an idea that the Chineſe, and particularly the Confucioniſts, are Atheiſts; that they diſbelieve in a future ſtate of exiſtence; and that they are the victims of a ſenſeleſs ſuperſtition. Nothing can be more unjuſt than ſuch an accuſation. Could *Caung-ſhee* be an Atheiſt, when he inſcribed with his own hands the Jeſuit church in Pekin,

'To the only true principle of all things,' &c.

And can a people be juſtly accuſed of a diſbelief in a ſtate of future exiſtence,

iſtence, when the whole nation, of what ſect ſoever, preſents its offerings at ſtated ſeaſons to the *ſpirits* of its departed anceſtors? Does the ejaculation, 'Let thy ſpiritual part deſcend and be pleaſed with this our reſpect which we now humbly offer to thee!' convey any ſuch ſuppoſition? And of all others, the miſſionaries ought to have been the laſt to accuſe the Chineſe of ſenſeleſs ſuperſtitions. Surely it is not more repugnant to reaſon, nor leſs conſonant with human feelings, to offer grateful gifts to the manes of deceaſed parents and friends, than to fall down before the Virgin Mary and the thouſand ſaints whom caprice or cabal have foiſted into their calendar, and of whoſe hiſtory and actions even their votaries are totally ignorant? Chineſe ſuperſtition, in this reſpect is, to ſay the worſt of it, an amiable weakneſs. If the ſuppoſition be allowed that beings who have departed this life may poſſeſs an influence over remaining mortals, it is ſurely more natural to addreſs thoſe whoſe care and kindneſs had already been felt, than thoſe of whom we have no further knowledge than the name. There is perhaps no ſtronger incentive to virtuous actions, nor a more effectual check againſt vicious purſuits, than the idea that the departed ſpirit of a beloved parent may continue to watch over and direct our conduct. The Chineſe, at all events, are not illiberal in their ſuperſtitions: they made not the leaſt difficulty in allowing the corpſe of one of our artiſts, who died at *Tong-chow*, though a Chriſtian, and conſequently in their opinion a heretic, to be depoſited in the midſt of their public burying ground. With as little reaſon does an angry miſſionary complain of the dreſſes and ceremonies of their prieſts, as they certainly borrowed nothing from the Catholics, who, on their part, are much indebted to the heathen Greeks for a great part of the paraphernalia of their own religion. 'There is no country,' ſays he, 'where the devil has ſo ſucceſsfully counterfeited the true worſhip of the holy church. Theſe prieſts of the infernal ſpirit wear long looſe gowns, exactly reſembling thoſe of ſome of the fathers of the church; they live in temples like ſo many monaſteries, and they chaunt in the ſame manner as with us."

It does not, however, clearly appear, from the ſtatement of Mr. Barrow, whether the Chineſe of the preſent day are Atheiſts, Theiſts, or Polytheiſts; and, certainly, the admiſſion, at the concluſion of this chapter, is not calculated to inſpire very favourable notions of their religious principles, whatever they may be.

"From the ſhort view I have here taken of the different ſects, I think it may juſtly be concluded that the primitive religion of China no longer exiſts, or exiſts only in a corrupted ſtate; that there is at preſent no national nor ſcarcely a ſtate religion: and that the articles of faith are as various as the modes of worſhip; in all of which the people appear to be rather actuated by the dread of evil in this life, than by the fear of puniſhment in another: that the duties they perform are more with a view to appeaſe an angry deity and to avert impending calamities, than from any hope of obtaining a poſitive good: that they rather conſult or enquire of their gods what may happen, than petition them to accompliſh or avert it; for a Chineſe can ſcarcely be ſaid to pray; he is grateful when the event proves favourable to his wiſhes; petulant and peeviſh with his gods when adverſe.

"Little as the prieſts, or the numerous noviciates that are found in all the principal temples, are employed in the duties of their office, or in

worldly concerns, they are not leſs uncleanly in their perſons and their apartments than thoſe are whoſe time is taking up in providing for the neceſſities of life. The room, in which ſome of us *should* have ſlept, was ſo full of ſcorpions and ſcolopendras, and they crept in ſuch numbers into our beds, that we were fairly driven out and obliged to ſwing our cots in the open air between two trees. Here we were not much leſs annoyed by myriads of muſquitoes and the unceaſing noiſe of the chirping cicadas, which continued without intermiſſion until the ſtill more noiſy *gong* announced the break of day, and ſummoned the holy men to their morning devotions."

Theſe miſerable prieſts indeed appear to gain more by a practice which *we* puniſh with impriſonment, *fortune-telling*, than by the diſcharge of their ſpiritual duties.

On his return, Mr. Barrow had a better opportunity of obſerving the interior of the country than on his journey to Pekin, and his very intereſting deſcription of it, impreſſes us with very ſtrong ideas of the vaſt population of this mighty empire; as well as of the ſtriking beauty of various parts of it. The appearance of the country and of its inhabitants gradually improved as our traveller approached the ſouthern provinces of China. Under the walls of *Yang-tchoo-foo*, ſituate on the river *Yang-tſe-kiang*, which is there two miles in width, a thouſand veſſels of different deſcriptions were lying; and the ſurrounding ſcenery, according to Mr. B.'s account, muſt be delightful.

"The numerous iſlands riſing out of the river and covered with verdure, the multitude of ſhips of war, of burden and of pleaſure, ſome gliding down the ſtream, others ſailing againſt it; ſome moving by oars and others lying at anchor; the banks on either ſide covered with towns and houſes, as far as the eye could reach, preſented a proſpect more varied and cheerful than any that had hitherto occurred. Nor was the canal, on the oppoſite ſide, leſs lively; for two whole days we were continually paſſing among fleets of veſſels of different conſtructions and dimenſions, thoſe belonging to the revenue department being the largeſt, each capable of carrying, at leaſt, two hundred tons. Cities, towns and villages were continued along the banks without intermiſſion: and vaſt numbers of ſtone bridges were thrown acroſs the canal, ſome having one, ſome two, and others three arches. The face of the country was beautifully diverſified with hill and dale and every part of it in the higheſt ſtate of cultivation. The chief produce was that particular ſpecies of cotton, of a yellowiſh tinge, known in Europe by the name of nankin.

"The ſuburbs of *Sou-tchoo-foo* employed us full three hours in paſſing before we reached the walls of the city, where a multitude of veſſels were lying at anchor. The numerous inhabitants that appeared upon and without the walls of this extenſive city, were better dreſſed and ſeemed to be more contented and cheerful, than we had yet obſerved them in any other place. For the moſt part they were cloathed in ſilk. The ladies were here dreſſed in petticoats and not in trowſers, as they had hitherto appeared to the northward. The general faſhion of the head-dreſs was a black ſatin cap with a triangular peak, the point deſcending to the root of the noſe, in the middle of which, or about the centre of the forehead, was a cryſtal

a cryſtal button. The whole face and neck were waſhed with a preparation of white lead and the cheeks highly rouged; and two vermillion ſpots, like wafers, were particularly conſpicuous, one on the centre of the under lip and the other on the chin. Their feet were univerſally ſqueezed down to an unnatural ſize. Few females were ſeen among the immenſe crowds that the novelty of the ſight had brought together, but great numbers had aſſembled in the houſes and particularly on board the pleaſure or paſſage yachts, with the intention of ſatisfying their curioſity. The ſuperior ſtyle of dreſs and the appearance of the women in public at this place, ſo different from the general cuſtom of the country, could only be explained to us by the writings of the Chriſtian miſſionaries, who obſerve that the concubines of mandarins and men of property are chiefly procured from the cities of *Yang-tchoo* and of *Sou-tchoo*, where they are educated in the pleaſing arts of ſinging, muſic and dancing and every other accompliſhment ſuitable to women of ſuperior rank, in order to render them the more agreeable and faſcinating. That ſuch women are generally purchaſed by perſons engaged in the trade, in different parts of the country, and trained in theſe cities, where they are diſpoſed of to the higheſt bidder, '*this being the principal branch of trade that is carried on in these two cities.*' How do theſe holy men reconcile ſo infamous a traffic among a people whom they have adorned with every virtue? a people whom they have rendered remarkable among nations for their filial piety! Is there on earth a crime more revolting againſt civilized nature, or more deteſtable to civilized ſociety, than that of a parent ſelling his own child and conſigning her, expreſsly and voluntarily, into a ſtate of proſtitution? Thoſe unfortunate wretches who, in Europe, have by any accident reduced themſelves to that degraded and deplorable condition of becoming ſubſervient to the pleaſures of a man, whom they probably deteſt, are generally the objects of pity, however their conduct may be diſapproved; but a parent, who ſhould be the cauſe of reducing them to ſuch a ſtate, would be execrated; but the aſſertion is as abſurd as ridiculous, and the writer muſt have been very credulous to ſuppoſe, that the *principal trade* of one of the largeſt cities in the world, whoſe population cannot be leſs than a million of ſouls, ſhould conſiſt in buying and ſelling ladies of pleaſure. Buying females in the legal way is certainly the greateſt branch of trade throughout China, as every woman there is bought and ſold. Theſe reverend gentlemen likewiſe inform us, with great indifference, that if a man be deſirous of having a male child and his wife ſhould happen to be barren, he will purchaſe one of theſe concubines for the ſole purpoſe of getting an heir; and, when this is accompliſhed, he either provides her with a huſband, or turns her adrift. Such are the moral virtues of the Chineſe, compared with whom all other nations have been accounted barbarous *.

In the province of *Tche-kiang*, where cultivation is in the higheſt ſtate, and the population immenſe, a conſiderable quantity of tea is

* It may be obſerved of almoſt all the writings of the miſſionaries concerning China, that virtues of ſo trifling a nature as hardly to deſerve the name, have met their unqualified praiſe, whilſt enormous vices have either been palliated or paſſed over in ſilence.

produced,

produced, though, from the low price which it bears, it would appear to be ſcarcely worth the trouble of growing.

" The preparations of ſome of the finer kinds of this article are ſaid to require that every leaf ſhould be rolled ſingly by the hand; particularly ſuch as are exported to the European markets. Beſides this, there are many proceſſes, ſuch as ſteeping, drying, turning, and packing, after it has been plucked off the ſhrub leaf by leaf. Yet the firſt coſt in the tea provinces cannot be more than from fourpence to two ſhillings a pound, when it is conſidered that the ordinary teas ſtand the Eaſt India Company in no more than eight-pence a pound; and the very beſt only two ſhillings and eight-pence. Nothing can more clearly point out the patient and unremitting labour of the Chineſe, than the preparation of this plant for the market. It is a curious circumſtance that a body of merchants in England ſhould furniſh employment, as might eaſily be made appear, to more than a million ſubjects of a nation that affects to deſpiſe merchants, and throws every obſtacle in the way of commercial intercourſe."

In diſcuſſing the much agitated queſtion of the population of China, Mr. Barrow gives the abſtract of a Cenſus taken the preceding year, and ſupplied by one of the conductors of the embaſſy; by which the population is made to amount to *three hundred and thirty-three millions*, and the country to contain *twelve hundred and ninety-ſeven thouſand, nine hundred and ninety-nine ſquare miles.* Though Mr. B. does not believe this ſtatement to be ſtrictly accurate, yet he has no doubt of its having been drawn up from authentic materials; and he ſhews that the country is very capable, from its extent, of affording ſubſiſtence to ſuch an enormous population.

" There is, perhaps, no country where the condition of the peaſantry may more juſtly be compared with thoſe of China than Ireland. This iſland, according to the laſt ſurvey, contains about 17,000,000 Engliſh acres, 730,000 houſes and 3,700,000 ſouls; ſo that, as in Great Britain, each individual averages very nearly five acres and every family five and-twenty. An Iriſh cottager holds ſeldom more than an Iriſh acre of land, or one and three-quarters Engliſh nearly in cultivation, with a cow's graſs, for which he pays a rent from two to five pounds. Thoſe on Lord Macartney's eſtate at Liſſanore have their acre, which they cultivate in diviſions with oats, potatoes, kale, and a little flax; with this they have beſides the full paſturage of a cow all the year upon a large waſte, not overſtocked, and a comfortable cabin to inhabit, for which each pays the rent of three pounds. The cottager works perhaps three days in the week, at nine-pence a-day; if, inſtead of which, he had a ſecond acre to cultivate, he would derive more benefit from its produce than from the product of his three days' labour *per* week; that is to ſay, provided he would expend the ſame labour in his tillage. Thus then, ſuppoſing only half of Ireland in a ſtate of cultivation and the other half paſturage, it would ſupport a population more than three times that which it now contains; and as a century ago it had no more than a million of people, ſo within the preſent century, under favourable circumſtances, it may increaſe to ten millions. And it is not unworthy of remark, that this great increaſe of population in

Ireland

Ireland has taken place ſince the introduction of the potatoe, which gives a never-failing crop.

"I am aware that ſuch is not the common opinion which prevails in this country, neither with regard to Ireland nor China; on the contrary, the latter is generally ſuppoſed to be overſtocked with people; that the land is inſufficient for their maintenance, and that the cities ſtand ſo thick one after the other, eſpecially along the grand navigation between Pekin and Canton, that they almoſt occupy the whole ſurface. I ſhould not, however, have expected to meet with an obſervation to this effect from the very learned commentator on the *voyage of Nearchus*, founded on no better authority than the crude notes of one *Æneas Anderſon*, a livery ſervant of Lord Macartney, vamped up by a London bookſeller as a ſpeculation that could not fail, ſo greatly excited was public curioſity at the return of the Embaſſy. I would not be thought to diſparage the authority on account of its being that of a livery ſervant; on the contrary, the notes of the meaneſt and dulleſt perſon, on a country ſo little travelled over, would be deſerving attention before they came into the hands of a *book-dreſſer*; but what dependence can be placed on the information of an author who ſtates as a fact, that he ſaw tea and rice growing on the banks of the *Pei-ho*, between the thirty-ninth and fortieth parallels of latitude, two articles of the culture of which, in the whole province of *Pe-tche-lee*, they know no more than we do in England; and who ignorantly and impertinently talks of the ſhocking ideas the Chineſe entertained of Engliſh cruelty, on ſeeing one of the guard receive a few laſhes, when, not only the common ſoldiers, but the officers of this nation are flogged moſt ſeverely with the bamboo on every ſlight occaſion. If Doctor Vincent, from reading this book, was really perſuaded that the cities of China were ſo large and ſo numerous, that they left not ground enough to ſubſiſt the inhabitants, I could wiſh to recall his attention for a few moments to this ſubject, as opinions ſanctioned by ſuch high authority, whether right or wrong, are ſure, in ſome degree, to bias the public mind. We have ſeen that if China be allowed to contain three hundred and thirty-three millions of people, the proportion of its population is only juſt double that of Great Britain. Now if London and Liverpool and Birmingham and Glaſgow, and all the cities, towns, villages, gentlemen's villas, farm-houſes and cottages in this iſland were doubled, I ſee no great inconvenience likely to ariſe from ſuch duplication. The unproductive land, in the ſhape of gentlemen's parks and pleaſure grounds, would, I preſume, be much more than ſufficient to counterbalance the quantity occupied by the new erections; and the waſtes and commons would perhaps be more than enough to allow even a ſecond duplication. But the population of an Engliſh city is not to be compared with, or conſidered as ſimilar to, the populouſneſs of a Chineſe city, as will be obvious by conſidering the two capitals of theſe two empires. Pekin, according to a meaſurement ſuppoſed to be taken with great accuracy, occupies a ſpace of about fourteen ſquare miles, London, with its ſuburbs, when reduced to a ſquare, is ſaid to comprehend about nine ſquare miles. The houſes of Pekin rarely exceed a ſingle ſtory; thoſe of London are ſeldom leſs than four; yet both the Chineſe and the miſſionaries who are ſettled in this capital agree that Pekin contains three millions of people; while London is barely allowed to have one million. The reaſon of this difference is, that moſt of the croſs ſtreets of a Chineſe city are very narrow, and the alleys branching from them ſo confined, that a perſon

a perſon may place one hand on one ſide and the other on the other ſide as he walks along; that the houſes in general are very ſmall, and that each houſe contains ſix, eight, or ten perſons, ſometimes twice the number. If, therefore, fourteen ſquare miles of buildings in China contain three millions of inhabitants, and nine ſquare miles of buildings in England one million, the population of a city in China will be to that of a city in England as twenty-ſeven to fourteen, or very nearly as two to one; and the former, with a proportion of inhabitants double to that of the latter, will only have the ſame proportion of buildings; ſo that there is no neceſſity of their being ſo cloſely crowded together, or of their occupying ſo great a portion of land, as to interfere with the quantity neceſſary for the ſubſiſtence of the people.

"I have been thus particular, in order to ſet in its true light a ſubject that has been much agitated and generally diſbelieved. The ſum total of three hundred and thirty-three millions is ſo enormous, that in its aggregate form it aſtoniſhes the mind and ſtaggers credibility; yet we find no difficulty in conceiving that a ſingle ſquare mile in China may contain two hundred and fifty-ſix perſons, eſpecially when we call to our recollection the United Provinces of Holland, which have been calculated to contain two hundred and ſeventy inhabitants on a ſquare mile. And the United Provinces have enjoyed few of the advantages favourable to population, of which China, for ages paſt, has been in the uninterrupted poſſeſſion.

"The materials for the ſtatement given by Father Amiot of the population of China appear to have been collected with care. The number of ſouls in 1760, according to this ſtatement was - 196,837,977
In 1761 - - - - - - 198,214,553

Annual increaſe - 1,376,576

"This ſtatement muſt however be incorrect, from the circumſtance of ſome millions of people being excluded who have no fixed habitation, but are conſtantly changing their poſition on the inland navigations of the empire, as well as all the iſlanders of the Archipelago of *Chu-ſan* and of Formoſa. Without, however, taking theſe into conſideration, and by ſuppoſing the number of ſouls in 1761, to amount to 198,214,553, there ought to have been, in the year 1793, by allowing a progreſſive increaſe, according to a moderate calculation in political arithmetic, at leaſt 280,000,000 ſouls.

"Whether this great empire, the firſt in rank both in extent and population, may or may not actually contain 333 millions of ſouls, is a point that Europeans are not likely ever to aſcertain. That it is capable of ſubſiſting this and a much greater population has, I think, been ſufficiently proved."

Mr. Barrow then confutes the aſſertions of thoſe who have maintained that the interior parts of China are deſerts. Towards the end of his book he pays a tribute of gratitude, which ſeems to have been richly deſerved, to the governments of China, and its officers, for their attention to the Embaſſy.

"It is but doing juſtice to the Chineſe government and to the individuals in its employ who had any concern in the affairs of the embaſſy, to obſerve, that as far as regarded ourſelves, their conduct was uniformly marked

marked by liberality, attention, and an earneſt deſire to pleaſe. Nor is there any vanity in ſaying that, after obſerving us cloſely in the courſe of a long journey and daily intercourſe, the officers of government gradually diſmiſſed the prejudices imbibed againſt us, as foreigners, from their earlieſt youth. Gained by our frank and open manners, and by little attentions, they ſeemed to fly with pleaſure to our ſociety as a relief from the tedious formalities they were obliged to aſſume in their official capacity. *Van* and *Chou* conſtantly paſſed the evenings in ſome of our yachts. It is impoſſible to ſpeak of thoſe two worthy men in terms equal to their deſert. Kind, condeſcending, unremitting in their attentions, they never betrayed one moment of ill-humour from the time we entered China till they took their final leave at Canton. Theſe two men were capable of real attachments. They inſiſted on accompanying the Embaſſador on board the Lion, where they took their laſt farewel. At parting they burſt into tears and ſhewed the ſtrongeſt marks of ſenſibility and concern. Their feelings quite overcame them, and they left the Lion ſorrowful and dejected. Early the following morning they ſent on board twenty baſkets of fruit and vegetables, as a farewell token of their remembrance. We had the ſatisfaction to hear, that immediately on their arrival at Pekin they both were promoted. *Chou* is at preſent in a high ſituation at court, but *Van*, the chearful good-humoured *Van*, has paid the debt of nature, having fallen honourably in the ſervice of his country. On the conduct of *Lee*, our Chineſe interpreter, any praiſe that I could beſtow would be far inadequate to his merit. Fully ſenſible of his perilous ſituation, he never at any one time ſhrunk from his duty. At Macao he took an affectionate leave of his Engliſh friends, with whom, though placed in one of the remoteſt provinces of the empire, he ſtill contrives to correſpond. The Embaſſador, Lord Macartney, has had ſeveral letters from him; the laſt of which is of ſo late a date as March 1802; ſo that his ſenſibility has not been diminiſhed either by time or diſtance."

The whole expence of maintaining the Ambaſſador and his ſuite during their ſtay in China was defrayed by the Emperor, according to the cuſtom of the country, and it amounted to 173,000l. ſterling; at leaſt that ſum was iſſued from the Imperial treaſury, though no inconſiderable portion of it is ſuppoſed to have been purloined by the officers through whoſe hands it paſſed.

The concluding admonitions reſpecting the neceſſity which exiſts for teaching the ſervants of the Eaſt India Company the Chineſe language, and the mode of learning it, are particularly worthy of attention. A Chineſe dictionary, in the courſe of publication by Dr. Montucci, is ſtrongly recommended by Mr. Barrow; and we heartily concur with him, in the wiſh that this gentleman's indefatigable induſtry and application, in qualifying himſelf for the performance of ſo difficult a taſk, may meet with ſuitable encouragement and reward.

Thoughts on the Education of thoſe who imitate the Great, as affecting the Female Character. Small 8vo. Pp. 108. 2s. 6d. Hatchard. 1803.

PERHAPS there is no one part of what may be termed the civil economy of ſocial life, ſo highly important in its conſequences

as

as the education of females. Their influence on ſociety, the great ſhare which they have in forming the religious and moral character of man, in regulating his paſſions, in animating his efforts, in directing his purſuits; the very extenſive effect of their example; all combine to render their education an object of moſt ſerious importance to the community at large. In educating females, as in educating males, ſpecial regard ſhould be had to the ſituation which they are deſtined to occupy in life. But as the ſame certainly does not prevail in reſpect of the deſtination of the former as of the latter, the general criterion ſhould be the actual ſituation of the parents. For as, on the one hand, a defective education is much to be deplored, ſo, on the other, to educate a girl *above* the ſphere of life in which ſhe is deſtined to move, is a very great evil indeed. And this evil is certainly very prevalent in the preſent age. The rage which prevails in the middle claſſes of life for imitating the manners of the great is the primary cauſe of it; it is a rage productive of the worſt poſſible effects, as well in a political as in a moral point of view. It tends to confound the neceſſary diſtinctions of ſociety eſtabliſhed for the beſt of purpoſes, and promoting the wiſeſt of ends. It unfits thoſe who are infected with it for their proper ſtations in life, by inſtilling notions into their minds, and by making them acquire habits utterly unſuitable for ſuch ſtations, and totally incompatible with the duties of them. Truly and wiſely was it obſerved by Addiſon:

"The Creator of the univerſe has appointed every thing to a certain uſe and purpoſe, and determined it to a ſettled courſe and ſphere of action; from which, if it in the leaſt deviates, it becomes unfit to anſwer thoſe ends for which it was deſigned. In like manner it is in the diſpoſitions of ſociety; the civil economy is formed in a chain as well as the natural, and in either caſe the breach but of one link puts the whole in ſome diſorder."

Perhaps *uſefulneſs* may properly be deemed the ſtandard of excellence in the education of females in the middle claſs of ſociety. And, we ſay it with heart-felt concern, if any one object is *leſs* attended to than another, it is *uſefulneſs*. Unſubſtantial accompliſhments are too generally preferred to ſolid acquirements; the body receives much greater attention than the mind; and the ſcanty portion of food adminiſtered to the latter, is much better calculated to weaken than to invigorate its natural powers.

The author of the "Thoughts" before us, (which were written ſeventeen years ago,) makes many judicious reflections on the *imitation* which he deprecates, and offers many uſeful hints reſpecting the evils which reſult from it. Adverting to the cauſe of it, he obſerves:

"That wealth which flows from various ſources into a commercial country has levelled rank in this, and taught pleaſure to preſent the flowery wreath by which her votaries are now indiſcriminately linked. If the ball be well conducted, the concert well arranged, the entertainment heightened by the charm of novelty, no inquiry is made into the characters or views of

of thoſe who entertain; all ſacrifice to pleaſure; her temples are thronged; few examine by whom the idol is raiſed, or what may be expected from thoſe who adore it."

If this were true ſeventeen years ago, how much more true is it now; when pride unites with profligacy, and ranks with opulence, to break down the barriers which have ſubſiſted for ages between virtue and vice; and to prevent whoredom and adultery from operating as diſqualifications for the beſt ſocieties, or from the company of the moſt modeſt of the female ſex!—We proceed with our extract:

"Equality of ſtation, real or admitted, leads to equality in education, which, by degrees, produces a dangerous and diffuſed levity. It is now not uncommon to educate the daughter of an opulent tradeſman in the ſame manner as one who is born noble. Were this confined to the rich and the great, the importance of riches to moſt who have rank would render ſuch an education judicious, by bringing the daughter of the wealthy citizen on a level with the ſon of the needy peer, who ſeeks her hand to gain her father's riches. But we ſee the ſame mode of education prevail where its conſequences cannot be ſo eaſily calculated; and the girl who cannot inherit hundreds, by being educated as if ſhe was heireſs to a hundred thouſand, is often rendered a uſeleſs being in her own particular ſphere of action; and by her character becoming inconſiſtent with her ſituation, an unfortunate compound is formed unfitting her for any other."

The juſtice of theſe obſervations will be readily admitted by all unprejudiced perſons who have paid any attention to modern manners. But in no one claſs of ſociety does there appear to us to have been ſo complete a ſocial and moral revolution (the mercantile world, perhaps, only excepted) as in that which, twenty years ago, ſeemed the moſt inveterate enemies to innovation, and even to *improvement*; we mean the agricultural claſs, or, in plainer language, *farmers*. Farmers have exchanged their home-brewed ale for port and Madeira, their oaken furniture for inlaid cabinet-work, while their daughters, who formerly tranſacted the buſineſs of the dairy, carried the poultry to market, made the pork-pies at Chriſtmas, the cuſtards at Eaſter, and whoſe greateſt ambition was to ſhine in their proper ſphere as good houſewives, have been converted into fine ladies, modiſh impes, who vainly labour to ſubdue their native vulgarity by apeing the follies of their betters; neglecting all domeſtic concerns by conſuming their time in devouring the traſh of a circulating library; in harſh diſcord affecting to ſquall Italian airs, thumping their rude fingers on the keys of a piano, and almoſt fainting at any queſtion relating to thoſe objects which ought principally to command their attention. What will be the conſequence of this revolution half a century hence, it is impoſſible to ſay!

After ſome preliminary remarks of this kind, the author proceeds to trace the errors and bad conſequences of modern education, through which our limits will not allow us to follow him. Two or three paſſages, however, will demand our notice. Firſt, in reſpect of *dancing*, he ſays:

"Dancing

"Dancing deſerves attention: from ſix to about fourteen years of age a girl may properly, may innocently, be taught to dance: after that age, every hour beſtowed in acquiring the art is not only loſt, it is placed to the worſt account. When a girl ſteps into womanhood, when her paſſions riſe, when her imagination begins to be affected by them, what will ſhe learn of a dancing-maſter? Boldneſs, allurements, coquetry of manner. In dancing, an innocent lively young woman will pleaſe herſelf and others more by the graces of artleſs cheerful nature, than by the moſt ſtudied refinements of a teacher. And ſhall the delicacy of our daughters be wounded by ſuppoſing they can vie with the wanton who dances for hire? Perfection in the art leads to that competition. Dancing in itſelf ſhould not cauſe an unchaſte thought, yet the unchaſte can render dancing moſt pernicious: ſhall ſuch be imitated by the modeſt, the virtuous? Surely the bluſh of modeſty is checked by encouraging a girl to diſplay her perſon, to vary her movements, before a coxcomb whoſe inſtructions would be inſolent, were they other than mechanical."

Certainly dancing has become much more dangerous ſince this pamphlet was written. Our young women are now ambitious to diſplay the ſkill of ſtage-dancers; they have their *pas ſeul*, their *pas de deux*, with their attitudes *à la Pariſot*; and, worſt of all, their *waltzes*, originally a German dance, but long ſince naturalized in France, and *thence* imported, with many other pernicious cuſtoms and miſchievous follies, into this country. If we miſtake not, there are ſome forcible remarks on the danger of a *waltze* in that ſtrange production of Goethe, the Sorrows of Werter, and a more immodeſt dance will ſcarcely be found among the untutored ſavages of Otaheite. Dancing is, in itſelf, a natural, an innocent, and a healthful amuſement; but, when ſo perverted as it is at preſent, it acquires a very different character.

Having gone through the faſhionable parts of education, the author introduces his *accompliſhed* Miſs to the world.

"Behold a young woman, finiſhed by a modern governeſs, talking French fluently, whoſe dancing attracts, whoſe muſical powers captivate, fraught with every wiſh to pleaſe that world which ſhe has ſeen occaſionally, and which ſhe has heard continually; behold her enter its mazy circles: at firſt ſhe is dazzled; by degrees intereſted; vanity paints, in glowing colours, her faſhion, her figure, her beauty; if ſhe has talents, thoſe are alſo enumerated. Although vanity thus faſcinates, ſhe cannot ward off thoſe mortifications which are ever mixed with her moſt artful blandiſhments; even her promiſes, by being too often repeated, loſe their ſpirit; paſſion and intereſt exert their power, ſeverally poſſeſs or divide the heart; the ſwain is ſighed for, or the ſplendid eſtabliſhment purſued; futurity, diſarmed of the awful uncertainty reflection gives it, is no longer a check, but fleets before the imagination in airy, worldly forms: the great talk of life is forgotten; for *eternity*, that laſt point of futurity, is loſt in diſſipation. Yet even diſſipation may be refined, until its eſſence, pleaſure, evaporates, and diſguſt enſues. The guardian angel of domeſtic love and peace, whoſe preſence has not been cheriſhed, caſts the look of pious compaſſion, ſpreads his ſheltering wing, and flies from the manſion which only knows amuſement when the crowd brings them thither: it is not in thoſe crowds a mother can hope to receive the confidence of her child, who, perhaps, has never

never been taught to analyze her feelings, to approve or condemn them by a reflected rule of right. If from a natural good diſpoſition ſhe has an idea of error, her mind has not been ſufficiently ſtrengthened to methodize it into a confidence. She imperceptibly liſtens to the firſt man, who from deſign avails himſelf of her unthinkingneſs, or who, living as ſhe does to the moment, allows the ſame chance to direct him in chooſing a wife, that carried him to the ball, where he firſt met her as a partner. Should worldly prudence interfere; ſhould rank or riches lead to a ſuitable eſtabliſhment, the gay daughter forms the gayer wife and mother, and the error continues from one generation to the other."

Then follow ſome ſuitable reflections on the ſtate of thoſe young women whoſe parents poſſeſs good incomes for their lives, but are unable to make proviſion for their daughters adequate to maintain them in that ſtate of eaſe and comfort which they have been accuſtomed to enjoy under the paternal roof.

"If common ſenſe were conſulted, and vanity huſhed, the evils reſulting from this ſituation might eaſily be counteracted. Common ſenſe would dictate, that loſing the future in the preſent, is the fatal deluſion of vanity, and that from the time the reaſoning powers can act, and compariſon can be formed in the mind, the young ſhould be taught to exert both in viewing their real and probable ſituations in the world. We cannot too early render them acquainted with what may be termed *the eſtimate of human life*, nor too early ſtrip ſituation of thoſe gaudy trappings which make too many forget themſelves in their appendages."

The evil conſequences of ignorance of, or attention to, that *eſtimate* are feelingly depicted. A fertile ſource of evil is deſcribed, in the modern practice of families frequenting bathing-places, during the ſummer months, inſtead of paſſing that ſeaſon of the year at their own homes in the country. By this means the diſſipation of the metropolis is kept up, to a certain extent, throughout the year; and a thouſand bad effects are produced.

"Gentlemen of moderate fortunes, who might ſupport their families with comfort and reſpectability in their ſeveral counties, drain their tenants and perplex themſelves, to ſupport a ſmall ſmart houſe in London during the winter, or, rather, for three parts of the year, and to make an excurſion to a bathing-place for the ſhort ſummer this arrangement leaves. The evil increaſes with ſtation: thoſe of larger fortunes and higher rank repair there likewiſe; the former to diſplay their riches, the latter to avoid the expence of hoſpitality, or the attacks of *ennui* in their country manſions. Theſe riſe from the lodging at the public place to the more commodious houſe there, or near it: the humble ſet join in the courſe of entertainment traced for them; the more refined draw each elegant new-comer into their *coterie*: the race of diſſipation is equally run by all, though in different tracks.

"In a country neighbourhood, the families that compoſe it are generally known to each other: though intereſts may connect or divide them partially, yet characters are diſcovered: actions determine principles. At public places, moſt act on ſelfiſh motives; if one perſon ſtays there two months, another does ſo only ſix weeks; for the time they are a reciprocal amuſement, and in the crowd, virtue and vice are confounded. The perſonages

at these places may be considered as the *figurantes* at the opera, brought thither to fill the stage: a few principal dancers animate it with brilliancy, a brilliancy that too often, by its false glare, dazzles from the view moral propriety of manners. The danger of a national equality in our modes of life has been already alluded to; it appears forcibly at these places, especially among the men who frequent them: all equally considered, if equally expensive. Thus too often the idle and thoughtless, the ruined and vicious, are more noticed than the respectable; and if dress and manners be sufficiently fashionable to justify the acquaintance, inquiries are seldom made into character and conduct. Yet, here many bring their daughters at that season when the mind should be particularly directed to the God who, after he had spoken the word that brought forth creation, animated his works by declaring them *very good*. It is when nature smiles that we should teach the young, the innocently gay, to adore the Power who gave us such a portion of good, and who, by his laws, maintains the mighty work; instead of which, they are tempted to loiter away the most precious hours of their lives, in morning drives, rides, parties; in evening meetings, concerts, balls: should these be actually avoided, yet they are heard of, discussed, and wished for; they are near enough *to dissipate* from better pursuits."

The remaining part of this sensible little volume is devoted to *hints* for the proper education of females, so as to render them useful members of society; to which end, it is strongly and judiciously advised to teach them *religion reflectively*, and to give them *domestic knowledge*. For the details of this plan we must refer our readers to the book itself. The following observations, however, are too just to be omitted here.

"No parent expects a child to learn grammar, geography, or numbers intuitively, and yet too many persons neglect to teach their children *religion*; most catch it where they can, from forms, from habits: mere forms of devotion lull the mind into a delusive security, whilst reflected religion renders the habits of piety it produces as delightful as they are necessary to the welfare of the soul. Some may ask, "How is religion to be studied?" The answer is plain, "*In the Bible.*" All who read that book with humility and faith, must feel the necessity of studying what it teaches, in order to form a truly religious character; as a revelation, the connection of the whole astonishes those who attend to it. Perhaps no opinion should be more combated than one too prevalent, that the Old Testament, or, rather, *covenant*, is to be considered as distinct from the New, as an unnecessary study, except for the theologian, or the investigating student; whereas, it is on this connection between the parts of Scripture that the true Christian should found his faith. Christ came to fulfil the law and the prophets: how are we to know that this is done, but by becoming acquainted with the nation who lived by that law, with the prophets, who gave the glad tidings of salvation to the world? This is an important manner of viewing the Scriptures; but it may be further asserted, that in almost every chapter of the Gospel may be found *a rule of moral conduct, an example of practical virtue*, of Christian morality and virtue superior to every other rule of life. Were only a connected part of a chapter read daily with attention, with an examination of our own hearts, with a comparative reference to ourselves, and the rules it offers; if after such a perusal only one or two connected precepts

precepts or examples were ſelected by the reader for the practice of the day, and that practice adhered to, as far as circumſtances and our imperfect nature permit; would not a really Chriſtian character be formed? There is no difficulty in leading youthful minds to this exerciſe; it would render the ſacred page intereſting to them; it would weave it into their hearts. This habit ſhould be formed by the inſtructor joining in it: thus a proper bias might be given to theſe meditations; enthuſiaſm be avoided on the one hand, levity on the other. Both extremes ariſe in a religious education ill underſtood, by which the ſerious mind may become gloomy, or the volatile degenerate into a ſcoffer. In the further ſtudy of religion, a reference may properly be given to thoſe admirable elucidations of the Scriptures, thoſe ſound ſyſtems of religion and morals that are drawn from it, to be found in the works of divines, and other pious authors."

We ſhall conclude our account of theſe Thoughts, which we earneſtly recommend as containing much ſenſible advice, and much inſtructive matter, with a paſſage in which the author anticipates and anſwers an objection which he thinks may probably be urged againſt his plan.

"Some may expreſs their fears, that, endeavouring to counteract the levity of the preſent ſtyle of manners, another extreme has been fallen into, by which learned women will be formed, who are by many conſidered as a ſpecies abſurd in themſelves, and uſeleſs in the community. Such fears may be anſwered by the caution Dean Swift offers on nearly the ſame ſubject. His ſentiments are thoſe of the author of this little work: he ſays, "I know very well, that thoſe who are commonly called learned women, have loſt all manner of credit by their impertinent talkativeneſs, and conceit of themſelves; but there is an eaſy remedy for this, if you once conſider that, after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a ſchoolboy: but the reading I would adviſe to you, is only for improvement of your own good ſenſe, which will never fail of being mended by diſcretion. It is a wrong method, and ill choice of books, that make thoſe learned ladies juſt ſo much the worſe for what they have read." And it may be added, their forgetting that they read to learn their duty, to employ their imaginations uſefully, to converſe with themſelves; not to counteract that duty, to let looſe their imaginations, and to cheriſh vanity; for vanity directs the learned lady as powerfully as it does the beauty."

A ſtatiſtical and hiſtorical Enquiry into the Progreſs and Magnitude of the Population of Ireland. By Thomas Newenham, Eſq. Author of ſeveral political Tracts relative to Ireland. Pp. 360. 8vo. Baldwin's. 1805.

THE Preface to this work preſumes the inhabitants of Britain to be very ignorant of the ſtate of Ireland; and taking this opinion for granted, expatiates on inconveniencies and evils which may ariſe from the alleged ignorance. In this country the author conceives our notions are peculiarly erroneous on the population of Ireland. He mentions the opinions of various authors of this country; and ſuppoſing

poſing them to be miſtaken, he undertakes to rectify errors. In this preliminary diſſertation he warns the reader not to impute his very high ſtatements to a deſire of magnifying the population of Ireland, with a view to party objects. Why he ſhould conceive that an impartial examiner ſhould aſſign to him ſuch motives, we of courſe do not diſcover in the Preface; but as the work advances we can account for the notion entering his imagination.

The production is divided into ſeventeen ſections. The firſt diſcuſſes the cauſes that affect population; and repeats, without novelty, the general remarks on the ſubject that are to be found in every treatiſe of political œconomy. The operation of theſe cauſes, and alſo obſtacles to that operation in Ireland, during the laſt century, conſtitute the two next ſections. The abundance of food, and diſregard of all the accommodations of life, enables every Iriſhman to marry young, and to rear a family. He cares neither for clothing or lodging; a mud hovel, without any furniture, affords ſhelter to himſelf, his wife, his numerous progeny, his cow, and his pigs; and a ſmall ſpot of potatoe ground, aided by the cow, ſupplies all thoſe members of his family with food; which both human beings and quadrupeds often partake of together; and the poultry are likewiſe admitted to the party. Such a limitation of deſires to natural wants, with a total indifference to artificial, is certainly very favourable to marriage and propagation; and, as our author obſerves, an Iriſh young pair never need avoid coming together for want of a neſt in which to breed their young. The facility of marriage renders that engagement early; as ſoon as a youth can raiſe a cabin and plant potatoes, he has all the neceſſary property for rearing a family. Thoſe early alliances anticipate the motives to profligacy which ariſe in other countries, where regard to the conveniencies and luxuries of life naturally poſtpone marriage until a certain degree of property be acquired. While theſe cauſes were ſo favourable to the multiplication of the ſpecies, they alſo produced hardy and vigorous children. But, on the other hand, there were contrary cauſes which tended to reduce the population. The prevalence of the Roman Catholic religion attached its votaries to the chief Roman Catholic powers of the Continent, and ſent immenſe numbers to be ſoldiers in the Spaniſh, but much more in the French ſervice. Notwithſtanding this drain, Ireland in the laſt century wonderfully roſe in population; and our author ſtates, that in that period the numbers of Iriſh doubled in forty-ſix years twice ſucceſſively, and continue in that increaſing proportion. In leſs than a hundred and twenty years they increaſed from about one million one hundred thouſand, to five millions five hundred thouſand; whereas England, in the ſame period, only roſe from ſeven millions to nine millions three hundred thouſand; and thus that the numbers of Ireland increaſed five fold; while the numbers of England only reached the proportion of four to three: in other words, that four Iriſhmen became twenty, while fifteen Engliſhmen became twenty.

twenty. This immenſe difference he as before imputes in a great meaſure to the facility of living, and the total abſence of luxury from Iriſh cottagers; while the correſponding ranks in England, have ideas of dreſs and accommodation, as well as food. His calculations he endeavours to illuſtrate by a view of the numbers engaged in the various branches of trade and departments of induſtry; and alſo the increaſed conſumption of articles of living; and endeavours, by various proofs, to ſupport his poſition, that Ireland is going on increaſing in population at the rate of doubling in forty-ſix years: while England does not increaſe at the rate of nearly one-eighth in that time. If the calculations be juſt, the obvious inference is, that in 1851 Ireland will, in population, amount to eleven millions; while England will not much exceed ten. Theſe calculations occupy the work to the fifteenth ſection; they are interſperſed with ample quotations from Price, Smith, and other writers, but eſpecially from the works of Mr. Arthur Young. To the concluſion of the fifteenth ſection, in page 296, we have learned, that if the author be correct, Ireland is advancing rapidly in population, and will, by the middle of this century, ſurpaſs England. In following the various ſtatements and reaſonings which are intended to ſupport this poſition, we naturally endeavoured to diſcover whether a view of this extraordinary multiplication was the ultimate object of the author, or only an intermediate ſtep for proving ſome farther poſition. This diſcovery we were not enabled to make till the ſixteenth ſection. It was then only we could anſwer the queſtion, *quorſum hæc?* To what does all this lead? The ſixteenth ſection is devoted to the numerical proportion of the Roman Catholics to the Proteſtants of Ireland. Our author endeavours to prove that the Proteſtants conſtitute leſs than one-fifth of the Iriſh population, and that the Catholics are daily enlarging their proportions. The following is the calculation by which our author endeavours to prove that the Roman Catholics are at leaſt five to one to the Proteſtants.

"In theſe three different diſtricts in the provinces of Leinſter, Munſter and Connaught, the Roman Catholics appear to be, on an average, to the Proteſtants, as nearly 20 to 1. But the proportion of Roman Catholics to Proteſtants, in theſe diſtricts, muſt be greater; as in almoſt all Proteſtant families there are Roman Catholic ſervants. In a great majority of the larger ones the Roman Catholic ſervants are, to the Proteſtant ſervants, as 3 to 1 at leaſt. But in the Roman Catholic families, Proteſtant ſervants are very rarely found.

"From the average of the proportions which the Roman Catholics bear to the Proteſtants in theſe returns, it would be altogether unreaſonable to draw any inference reſpecting the numerical proportion of the former to the latter throughout the provinces of Leinſter, Connaught, and Munſter. I ſhall therefore confine myſelf to obſerving, that theſe returns having been caſually obtained, and not ſelected from others, ſtrongly tend, under the ſanction of the opinions and aſſertions already cited, to authoriſe an opinion

that the Roman Catholics are to the Proteſtants, in theſe provinces, as at leaſt 9 to 1.

" Suppoſing then that ſuch is really the caſe, and ſuppoſing likewiſe that in the nine northern counties and the city of Dublin, conſidered together, the Proteſtants conſtitute about two-fifths of the general population, which I ſuſpect is above the truth; and that theſe counties, and the city of Dublin, contain about one-third, or 1,800,000 of the people of Ireland, which they probably do. In that caſe, the number of Proteſteſtants therein would be about 720,000, and the number, in the other provinces, ſuppoſing that the Roman Catholics are therein as 9 to 1 to the Proteſtants, would be about 360,000; which being added to the former number, makes the number of Proteſtants, in Ireland, to be about 1,080,000: or ſomewhat leſs than one-fifth part of the population of that country. And I think that the actual number of volunteers, viz. 82,941, ſeems to warrant this opinion: for the men capable of bearing arms are generally found to conſtitute at leaſt one-fifth of the population; and it may reaſonably be ſuppoſed that near one-half of the Iriſh Proteſtants, capable of bearing arms, are at preſent enrolled for the defence of our country. Their well-known loyalty, courage, and alacrity, will not indeed admit of our ſuppoſing that the number actually in arms is leſs than one-half. If then we deduct from 82,941, 2,941 Roman Catholic volunteers, which is ſurely a very moderate deduction, though they have, in many inſtances, been illiberally and unwiſely excluded from the volunteer corps; and multiply the remaining 80,000 by 5, one-fifth being capable of bearing arms, and afterwards by 2, on a ſuppoſition that one-half are enrolled, we ſhall find the number of Proteſtants to be only 800,000; and may therefore ſuſpect that their real number does not much exceed what I have ſuppoſed, viz. 1,080,000."

After this calculation our author employs peculiar pains to impreſs the reader with a notion that the Roman Catholic religion is very rapidly increaſing. " That the Roman Catholic religion (he ſays) under its preſent circumſtances, will continue to gain ground on the Proteſtant religion is, I think, indiſputable. Whatever ground the Roman Catholic has in reality gained upon the Proteſtant religion in Ireland, ſuch ground, I have not the ſmalleſt doubt, will not merely be maintained, but enlarged, at leaſt ſo long as the principal efficient cauſes of the extenſion of the former religion continues to operate." The laſt ſection is intended to prove that Ireland can ſupport a much greater population than the preſent; and in fact, that it can eaſily maintain the rapidly riſing progreſſion which he aſcribes to Iriſh population.

From this outline it will be perceived that the work of Mr. Newenham conſiſts of two leading propoſitions. Firſt, that Ireland is in a courſe of riſing population, at the rate of doubling in forty-ſix years; and, ſecondly, that four-fifths of that population are Roman Catholics; and that that very large proportion is rapidly increaſing. By combining the two propoſitions, if we admit the reaſonings of the author, we are to ſuppoſe that in the year 1851 there will be eleven millions of people in Ireland; and that a much

greater

greater number than eight million eight hundred thouſand of thoſe will be Catholics. What is the practical inference he would draw from thoſe alleged facts. He oſtenſibly draws no inference; but he ſo connects his premiſes, as to lead but to one concluſion, though he leaves that concluſion to the reader. To aſſiſt in forming it, he expatiates very much on the reſpectability and importance of the Catholics, both old and recently converted. The tendency of all this is manifeſt; but he permits it to work for itſelf.

That the population of Ireland is increaſing, we have no doubt; and one of the firſt ſages of modern times deems an increaſing population a proof that the government of a country muſt be equitable and moderate *. But that it has riſen in the proportion aſſerted by Mr. Newenham, the documents and liſts which he quotes, do not eſtabliſh in themſelves; and many of his concluſions are founded not upon accurate enumerations, but conjectural calculations and reaſonings. The alleged proportion of Catholics to Proteſtants, we cannot ſee grounds for admitting. To us it appears to conſiſt of mere aſſertion and gueſſes, being obviouſly the gueſſes of a man that wiſhes as much as poſſible to magnify the numbers and importance of the Catholics. We do not believe that the Catholics of Ireland bear ſuch a proportion to the Proteſtants as he repreſents; but if it did, we ſhould not in the ſmalleſt degree change our opinion as to the expediency of maintaining the preſent ſyſtem of toleration without any farther extenſion of power. If the Catholics are ſo thriving and wealthy as he repreſents, it is a proof they poſſeſs and exerciſe every right that is neceſſary to ſocial happineſs and civil importance.

In the work of Mr. Newenham there is great clearneſs, and no want of ſenſible and pertinent remark; yet his leading poſitions are not fully eſtabliſhed; and if they were, they would tend to produce very different inferences from thoſe which he appears deſirous of impreſſing on the reader, though without directly deducing himſelf. We entertain ſtrong doubts of many of his ſtatements; but were we aſſured that they are all correct, we ſhould be but the more rivetted to our opinion that ſufficient indulgence has been already granted to the Iriſh Catholics; and that in diſpenſing bounty, ſtates, like individuals, ought not to loſe ſight of prudence and ſelf-preſervation.

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* See Burke on the French revolution.

Martin's *Sermons, on important Subjects.*

(Concluded from p. 44.)

The fourth ſermon, recommending "attachment to the Church of Scotland," contains, unqueſtionably ſome ſenſible obſervations. But the greater part of it is, as we have already remarked, a direct condemnation of the author's friend and favourite, Lady Leven. He has, however, moſt unſucceſsfully we think, attempted to reconcile the ſpirit of the Sermon with that of the epiſtle to Lord Hopeton, by the diſtinctions laid down in the paragraphs ſubjoined.

"A Presbyterian Miniſter, addreſſing his pariſhioners, his countrymen and his Preſbyterian brethren, in the words of the apoſtle, is, no doubt, underſtood to exhort his hearers, and all (whom) he can influence to be on their guard againſt ſchiſms, diviſions and ſeparations, from the Church of Scotland. This is the object of the preſent diſcourſe."

"But it may not be improper to obſerve that the zeal for preſerving attachment to our Church, which we avow and recommend, is neither felt nor profeſſed to be, by any means, equal to what is, and unqueſtionably ought to be, experienced for the intereſts of the Chriſtian religion itſelf and of the kingdom of Chriſt at large. We ought aſſuredly to be more firmly united againſt infidelity and irreligion, than againſt any mode or form of Church government, how imperfect ſoever, by any ſet of men, who really believe on the Son of God, and who worſhip God according to their conſciences. We have not ſo learned Chriſt, as to prefer the forms, however perfect, to the power of godlineſs; or to be ſo deſirous that men ſhould become declared members of our Church, as that they become members of the houſehold of faith, the holy ſociety over whom the Lord preſides, in whom he dwells, and who dwells in him. We well know that a proſelyte may be "twofold more the child of hell" than before his converſion: a Judas Iſcariot, a devil, was of the twelve, a member of the family of Jeſus Chriſt," (Pp. 131, 132.)

Our readers muſt be ſenſible with how bad a grace ſuch equivocal and unſatisfactory diſtinctions were, on this occaſion, introduced by Dr. M.; diſtinctions which purſued to their full extent, are ſubverſive of every eſtabliſhed Church. He muſt, indeed, himſelf, we think, have been aware that they were not quite in uniſon with the tone of his diſcourſe. But when we recollect that Lady Leven was one of his regular hearers, and that, without the profeſſion of ſuch comprehenſive ſentiments, Dr. M. might have given unpardonable offence to her Ladyſhip's *Catholiciſm*, we are not, we own, very greatly ſurprized at the manner in which he has expreſſed himſelf. After ſignifying however, his diſapprobation of "the Church which claims infallibility, *with her hierarchy and jewiſh and heatheniſh pomp and ſplendour and ceremony*;" of "the modes of Quakers, Independents,

dents, and Quietiſts," and of all thoſe who, in his own phraſeology, "follow *diviſive* courſes"; he favours us with his opinion of the claims of ſuch proteſtant Churches as are Epiſcopal. As Dr. M. formally undertakes to ſettle this much diſputed point, his judgment on the ſubject muſt of courſe be regarded by him as of very high and general importance. We ſhall therefore faithfully exhibit his ſentiments, for the inſtruction and edification of our readers.

"Perhaps I ſhould not have mentioned, on this occaſion, our preference of the Preſbyterian to the Epiſcopal Churches, in which, beyond all queſtion, are men eminent and diſtinguiſhed for their piety and learning, their zeal and exemplary behaviour, had not, *even at this enlightened period, in this age of liberality and enlarged philanthropy*, the *long exploded bigotry* of unchurching us altogether been received, and aſſiduouſly propagated; and all but epiſcopal orders, in one ſenſe of the word *epiſcopal*, been repreſented as null and void, as an intruſion and uſurpation. This is a doctrine, ſo very abſurd, that one ſhould think it could never have been contrived or broached, not to ſay maintained and propagated, by any WHO ARE ACQUAINTED WITH THE FIRST PRINCIPLES OF MORAL SCIENCE; a doctrine ſo harſh and cruel, one ſhould think, as never to be entertained one moment by thoſe who are acquainted with that bleſſed ſyſtem which God hath given to mankind; "God hath not given us the ſpirit of fear," of unmanly ſuperſtition and bigotry, "but of power, and of love, and of a ſound mind." (P. 136.)

On this ſplendid and argumentative paſſage Dr. M. muſt give us leave to make a few obſervations. We have, from the commencement of our public labours, conſcientiouſly adhered, as our readers know, to the determination which we had adopted to reſpect the eſtabliſhed Church of Scotland. She forms a branch of the conſtitution of our country; and, as ſuch, ſhe may depend upon our ſupport. But our complaiſance muſt not be carried too far. Her miniſters muſt not expect that, highly as we eſteem them, we ſhall, out of compliment to them, betray the intereſts of that order and form of Church government of which, we are fully convinced, the origin is apoſtolical, and, therefore, *divine*. We muſt not join them in thoſe looſe, Eraſtian, and Latitudinarian principles, which they are pleaſed to dignify with the fine, high-ſounding, names of "Liberality and enlarged Philanthropy." We, therefore, take the liberty to tell Dr. M. that, if he and his nation be really *unchurched*, the fault lies not with the Epiſcopal Churches, but with themſelves, who chooſe to run the riſk of ſtanding in ſo doubtful and dangerous a predicament. With the charge of *bigotry*, which Dr. M. as a proof of his liberality, we ſuppoſe, imputes to all who differ from him in opinion on this ſubject, we are not greatly moved; for the bigotry of which he complains was the bigotry of the UNIVERSAL CHURCH OF CHRIST from the days of the Apoſtles to thoſe of Calvin. There exiſted not, during that long continued period, a ſingle Father, Martyr, or Confeſſor, who would not have roundly told Dr. M. that "all but Epiſcopal orders are null and void, intruſion and uſurpation." If Dr. M. will contend that this opinion is novel, let him point out the period

period at which it aroſe, and account for its inſtantaneous adoption by the whole of Chriſtendom. But Dr. M. has found out an eaſy method of deciding the queſtion. For ſuggeſting this happy and ingenious method the public is, undoubtedly, highly indebted to him, and we may venture to affirm that he will be much more fortunate than the generality of thoſe who have been the authors of beneficial inventions. Such perſons have often had reaſon to complain that they have unjuſtly been robbed of the glory which was due to them. But we are firmly perſuaded that neither Epiſcopalians nor Preſbyterians will be forward to lay claim to any ſhare of the merit of Dr. M.'s diſcovery. In ſhort, we are convinced that Dr. M. is the only individual who ever thought of trying the *truth or falſehood of an hiſtorical fact by the firſt principles of Moral Science.* The idea, however, is unqueſtionably brilliant, and muſt be highly advantageous, as it will be productive of a great abridgment of labour. The plodding geniuſes of former times, in order to determine diſputed facts, uſed to think themſelves bound to weigh probabilities, and even to pore over muſty volumes of documents and records. But now the moſt knotty difficulties in hiſtory may be ſolved, in a trice, by any one who has taken the trouble to become "acquainted with the firſt principles of Moral Science." What conſummate fools were Hume and Robertſon; and Goodall, and Tytler, and Whitaker, and Stuart, to involve themſelves and the world in a controverſy whether Mary, Queen of Scots, was an infamous Adultereſs and Murderer! Whether Murray and Morton, Knox and Buchannan, with the reſt of their aſſociates, were diſintereſted patriots and conſcientious Chriſtians, or execrable hypocrites and perjured traitors! A few lectures from Dr. M. on the Decalogue would have taught them that their labour was all thrown away; that they were floundering in a dark, unfathomable, abyſs, from their not being "acquainted with the firſt principles of Moral Science."

Far be it from us ſo much as to inſinuate that Dr. M. does not know what the terms "firſt principles of Moral Science" mean. But we certainly think that, whatever degree of credit he might promiſe himſelf from the good congregation of Monimail, he was rather imprudent in propoſing to the public, for determining the reſpective claims of Epiſcopacy and Preſbytery, a criterion which has juſt as much connection with the queſtion, as the muſic of a bagpipe with the colour of a roſe. "*Non tali auxilio nec defenſoribus iſtis!*" Dr. M.'s ſkill in the application of Scripture is equal to the clearneſs and accuracy of his logic. He quotes the authority of an Apoſtle to prove that thoſe who hold Epiſcopacy eſſential to a Church are actuated by a "Spirit of fear, of unmanly ſuperſtition and bigotry," while he and his brethren are under the dominion of "power, and of love, and of a ſound mind." This may be *Dr. M.'s* opinion; but *we* have no heſitation to ſay that thouſands have thought

thought Epiſcopacy neceſſary, to whoſe powers of mind the Doctor's appear as the twinkling of a ſtar to the Meridian Sun.

But, continues Dr. M. "Preſerving all due reſpect for the Epiſcopal Churches, we obſerve that we do not ſee from the beginning any diſtinction betwixt Biſhops and Preſbyters, between Preſbyterian and Epiſcopal powers." (P. 139.) This, too may, very probably, be true; for, as is commonly but ſenſibly ſaid "There are none ſo blind as they who will not ſee." But has Dr. M. examined the queſtion? Preſbyterian Miniſters, if we are not miſinformed, now affect to regard it as undeſerving of attention, and to laugh at thoſe who attach to it any degree of importance. For preventing troubleſome ſcruples in their hearers, perhaps this may be their wiſeſt way. "On this ſubject, my brethren," ſays Dr. M. "I ſpeak with a firm tone: to adopt the words of our Apoſtle 'we uſe great plainneſs' or boldneſs of ſpeech." On the minds of his flock the boldneſs of their paſtor would, naturally no doubt, and indeed, very properly, have a powerful effect. But it has often been obſerved that the boldneſs of the advocate is no irrefragable proof of the goodneſs of the cauſe. When, therefore, Dr. M. next favours the *world* with his thoughts on this ſubject, inſtead of confident aſſertions which are nothing to the purpoſe, let him give us ſomething like argument and reaſon. Let him ſhew us, at leaſt, that he has ſtudied the evidence, and knows on what points the controverſy turns.

This diſcourſe, we are very willing to believe, coſt its author ſome pains. It is naturally, therefore, a particular favorite; and accordingly, the Doctor records with ſome pride, the honourable *imprimatur* which ſanctioned its publication.

"Of this diſcourſe it may be ſaid, it is publiſhed *by deſire*. Gentlemen who peruſed it approved of it, Gentlemen to whom it was read urged its appearing. Were it conſiſtent with delicacy to name them, deference to their opinion and advice would be allowed to be perfectly reaſonable and proper."

He then (Append. Pp. 376, 377.) proceeds to confirm his own notions of the futility of the controverſy between Epiſcopalians and Preſbyterians, by the authority of "the candid and catholic Biſhop Watſon, in his intended ſpeech at the opening of the Parliament," and by that of "Dr. Hill, in his View of the Conſtitution of the Church of Scotland." For both theſe eminent divines we entertain, as we ought to do, the profoundeſt reſpect, but we dare not make a ſacrifice, even to their authority, of our reſpect for truth. With regard to Dr. Hill, the paſſage which is quoted from him, by our Author, does nothing but repeat the ſtale imputation that "the language held by the friends of Epiſcopal Ordination is a proof of their deſire to revive the horrid practice of perſecution." But to the work of this learned Principal and Profeſſor we ſhall ſoon, we truſt, have a proper opportunity of paying particular and minute attention. With reſpect to his "Catholic" Lordſhip of Llandaff, and his

"intended

"intended ſpeech," our readers will ſee our opinion of them both, very fully, tho' we hope not uncandidly expreſſed, Antij. Rev. Vol. XVII: Pp. 170—179. The paragraph, particularly, which is cited with high approbation, by our Author, as an eminent proof of his Lordſhip's "candour and catholiciſm," will be found with our obſervations upon it, Pp. 174, 175. At preſent, we ſhall juſt obſerve to Dr. M. that there have been Biſhops, with the principles of Diſſenters, in the boſom of the Epiſcopal Church of England, as there have been Miniſters, with the principles of Independents, in the boſom of the Preſbyterian Church of Scotland. Very poſſible Biſhop Watſon may be an inſtance of the one, as the late Dr. Campbell was certainly of the other. But we truſt that Dr. M. agrees with us in thinking that the Creed of neither Church is affected by the private ſentiments of its members.

But "Alas!" ſays the learned and liberal minded Doctor, in the tone of moſt piteous and pathetic complaint, "the minds of ſome are ſtill not a little Jacobitiſh, it appears, and all the high claims and contemptuous language of the old Epiſcopalians, (which) the Biſhop refers to, have been brought forward of late, on both ſides of the Tweed. This ſame (ſhall I call it *Dodwellian?*) leaven ſtill works in England, and in Scotland. Alas! it avails not to quote Hooker and Stillingfleet---if firſt thoughts were retracted. But, it ſeems, we muſt let theſe men alone, and reſt ſatisfied that they do not exclude us from *God's uncovenanted mercies.*" (P. 377.)

We would here beg leave to aſk Dr. M. a few ſimple queſtions. For what purpoſe, but that of impoſing on the ſuperficial and ignorant, does he couple Epiſcopal principles with Jacobitiſm, as if the two were eſſentially and inſeparably connected? Among all the Fathers of the Chriſtian Church, for more than 1500 years, there was not, it ſeems, a ſingle good Whig. They were all rank Jacobites. But to be ſerious; at the preſent moment, tho' this Epiſcopal "leaven" (Dr. M. may certainly, call it *Dodwellian*, or by any other name he thinks fit,) "ſtill works in England and in Scotland," does he actually think that there are many Jacobites in the United Kingdom. *Jacobins*, we believe, may be found in abundance; *Jacobites* we thought, had now been rather ſcarce. But this vile epiſcopal leaven continues, to the great annoyance of Dr. M. to ferment on both ſides of the Tweed. And we venture to predict that the more the ſubject is ſtudied and inveſtigated, the more the fermentation will increaſe. But why does not Dr. M. exert himſelf to put an effectual ſtop to it. This, we confidently aſſure him, will never be done by the impotent exclamation of complaint. Let him fairly meet the arguments of Epiſcopal "bigots," and prove that theſe arguments are founded in nothing but falſehoods and ſophiſtry. If he ſhould not have time for greater efforts, let him fairly confute the reaſonings contained in our ſtrictures on Dr. Campbell's Lectures (Anti. Jac. Rev. Vol. VIII. and IX.); and in that caſe we think that we may ſafely promiſe to become his converts. But when we find a learned

and

and zealous Presbyterian Minister, instead of wielding, in defence of his Church, the manly weapons of close and cogent argument, either trusting to the weakness of unsupported assertion, or dissolving in the whine of despondent complaint, we confess that our faith in our former principles becomes only more firm. Of Hooker and Stillingfleet our Author speaks so obscurely that we know not what he means. What was it which these great men retracted? Hooker was, throughout, a consistent and most able advocate for Episcopacy; and if Stillingfleet retracted, his retractations, we think, were not in favour of the principles which Dr. M. adopts. As far as regards the concluding sentence of the foregoing extract, we shall only say that there appears to us sufficient ground for making a distinction between the *covenanted* and *uncovenanted mercies* of God; and that those, if any such there be, who are content, on "the principles of Moral Science," to run the hazard of introducing untruth or vile innovations, in the economy and government of the Kingdom of Christ, must be sensible, from the very nature of the thing, that they likewise incur some little danger, not indeed of being excluded by us, but of *excluding themselves* from the peculiar privileges granted, by the fundamental laws and constitutions of that Kingdom, to its loyal subjects.

We cannot afford to bestow much notice on the four remaining sermons of Dr. Martin, nor, indeed is it necessary. But an extract may be given, from the seventh, as an instance of his careful observance of *unity* in the constructions of his sentences.

"When we believe and inculcate this truth, that wars are under the controul and direction of Heaven, we most readily admit that the origin of wars is in the wicked passions of the human heart: we leave not out of view the schemes of the governors of the nations of the world. Much is justly reasoned and asserted of the abilities, and of the imperfections of commanders; of the courage, skill, and exertions; or of the cowardice, feebleness, and confusions of armies: Much is justly ascribed to ground, to station, to wind and weather, as explaining victory and defeat: we question, and deny, nothing respecting the merit or demerit, the glory or disgrace of fleets and armies, of soldiers and sailors, of those who command, and those who obey: but let us ever look higher than human sagacity or praise or blame, let us ever remember the ruling and controuling providence of God." (P. 288.)

Than the sentiments here expressed nothing can be juster. But the sentence containing them ought to have been divided into *six* at least. Almost innumerable examples occur, in Dr. M's. volume, of such dislocated and disjointed composition, where the form of one sentence is presented to the eye, while the want of connection offends the understanding. Yet Dr. M. is not unacquainted with the supposed dazzling brilliancy of a string of smart consecutive short sentences. Witness the following specimen.

"Wait upon God in his ways. Let your conversation be in heaven.

Commune

Commune with your hearts. Let your fellowſhip be with the Father and the Son. Let your fruit be unto holineſs. Keep yourſelves in the love of God". (P. 350.)

But though our Author now and then appears to affect this ſententious brevity, his great predilection is evidently for thoſe extended periods which are celebrated by all the writers on rhetoric. Unfortunately, he ſeems not to recollect that of ſuch a period the ſubject ſhould be one, and that the meaning of the whole ſhould be ſkilfully ſuſpended, till, at the concluſion, it ſtrikes the reader with full, impreſſive, concentrated force. We ſubjoin another of Dr. M.'s periods from the ſame ſeventh diſcourſe.

"We entreat you to remember [that] his power is omnipotent whom you make your enemy: his knowledge, whoſe laws you have broken in thought, word, and action, is perfect: his laws are holy, juſt and good: he hath not left himſelf without a witneſs, in any age of the world, manifeſting his wrath againſt all unrighteouſneſs: he ſpeaks to us by his Son from heaven: 'Jeſus is the image of the inviſible God,' the beloved of the Father: oppoſition to his goſpel, to his kingdom and government, is the moſt heinous and daring wickedneſs: depravity, ingratitude, perverſity, the moſt enormous and provoking, are theirs who will not have him to reign over them: if that rock, under whoſe ſhadow the exhauſted traveller reſts and is ſafe, *falls* [*fall*, undoubtedly] upon us, it will grind us to powder." (P. 271.)

Dr. M's. compoſition is, in general, ſlovenly and very ſeldom neat. Yet occaſionally he ſhews that, with proper care, he was capable of producing better things. As a proof of this we tranſcribe with pleaſure, a paragraph from the eighth diſcourſe. It is the laſt extract of any length which we ſhall give; and our readers will perceive that it furniſhes an inſtance of a pretty long period remarkably well conſtructed and expreſſed.

"Let us meditate on theſe repreſentations. Our thoughts have been turned to the endearments of a family, the pleaſures of a feaſt, the joys of ſociety, the ſplendours of royalty; to wealth's command of enjoyments, to reſt after fatigue, to ſafety after danger, to the ſucceſs of enterprize, to the rewards of induſtry, to the glory of war. After ſeparating from theſe, as enjoyed on earth, all that is mean, bad, deceitful, precarious and periſhing; after adding all that is great, is genuine and permanent: after recollecting the unſpeakably ſuperior ſatisfactions of the ſpiritual life; when the exerciſes of piety were performed; when you entered fully into the ſpirit of the worſhip of God; when the mind was compoſed, enlarged and comforted; when the works of faith and the labours of love were performed; when all fears and ſuſpicions were diſpelled; when the love of God was ſhed abroad in your hearts; when you rejoiced in hope, rejoiced with a joy unſpeakable and full of glory; you will exclaim, how precious muſt their enjoyments be, who are admitted into the regions of perfect maturity, of bliſs immortal!" (Pp. 347, 348.)

This certainly deſerves to be called good writing; but, unluckily, our Author's Volume affords very few ſuch examples. There is not, perhaps,

perhaps, to be found in the book another paſſage of equal excellence.

Dr. M. deals much in a bold elliptical kind of conſtruction, ſuppreſſing words the omiſſion of which, even when it does not obſcure the ſenſe, always detracts from the dignity of a grave and ſerious ſtyle. He hardly ever inſerts the relative pronoun, when it is governed by the verb, writing generally thus: "the ſatisfactions and improvements they inſpire and impart:" "the endeared and laſting remembrance it commands and ſecures," &c. (P. 3.) He has an equal averſion to what is called the conjunction *that*. "The ſuperficial may pronounce, juſtice is ſeverity; kindneſs is weakneſs; and piety itſelf is melancholy and moroſeneſs." (P. 4.) Hence, ſometimes, his language is ſcarcely grammatical. Thus: "Let us ſhew, that which they called hypocriſy was true religion and undefiled before God; that which they inveighed againſt as ſeverity, was juſt hatred and indignation of vice." (P. 81.) It is obvious that here Dr. M. ſhould have ſaid either "Let us ſhew that *that* which they called hypocriſy" &c., or, (which is ſtill better,) "Let us ſhew that what they called hypocriſy, &c."

A conſiderable number of Dr. M.'s phraſes are not Engliſh; and of ſuch we have particularly marked the following. "In anſwer to this queſtion." (P. 106.) "*Diviſive* courſes." (Pp. 134, 135.) "Tendency of producing." (P. 148.) "Ruinous of the peace, &c. (P. 196.) "God *ſerves himſelf of them*." (P. 292.) To theſe may be added our Author's frequent miſapplication of *ſhall* and *will*, of *ſhould* and *would*. "In regarding the righteous with pleaſure and approbation, as thus reſembling God, we *will* be conſtrained and determined to preſerve their memory with honour." (P. 34.) "If we do not know the character and qualities of a friend, the nature and exertions of a courſe of life on which we enter; from that courſe of life we *will* ſoon turn away, to that friend we *will* ſoon become indifferent." (P. 236.) "If we remember the protection, ſucceſs and joy, ſecured to his followers—we *will* be ſaved from trouble of heart." (P. 283.) "If we reflected more on our dependance on God, and his goodneſs in beſtowing and preſerving our enjoyments, we *would* value them more highly." (P. 38.)

For this barbariſm, ſo offenſive to an Engliſh ear, Dr. Martin may, perhaps, be adviſed to plead the privilege of his country. But no plea, we think, will juſtify the abſurdity of ſcattering concrete terms at random, and without any ſubject to which they can belong." "*Holding* theſe rules of underſtanding or interpreting the Scripture, the text cannot poſſibly be underſtood, &c." (P. 164) *Making* ſuch profeſſions, *holding* this language, and yet *remaining* the active enemies of chriſtianity, I know not a more appropriate name for them in a perverſe generation." (P. 210.) *Convinced* that the Scripture is given by inſpiration, whatever it contains is received without heſitation." (P. 312.) In theſe inſtances, the Author's conſtruction requires that *holding* ſhould be applied to *the text*; *making*,

making, *holding*, *remaining* to *I*; and *convinced* to *whatever*. But all this was far from the Author's intention.

Dr. M. is generally unſucceſsful in the management of the pronouns. Of this we have already given ſome ſtriking examples, and we may add the following. Speaking of a good wife, he ſays, "but, eſpecially, we perceive her claims on his [her huſband's] tendereſt affection in every image [which] ſhe brings into the world of herſelf and of *their* father." (P. 7.) "In the eye of diſcernment and of intimate friendſhip, whoever fears God is truly eſtimable: *their* excellence, manifeſted in the deepeſt poverty and affliction, is, in the ſight of God, of great price." (P. 78.) "Have *ye* not received, and ſhall not *you* receive much good from the recollection of their worth, and doing juſtice to their memories!" (P. 34.) What beauty Dr. M. found in this ſudden change of the form of the pronoun, we cannot conjecture. But his habitual inattention to the proper uſe of this part of ſpeech makes his compoſition exceedingly inaccurate, and in one inſtance, makes him utter downright blaſphemy. "By attending to the hiſtory of Providence, and to the proſpects of futurity, you will perceive the deteſtableneſs of enmity and oppoſition to the goſpel: let *it* be Anathema Maranatha." (P. 183.) Dr. M. evidently meant to ſay "Let enmity and oppoſition to the goſpel be accurſed." But he really ſays "let the goſpel be accurſed."

Our Author is not always ſufficiently careful to preſerve congruity in the tenſes of his verbs. Speaking of the patriotic offer of his pariſhioners to embody themſelves as Volunteers, he expreſſes himſelf thus: "I hope I am juſtified in ſaying that, if every diſtrict in Britain, of the ſame extent, *ſhall* ſhew equal ſpirit, with the bleſſing of God, and according to the ordinary courſe of Providence, Great Britain *would* prove almoſt invulnerable by any foe." (P. 304.) Here it is obvious that conſiſtency demands either *ſhall* and *will*, or *ſhould* and *would*.

But by far the moſt characteriſtic feature of Dr. M.'s ſtyle conſiſts in his joining a plurality of nominatives with a ſingular verb. So groſs a trangreſſion of the elementary principles of grammar we certainly did not, at the preſent day, expect to find in the production of a ſcholar. Yet examples of it meet us at every turn. "Difference of ſtation and circumſtances does not alter the nature, or affect the claims of praiſe, of the *charity and righteouſneſs* that *ſtudies* the good of men, and that they may be ſaved." (P. 20.) "*Piety* and *punctuality* in celebrating the inſtitutions of religion, *has* often been branded as hypocriſy. *Almſgiving and attention* to the neceſſities and comfort of the poor, *is* named oſtentation." (P. 27.) "*The intereſting ſtory and diſpaſſionate eſſay*, that imperceptibly *leads* on to vice and atheiſm, and blaſphemy." (P. 178.) "The *tumult and confuſion is ſubſiding*." (P. 187.)

Theſe examples may ſuffice to ſhew that we have not, without good reaſon, charged Dr. M. with writing ungrammatically. But we could have produced abundance of ſimilar inſtances, which the reader

reader of the Sermons will eaſily diſcover, particularly in Pp. 197, 231, 245, 246, 263, 273, 278, 281, 299, 320, 340, 342. We ſhall now exhibit an inſtance or two, where our Author falls into the oppoſite blunder, that of making a nominative ſingular agree with a plural verb. "Emotion and violent paſſions appear in the time of war; and the *apprehenſion* of its deſolations *unhinge* the minds of many." (P. 279.) "To angels, to cherubim and ſeraphim, Jehovah is the great unknown. What the *nature* of the angelic hoſts *are* capable of, they know: as their capacities exceed ours, ſo does their knowledge of God: their conceptions are juſt, are certain, are bliſsful." (P. 321.) This laſt paſſage, beſide its being ungrammatical, is deſerving of notice on another account. It contains an apparent contradiction. If "to angels Jehovah be the great unknown," how come they, immediately, to have ſuch a knowledge of him? How come their conceptions of him to be *juſt* and *certain?* Above all, how come the conceptions to be *bliſsful?* For as Dr. M. has elſewhere, (and rightly we think) inſtructed us, "nothing that is not known can poſſibly attract our regard, or gain our hearts." (P. 333.)

We muſt now, however, (to adopt Dr. M.'s elegant language, p. 369.) "take off our hand;" and we ſhall conclude by quoting the laſt paragraph of his book: a paragraph which ſeems to have been written with a very lively feeling of ſelf-congratulation, and which, therefore, we are confident, we ſhall have his thanks for laying before our readers. The firſt part of it relates to the eighth diſcourſe, which was preached before the Univerſity of St. Andrews, Nov. 10th. 1799.

"As the dates of the other diſcourſes are marked, uniformity required the date of this alſo. The inſertion reminds the Author of the object of his viſit to the City of St. Andrews, and to the learned body before whom he preached; and affords him a new opportunity of repeating his reſpectful regards more publicly, and more permanently; that is, if his reſpect for the memory of the Earl and Counteſs of Leven, and his zeal for true religion, in theſe eſſays, ſhall live and circulate; this note will ſay to his friends, and that he has ſaid to his friends, noble and learned,

Non laudare ſatis, dignasque rependere grates
Sufficiam———

In either event, *ſtill born* or *exegi monumentum*, or whatever *is* [be] the reception and effect of this volume, there is a ſatisfaction in

———*in magnis Voluisse.*"

An Account of the Neutral Saline Waters recently discovered at Hampstead. By Thomas Goodwin, Surgeon. 5s. in boards. Murray.

THIS work is well designed for the service of the people of London; who may find the same benefits from the change of air, scenery, and medicinal waters at Hampstead, as at Cheltenham, Tunbridge-wells, or other watering-places.

The analysis of the newly-discovered medicinal springs in Pond-street is chemically scientific, and, we suppose, correct, being approved of by Dr. Pearson, and other eminent chemists and physicians. Our author has also chemically examined the soil of Hampstead, not only because a good judgment may be formed of waters by the soil whereon they run, but that such analysis may prove useful to agriculturists.

The author has very pleasingly described the country about Hampstead, and its delightful and extensive prospects from various situations; and, as a good appendage, he has given us a map of the various rides, &c. and also a view of part of Hampstead contiguous to the newly-discovered wells. He observes, concerning the medicinal springs, that one is a valuable neutral purgative, the other an excellent simple chalybeate, without any saline matter, whose tonic effects (particularly in female and other complaints arising from mere debility) he has, for many years, observed, as did also his uncle Mr. Geo. Goodwin, whose practice was extensive at and about Hampstead for nearly forty years. Many delicate stomachs (and most of those who require these waters have that organ in an enfeebled state) cannot bear these natural remedies quite cold, without experiencing a disagreeable chill, and an oppressive load throughout the day; but when warmed to the temperature of new milk, they have agreed well; and by continuing their use for some time, the nervous powers have become invigorated, and the stomach sufficiently strengthened to receive them with pleasure in a cold state, and the patient has ultimately received a radical cure. Another important part of this practice is, that the waters may be drunk by invalids with nearly the same success in the coldest weather; whereas, by the plan hitherto recommended, they are uselessly flowing near half the year. Next follows a good account of the cold and warm sea bath, the shower, vapour, and air-bath.

Observations concerning diseases, and their relief and cure, are interspersed in the work. In the gout, we agree with the author that the immersion of the gouty limb in cold water is a practice too adventurous, notwithstanding what Hippocrates (Apl. 25. Sect. 5.) Ætius (Serm. 2a. Cas. 28.) Celsus (Asb. to Cas. 24.) and Plench, of Vienna, have said in favour of it, we think it much safer still to abide by the judgment of the sagacious Sydenham, who had confidently declared, after a long course of experience and observation, that most of those who are supposed to have perished by the gout, are rather destroyed by wrong management than by the disease itself. (Treatise on Gout, Sect. 67.) But leaving discussions concerning disease, let us

us follow our author into a new path, wherein he ſhews his philanthropy by recommending, as a general pattern, an inſtitution eſtabliſhed by the gentlemen of Hampſtead for the benefit of the ſober and induſtrious people of that village. As he was the ſurgeon and apothecary of that inſtitution, and therefore well knowing its ſuperior uſefulneſs, and its good effects, he has, for the good of his country, here publiſhed its laws and regulations. Mr. Goodwin takes occaſion to introduce excellent advice relative to the preſervation, as well as the reſtoration, of health; which, though not neceſſarily connected, are aſſociated in an eaſy and natural manner, with his main ſubject. This ſmall volume adds conſiderable amuſement to utility and inſtruction.

POLITICS.

Cobbett's Spirit of the Public Journals for the Year 1804. *Vol.* 1. Large 8vo. Pp. 1250. 11. 7s. half-bound in Ruſſia. Budd and Bagſhaw.

MR. Cobbett, in a ſhort preface, aſſigns as a reaſon for this publication, the inconvenience which he has himſelf experienced for the want of ſuch a collection. As to the *manner* in which the compilation has been made, we cannot deſcribe it better than in his own words.

"While I have thought it neceſſary, in order to ſhew the ſpirit of the times and of the different parties, to preſerve the light as well as the ſerious matter, whether in verſe or proſe, and whether in praiſe or cenſure of public men, little as well as great, I have obſerved, in every inſtance, the moſt ſcrupulous impartiality, without, on any occaſion, availing myſelf of the opportunity of blunting a ſhaft when aimed at the party to which I may be ſuppoſed to be attached, or even when aimed at myſelf; perfectly ready to be included in the avowal, that every one ought to ſink when not ſupported by reaſon and truth. The order is, of courſe, chronological. Each article has a head deſcriptive of its ſubject, and noticing the particular publication from which it is taken. The ſubjects, together with the dates, are again noticed in the running title at the top of the reſpective pages. The whole is preceded by a table of contents, and followed by a copious index. The volume, which includes about five hundred different articles, extends to above thirteen hundred pages, and contains, upon fine paper, and in a character of the ſame ſize as the Political Regiſter, as much matter as is uſually contained in ſix of thoſe octavo volumes which are generally ſold at eight ſhillings each in boards."

As far as we have been able to judge, from a very curſory view of the volume, for it is not to be ſuppoſed that we ſhould read it regularly through, any more than that we ſhould criticiſe it, article by article, or particularize thoſe which would call for our praiſe or our cenſure, this is a very true and juſt deſcription of it. It will be perceived, that it is on a very different plan from, and a much more extenſive plan than, thoſe publications which bear the ſame title, and which are chiefly confined to the jeux d'Eſprits, or to the effuſions of *one* party; and therefore, to ſuch as can afford to buy it, it will be much more acceptable and uſeful.

The Justice and Policy of a War with Spain demonstrated. 8vo. Pp. 48. Hatchard. 1804.

HAD any doubts remained in our mind of the justice and policy of the war, in which we are now engaged, with this vassal of the Corsican usurper, they must have been dispelled on the perusal of this temperate and argumentative tract. The acts of provocation and aggression committed by Spain, and here enumerated, are proved by the authority of the best writers on the law of nations, to have been amply sufficient to justify a declaration of war on our part. They were, indeed, such as no state, that had not lost all sense of national interest, dignity and honour, could possibly submit to; and, it is justly observed, that nothing but the weakness of Spain could excuse the long forbearance of the British government. The advantages and disadvantages likely to result from this necessary contest are here very clearly stated and very ably discussed; and the observations on colonization in general, and on that of Spain in particular, in its effects on the mother country, are sensible and judicious. We apprehend, however, that they who ascribe the fallen condition of Spain to its colonies, do not consider it as resulting from the emigration of her subjects, but as proceeding from the regular influx of wealth without any of those efforts to produce it which give life and vigour to a state, and which render it formidable while they enrich it. But there is no doubt that the causes assigned by the author have most materially contributed to reduce that unhappy country to its present degraded state; for what degradation can be more complete or more abject, than that of an ancient monarchy become the vassal, or rather the slave, of a low-born upstart, who has founded his greatness on the blood and ruin of the nearest relatives and constant allies of her own hereditary sovereigns!

Plunder and Partition, as practised on the continental Neighbours of France by Napoleon I. explained to the British Public. By an Englishman. 8vo. Pp. 64. Hatchard. 1804.

THIS sensible tract is preceded by an appropriate dedication to Sir Francis D'Ivernois, whose indefatigable labours in elucidating, and whose abilities in explaining the real state of the finances of revolutionary France, must excite the admiration, and command the applause, of all who think the acquisition of a vast mass of historical information, without the previous trouble of clearing away the rubbish with which it was encumbered on all sides, a matter of importance. The object of the pamphlet before us, is to explain the sense in which the present usurper of the throne of the Bourbons uses the words "strict observance of national faith, in all matters of finance;" and farther to prove the inadequacy of the means employed by the French government for raising their revenue to a level with the expenditure. For this purpose, the author enters into a brief examination of the different official reports which have been made during the last four years on the subject of finance; but, brief as it is, our limits will not allow us to follow him regularly through it.

In the year 1800, the finance minister of the day *acknowledged* the existence of an outstanding debt of one hundred and ten millions of *livres*, which he proposed to *fund*. This mode of *funding* a floating debt is very familiar to *our* ruined men, who generally contrive to make a fair bargain for themselves. But it would create a little bustle in the stock exchange,

we ſuſpect, if Mr. Pitt were to come forward with one of the new plans, which the ingenuity of modern republican financiers has ſupplied for the purpoſe of putting a national debt, or any part of it, in the courſe of payment. *Our* notions of finance, unfortunately, are contracted as the iſle in which we live; and as the latter is circumſcribed by the ocean, ſo are our fiſcal tranſactions fenced round with certain antiquated barriers, ycleped integrity, honor, juſtice, which for the ſoul of us we have not the reſolution to break through. But more bold and more enterprizing are the patriotic chancellors of the *great nation*; and we are rather ſurprized, we confeſs, that Mr. Pitt, before he brought forward his propoſitions for ſettling the loyalty loan, did not, (as no one knows better than himſelf the wiſdom of the adage, fas eſt et ab hoſte doceri) profit by the experience of his rival at Paris, as ſo fully diſplayed in the following admirable mode of lightening the burdens of the people by a reduction of the national debt.

"The unfortunate creditors of the firſt claſs were inſcribed on the *grand livre*, in ſtock valued at par, by which they loſt about forty-five per cent. of their capital. Thoſe of the ſecond claſs, that is, to the amount of ninety millions, fared ſtill worſe; they were paid in different kinds of ſtate paper, alſo reckoned at par, although only worth after the rate of about thirty-three francs for every hundred; and this was called by a counſellor of ſtate (Devaiſnes,) 'rendering a grand act of public juſtice!'

"A further arrear of debt, amounting to one hundred and ſeventy-two millions and a half, was liquidated much in the ſame way; that is, five-ſixths of it were paid in a medley of ſtate paper at par, the value of which was from thirty to forty *francs* for every hundred, and the remaining ſixth in money: ſo that, by theſe two manœuvres, the Firſt Conſul wiped off a debt of upwards of two hundred and eighty millions, for which the faith of the great nation was ſolemnly pledged, with about one hundred millions of real value!!!"

Another *œconomical* arrangement which actually formed the ſubject of a *boaſt*, in the official report of January 17, 1804, was the proteſt of all the bills drawn by General Rochambeau for the ſupport of the French army in Saint Domingo. This ſwindling tranſaction is one of the moſt baſe that is to be found among thouſands of the ſame nature, in the annals of the French treaſury. For without the ſupplies for which theſe bills were given, all the troops in St. Domingo muſt have periſhed. And by whom was this abominable fraud committed? By the man who is ſolely indebted for his elevation to the ſupport of the army, and whoſe greatneſs, ſplendour, and authority, the breath of that army could deſtroy in an inſtant!

The following hand-bill was lately ſtuck up in different parts of Paris, during the night, addreſſed to Buonaparté: "Crown yourſelf with the laurels, not of victory, but of peace: this will give univerſal ſatisfaction. If you do not, you had better not be crowned at all.". To a tyrant, ſo full of ſuſpicion and miſtruſt, and having ſuch good grounds for both, even this trivial circumſtance muſt have afforded no ſmall degree of uneaſineſs, if not of apprehenſion.

The author next takes a curſory view of the actual ſtate of the revenue of France, as proclaimed in the official documents; whence it appears that the total revenue, including the proceeds of the national domains, is 750 millions of *livres*, from which 200 millions are deducted for the expence of collection, for repairing highways, turnpikes, &c. and for various

provincial and municipal collections, leaving a net revenue, at the disposal of the government, of 550 millions.

"It is worthy of remark, that, since the accounts referred to in the subsequent pages, the French budget of the year 13 has been presented to Buonaparté at Boulogne; and with it, what is called 'the situation of the receipts and expenditure of the year 12.' The Moniteur, of the 29th of August, contains a flourishing augmentation of the French revenue, which document is subjoined to this work, but the particulars of the budget have not yet reached our country: they are the less important, inasmuch as, (like those of the year preceding, hereafter stated,) they are given upon a supposition of peace! The reader will perceive that it enters not into our plan to cavil about the French official statement. It may suffice to shew, that, by their own account, the peace revenue of France is unequal to the peace expenditure; and it is to this single fact, and the consequences resulting from it, that we wish to draw the attention of the public. It is, however, worthy of repetition, that this is the second financial statement which Buonaparte has published during the war, as made on the supposition of peace!! And it naturally occurs to ask, why the supposition is held out of an event, which was known not to exist? Why a peace statement of expenditure is announced in time of war; and, when it is moreover confessed, that a *continental war* is expected? The reason is plain: it must be to deceive the people. The expence of a peace establishment is confessed to exceed seven hundred millions of *livres*, which, by the official account of the preceding year, is at least one hundred and fifty millions above the whole real nett revenue of France; and there are no reasons to suppose that this revenue has increased in the last year. There is a remarkable passage in that statement, which says, that this peace establishment is equal to all exigencies; and that, if even a continental war should follow, no new taxes will be laid! This solecism is very incredible; and it can only be reconciled as forming part of the system which Buonaparté has adopted, of making the continent, if possible, tributary, to supply the deficiency of his revenue, and meet the additional expenditure which future events may render necessary: for it is too absurd to believe that, notwithstanding the formidable state of his present preparations, he can avoid incurring a largely increased expenditure, in case of a continental war. The budget next goes on to assure the French people, that no extraordinary measures would be resorted to for recruiting the army; and, on the very same day, the prefect of the department of the Seine publishes a notice, relative to the conscription of the year 13; by which 'all young men born between the 24th of September, 1783, and the 22d of September, 1784, must, whatever be their size, their physical constitution, or even their infirmities, be inscribed on the tables of the year 12, and present themselves, between the 2d of September and the 7th of October, before the mayor of their respective district. In case of absence or sickness, their parents, guardians, or near relations, must declare for them their name and age, and inscribe the same!' Thus, while such minute pains are taken to represent a just attention on the part of government to the welfare of individuals, the same violent measures are pursued, as existed in the worst periods of the revolution; and whilst a flattering picture of the finances is held out as matter of exultation on one hand, the pressing poverty of the state is pleaded on the other, in justification of daily robberies committed upon defenceless towns. That this system still exists in full vigour may be

be ſeen by referring to recent accounts from Hamburgh; which mention, that, on the 31ſt of Auguſt, Marechal Berthier had demanded another contribution of one million and a half *banco marcs* from that city. Bremen having, at laſt, been compelled to agree to the forced loan exacted by Buonaparté, the French blockading army has withdrawn. Hanover is drained of all its ready money, and ſtripped of every portable article of electoral property!"

In the month of February, 1804, the committee of finance admitted, that "this revenue of 550 millions was daily diminiſhing, and might, in a few years, be reduced to 470 millions;" which admiſſion is followed up by the author with theſe juſt remarks.

"The expenditure of the peace-eſtabliſhment, as decreed under the conſular government, amounted to ſix hundred and fifty-one millions,* without including the ſupport of the clergy, which item forms no part of the official ſtatement here referred to. From this, then, it is evident, that ſuppoſing no diminution of receipts, but taking them at the full of the above eſtimate of five hundred and fifty millions of *livres*, there *was* an annual deficit of at leaſt one hundred and one millions, in the *peace*-eſtabliſhment; which deficit, according to the ſtatement of the new budget, is further increaſed upwards of forty-nine millions, by the admiſſion of ſo much additional expenditure in the peace eſtabliſhment; *i. e.* from ſix hundred and fifty-one, to upwards of ſeven hundred millions of *livres*.

"The increaſed expences of the war, ſo long as it continued againſt Great Britain alone, were calculated at ſixty millions annually, which there is reaſon to know are greatly under-rated: but, without deviating from the items of the French official accounts, theſe items form together no leſs an amount than two hundred and ten millions of *livres*, or near *eight millions ſterling of annual expenditure more than the revenue*; beſides, as has already been ſaid, the maintenance of the clergy, which the government is pledged to provide for.†

"The expences of the executive government, under the Firſt Conſul ‡,

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* "According to the ſtatement of the new budget already referred to, the peace-expenditure is confeſſed to exceed ſeven hundred millions: hence an increaſe of upwards of forty-nine millions, and, by conſequence, ſo much more of deficit. No mention is made of the ſums of money extorted from Hamburg, Bremen, Hanover, Spain, and Portugal,—or of the price of Louiſiana. This latter is, perhaps, the private property of Buonaparté; and it was whiſpered at the time, that the four millions ſterling, paid by the Americans, was for his private uſe!"

† "It is no leſs remarkable than true, that, 'damned to everlaſting fame,' Buonaparté publicly reproached the unfortunate Louis XVI. with want of policy, for having acknowledged a deficiency in the revenue; and even attributed his overthrow to this confeſſion! See Moniteur, 14th July, 1801: '*Addreſſe aux François ſur le 14 Juillet.*'"

‡ "The ſtipend eſtabliſhed by law, upon the election of the Firſt Conſul, was fixed at five hundred thouſand *livres*; which, a few months after, Buonaparté moſt inſidiouſly contrived to convert into a civil liſt, equal to about thirty millions of *livres* of annual revenue!—See Bourienne's curious publication, called "*Livre rouge* of the conſular court, dedicated to economiſts, and other modern reformers,' for a detailed account of extravagances.

are known to have been more than double thoſe of the monarchy of France. The Imperial eſtabliſhment muſt ſtill greatly increaſe them. Be it remembered, that to reduce the power and expences of the crown were among the firſt of the popular cries, at the commencement of the French revolution; and that the throne of the Bourbons was overturned from a deficit in the annual revenue of only fifty-ſix millions of *livres*; while the Firſt Conſul makes one, of upwards of two hundred and ten millions, the ſtep by which he completes the uſurpation of the ſame throne, and aſſumes the Imperial purple *!!!"

Theſe are curious facts which ought, we ſhould think, to make a laſting impreſſion on thoſe for whoſe benefit they are principally ſtated. With our author's concluſions we moſt heartily concur; "that the tranquility of Europe cannot be eſtabliſhed, until France ſhall have reduced her peace eſtabliſhment to her own internal reſources; and until it is evident that ſhe is not compelled to ſeek the dreadful alternative of aggreſſion, or warfare with other countries, to ſerve as a pretext for plundering the weaker nations of Europe, in order to ſupport her vicious and unprincipled profuſion." And we are farther perſuaded, that ſuch reduction will not take place, nor ſuch evidence be afforded, until the lawful heir to the ancient crown of France be reſtored to his throne.

In two different notes, the author adverts to the number of French ſpies continually employed in this country, and to the multiplicity of aliens of ſuſpicious character to be ſeen in the metropolis, and in our ſea-port towns. As to this laſt part, we apprehend he is miſtaken, as we know, a perſon was ſent down from the Alien Office, laſt ſummer, to the coaſt of Kent, in conſequence of ſuch a report, which he aſcertained to be utterly unfounded. No doubt, however, can remain, that the greateſt vigilance and caution ſhould obtain in the police, and that a great number of ſpies are actually in different parts of the United Kingdom. In *Ireland* certainly, a conſiſtent and regular communication has been maintained with France, and meaſures for the invaſion of that country, and for its ſeparation from England by means of a French army, have unqueſtionably been cemented between the committees of Dublin and of Paris. But, that any alien, of whatever deſcription, ſhould be ſo audacious to proceed to *threats*, is a fact that almoſt ſtaggers credibility.

"If the fact were not eſtabliſhed beyond all doubt, it would hardly be

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*. "Every year, ſince the uſurpation of Buonaparté, has been marked by ſome act of *eclat*, to ſatisfy or amuſe the thoughtleſs people he has to govern, and divert their attention from his enormities. Thus,

1800, By the return of the emigrants and proſcribed clergy;
1801, The concordat with the Pope;
1802, The Conſulate for Life, and amneſty for the emigrants;
1803, The Legion of Honour;
1804, The Imperial dignity.

We ſhall poſſibly ſoon hear of an Emperor of the Weſt; with ſome *ſmaller* titles, ſuch as Hereditary King of Lombardy, and others ſtill in reſerve.

It has been well ſaid of France, under Buonaparté's government,

Her ſlaves are ſoldiers, and her ſoldiers ſlaves:
Her knaves are rulers, and her rulers knaves.

credited,

credited, that there are, at this moment, French ſpies in our own capital, who, not ſatisfied with tranſacting *their buſineſs* in a quiet way, have had the effrontery to ſend threatening letters to the offices of ſome of our newspapers, merely for expreſſing the feelings of our country, and repreſenting in their true colours the conduct of Buonaparté towards the reſt of Europe. The editors, it ſeems, have been modeſtly adviſed, not to perſiſt in their ſupport of the king's government, as the only means of averting the vengeance that awaits them,—for that they are already upon *the black liſt of the Corſican's proſcriptions.* We have not heard of any ſuch denunciation againſt the Morning Chronicle."

The documents referred to by the author, in the courſe of his argument, are ſubjoined to the pamphlet by way of appendix. The whole of the diſcuſſion is conducted with ability and temper, and the reaſoning, as far as it goes, is concluſive.

POETRY.

Poems. By Laura Sophia Temple. One volume. 12mo. Pr. 192. Phillips. 1805.

THIS votary of the muſes with a modeſty which we cannot cenſure, although we are happy to obſerve it is not here neceſſary, pleads her youth as an apology for defects which ſhe conceives may exiſt in her work. As reviewers, we deem it our duty to allow no excuſe for any literary undertaking beyond the powers of the writer. No perſon is obliged to write; and if any become authors without the competent qualifications, it is for the general intereſt of literature that ſuch attempts ſhould be cruſhed. Nevertheleſs, there is a great difference between the extravagance of youthful genius and the monotonous dulneſs of no genius. While we reprobate every aim of ignorance and ſtupidity by repetition and compilation, to patch together ſcraps, to which, after ſuch workmanſhip, they give the names of new books, we ſhall ever cheriſh the bloſſoms of genius; and, to the beſt of our knowledge and judgment, beſtow ſuch counſel as we ſhall think moſt likely to correct errors and promote excellencies.

Miſs Temple, in theſe poems, diſplays the prime qualities of a poet; ſhe feels with ſenſibility, and deſcribes with force. Hers is an intelligent and ardent mind, not yet furniſhed with an extenſive range of knowledge, but which very fully comprehends what has fallen within the ſphere of obſervation; and that obſervation has extended to the ſtate, incidents, and paſſions of domeſtic and ſocial life. She is feelingly alive to each fine impulſe; ſhe unites taſte, fancy, and tenderneſs. Short as her life has been, it appears not to have paſſed without melancholy.

The firſt eſſay is an elegy to Maria Catharine Temple, who, we ſhould apprehend, was a ſiſter of the author. It is the ſimple, natural, and elegant expreſſion of real feeling for the death of a beloved friend. A poem upon a beautiful but frail fair one is ſo pictureſque and impreſſive, that we think it muſt be drawn from an exiſting original. The victim of ſeduction is a fuller and more finiſhed portrait; of which the lines are ſtrong, and the colours at once glowing and ſkilfully aſſorted, as, perhaps, may be naturally

naturally expected from the ſex of our young author. The fault is entirely laid upon the man; we cannot help thinking that poor Maria, the victim in queſtion, by our author's deſcription, was the dupe of her own exceſſive credulity more than of the arts which he practiſed. His mode of attack was ſo very common as to require only very common precaution for defence. But let our author ſpeak for herſelf.

> "How could ſhe doubt his fond inſidious ſmile;
> How trace the doubling of each artful wile?
> Ah! could ſhe dream that heart would truth diſown,
> That fondly ſwore to love but her alone!"

This is by no means ſound doctrine, that a young woman muſt believe whatever a man tells her. Though none more ſtrongly reprobate ſeduction than we; and though we certainly regard the man as in moſt caſes *chiefly* to blame, yet we muſt ſay, the woman in moſt caſes is, and muſt be, *greatly* to blame. The man purſues pleaſure, regardleſs of its conſequences to another. The woman purſues pleaſure, regardleſs of its conſequences to herſelf. The act of the former bears a great analogy to murder: the act of the latter bears as great an analogy to ſuicide. We recommend to our fair young author to take MORAL TENDENCY into the account, as well as *natural feeling*. This advice we beſtow with the more confident hopes of ſucceſs, ſince the effuſions of our youthful muſe are in general friendly to virtue. Several poems very pathetically exhibit the paſſion of love in its various viciſſitudes; its joys and its ſufferings.

We are moſt highly pleaſed with the compoſitions, which appear to be founded on the real life and natural paſſion. To return to the metaphor we have already uſed, thoſe pictures are the beſt that are taken from originals within the knowledge of the author. The Hindoo lover to the evening breeze; the Perſian ode to the morning; and the Arabian ſong, lead us to ſuppoſe, our poteſs is little converſant in the modes of Oriental regions. But the poems which we before mentioned, prove her to be well verſed in the feelings and paſſions of all regions. The language of our juvenile muſe is on the whole tolerably correct; the verſification is more exceptionable; for inſtance, *joy* never can chime *to ſky*. *Eye* to *deſtroy*. *Wander* will not do to *Caſſandra*. We ſhould let *compaſs* chime with *rumpaſs*, did it not unfortunately happen, that we know not ſuch an ENGLISH word as rumpaſs. *Joy* and *ſigh* will not do. As we have really a very favourable opinion of this young lady's genius and powers of pathetic deſcription, we wiſh her to attend to the ſecondary qualifications of a verſifier, as well as ſhe has done to the primary qualities of a poet. We ſhall be happy again to meet with Miſs Temple, and to meet her with thoſe improvements which ſuch talents as hers can very eaſily attain.

NOVELS.

Can we Doubt it? Or, the Genuine Hiſtory of Two Families of Norwich. By Charlotte Bournon Malarme, Member of the Academy of Arcades of Rome. Tranſlated from the French by Mrs. Villa-Real Gooch. 3 Vol. 12mo. Pp. 632. 10s. 6d. Croſby and Co. 1804.

IN a preface, Mrs. Gooch deprecates the ſeverity of criticiſm by modeſtly confeſſing that, though a perfect miſtreſs of the French language, ſhe has

has found extreme difficulty in the attempt to transfuſe the ſpirit of the original into the tranſlation. This difficulty of the real exiſtence of which experience has fully convinced us, is beſt felt and more readily acknowledged by thoſe tranſlators who are moſt competent to meet and to ſubdue it. And though we ſhall have ſome trifling defects to notice in the tranſlation before us, we have no ſcruple to rank Mrs. Gooch among this claſs of tranſlators, which, indeed, is not very numerous.

As to the *ſtory* itſelf we are aſſured by the author, in a poſtſcript, that ſhe is to be conſidered only as the *editor*; and that the facts themſelves, which ſhe received from a deſcendant of one of the principal families whoſe notable exploits are here recorded, "*are exactly true.*" Now, though we readily admit the truth of the French adage, *Tout ce qui eſt vrai n'eſt pas vraiſemblable*, we muſt require in return, an admiſſion, at leaſt of equal truth, that *every thing which is true muſt be poſſible.* And to us, it appears, that ſome of the facts here recorded, are not within the limits of poſſibility; we do not ſpeak of phyſical impoſſibility, but mean merely to ſay, that of the occurrences here ſelected, ſome could not poſſibly occur in *England.* For inſtance: 1. Lord Milborn, who, we are left to ſuppoſe, was a peer of England, could not by the laws of England, be arreſted for debt. 2. The trial of a man for a capital offence, after he had been arraigned, the jury charged, and witneſſes examined, could not be poſtponed till a future time. 3. A man ſo charged could not be tried in his abſence, ſentenced to be burnt in effigy, and to have his property confiſcated. In ſhort, all the judicial proceedings here ſtated to have paſſed in England, could not have paſſed there, and are, in truth, purely French. Hired aſſaſſins and ſubterraneous caverns too, are not the natives of this country, but exotics imported from the more fertile regions of Romance. Were we to ſpecify all the groſs violations of *probability* which this *genuine hiſtory* contains, we ſhould extend our article to the ſize of a volume. Conſidered, however, as a work of imagination, ſuch violations will probably not be regarded as ſerious objections to it; and to ſuch readers as are pleaſed with buſtle, incident, and extraordinary adventures, theſe volumes will be particularly acceptable. In fact, they contain as many of theſe ingredients as would ſupply materials for a dozen volumes of our modern novels. With the *moral* no fault can be found, ſince vice is ſeverely puniſhed, and virtue properly rewarded.

We did not expect to find, in the production of ſo experienced a writer as Mrs. Gooch appears to be, ſuch a ſentence as this: "it was ſowing venomous plenty in a ſoil too well diſpoſed to ripen them." She is not to be told, that we *ſow ſeeds* but not *plants*, and that to aſſign *diſperſion* to a ſoil, is to talk nonſenſe. Again, ſhe frequently talks of a being *more perfect* and *moſt perfect*, when ſhe ought to know that when a man or woman has attained to perfection, (in other words, has become 'a faultleſs monſter that the world ne'er ſaw!') he or ſhe can be neither *more* nor *leſs* perfect than any other man or woman; in ſhort, that *perfection* admits not of *degrees*. "From the obſervations made by Ancelina, it was eaſy to believe, that Gideon would not have to encounter *with* her indifference." This is a ſtrange inaccuracy; but the following is ſtill more ſo. "He frequently thought it was done by his father, who, wiſhing to prevent his union with Ancelina, had conceived the idea of keeping him ſequeſtered from the world until *her* whom he loved was eſtabliſhed in it." Thus, as the ſcene lay in Wales, perhaps the fair tranſlator thought it right to adopt the common

mon phraſeology of that ancient principality; in which, it is well known, that *hur* or *her* is the uſual ſubſtitute for *he* or *ſhe*. Notwithſtanding theſe defects, the tranſlation is much ſuperior to the far greater part of the modern tranſlations.

DIVINITY.

The Duty of holding faſt the Doctrine of the Goſpel. A Sermon preached at a Convocation of the Biſhops and Clergy of the Scotch Epiſcopal Church, holden at Laurencekirk, in the County of Kincardine, on the 24th Day of October, 1804; *and publiſhed at their Requeſt.* By the Right Rev. John Skinner, in Aberdeen, Senior Biſhop of that Church. 8vo. Pp. 48. Aberdeen. Printed by J. Chalmers and Co. 1804.

OUR readers will obſerve, that the title-page of this little work bears no publiſher's name, unleſs the printers act alſo in the capacity of publiſhers. They may, therefore, perhaps, be inclined to conſider it as intended only for private circulation, and, of conſequence, not altogether a proper ſubject for our remarks. We ourſelves ſhould have been of this opinion, if the publication had not been formally announced, either by the author or by one of his friends, in our own, and in another Review. This circumſtance, we think, muſt obviate the charge which might otherwiſe, we are ſenſible, be brought againſt us, of preſuming to ſit in judgment on a work which, at firſt ſight, does not appear, to be the ſubject of the juriſdiction of our tribunal. We are happy that ſuch an impediment has been removed. For, though this publication is ſmall in ſize, it is of great importance, not ſo much, indeed, from its own intrinſic merits, as on account of the occaſion to which it owed its birth, and the effects which may reaſonably be expected to proceed from it. Theſe are both entitled, in our humble opinion, to the ſerious attention of the public; and we ſhould have been ſorry if we had been precluded from delivering our ſentiments with regard to them.

Our readers are ſufficiently acquainted with the preſent ſtate of the Epiſcopal Church of Scotland. (See Anti-Jac. Review, Vol. XVII. Pp. 134—145.) The Epiſcopalians in that country, conſiſting, not, as has been illiberally and falſely aſſerted by a calumnious writer in the Literary Journal (See our XIXth Vol. Pp. 212, 213.), of a few obſcure, mean and ignorant perſons, but of a very large proportion of the moſt diſtinguiſhed in the nation for rank, reſpectability, intelligence, and influence, have, ever ſince the Revolution, been unhappily divided into two diſtinct parties, holding no communion, and exchanging few tokens of Chriſtian fellowſhip with one another. That this was a diſgraceful and deplorable ſpectacle we need not repeat. Every well-inſtructed Churchman will moſt readily avow it, and expreſs his aſtoniſhment that ſuch a ſeparation ſhould ſubſiſt a day after practicable means of healing it could be found. Since the penal laws were repealed in their favour, the Scotch Biſhops, at different times, have made, to the diſſenting Clergy and their congregations, overtures of conciliation and union. But although theſe overtures were embraced by a few, they do not appear to have been generally weighed with that regard to principle which their importance challenged, and which every conſcientious Churchman is ſuppoſed to poſſeſs. Whether this aroſe from inadvertence, or from motives

motives leſs excuſeable, we do not at preſent, inquire; nor do we mean to reſume the ſubject at any length, having formerly, when a larger work of the Right Rev. Preacher was under our review, delivered our thoughts on it fully and without reſerve. It was obvious, however, that by thoſe, if any ſuch there were, who were unfriendly to the union, which we then recommended, a plauſible argument might be advanced. It might be ſaid that, although it was to be preſumed that the Epiſcopal Church of Scotland is orthodox and pure, yet this preſumption was merely a matter of courteſy; for that her religious tenets were not publicly known. They might, indeed, be ſound; but they might be otherwiſe: and we had no fixed ſtandard by which to judge of them. The Scotch Biſhops, therefore, very wiſely reſolved to remove this objection. They convoked a general meeting of their Clergy for the purpoſe, as the intimation expreſſed, of "exhibiting, in the moſt ſolemn manner, a public teſtimony of their conformity in doctrine and diſcipline with the Church of England, and thereby, removing every remaining obſtacle to the union of the Epiſcopalians in Scotland." It would naturally occur that, for promoting theſe deſireable ends, no ſtep could be taken by the Epiſcopal Church of Scotland, more likely to be attended with ſucceſs, than her adopting the articles of the Church of England as the Confeſſion of her Faith. This, accordingly, was the meaſure purſued. The articles were ſubſcribed before the meeting was diſſolved; and the ſubſcription, as we have been informed, was unanimous.

Thus has the Epiſcopal Church of Scotland declared, in the moſt ſolemn and authentic form, that her Clergy recognize, and will, in all time coming, be required to ſubſcribe, the 39 Articles of the Church of England as the ſtandard of their faith. The tranſaction is equally honourable to both Churches, of which the union is now as intimate and complete as can take place between Churches of which the external and accidental circumſtances are not preciſely the ſame. But external circumſtances, we need not obſerve, neither make nor unmake a Chriſtian Church. There are perſons we know, of a different opinion, who conſider an eſtabliſhment as conſtituting a Church. *Our* ſentiments, we are proud to proclaim, are very oppoſite to theirs: nor have theſe ſentiments been haſtily or inattentively formed. On the contrary, they have been adopted on careful, minute, and long-continued inquiry. Our maxims, therefore, of Church Government and diſcipline are not the reſult of educational prejudice, but of ſerious deliberate conviction. Of courſe, it is now our decided opinion, that the conduct of thoſe Clergy in Epiſcopal Orders who ſhall, henceforth, continue to officiate in Scotland, in contempt of the authority of the prelates of that country, will be defenſible on no eccleſiaſtical principles. In every thing ſpiritual, that is, every thing eſſential to the nature of a church; in conſtitution, doctrine, diſcipline, and worſhip; there is now the moſt perfect agreement between the Epiſcopal Church of Scotland and the united Church of England and Ireland. There can, therefore, exiſt no ſhadow of reaſon why the Scotch Epiſcopalians ſhould ſtill exhibit the unſeemly appearance of two ſeparate communions. We, of conſequence, are ſanguine in our expectations, that the event which gave riſe to the publication before us will put an immediate end to the SCHISM. If our expectations ſhould be diſappointed, we ſhall know, at leaſt, where to lay the blame. In the mean time, it gives us peculiar pleaſure to learn that the ſubſcription of the Scotch Epiſcopal Church to our excellent articles has had its proper effect on one of the moſt reſpectable Clergymen, who, ſince the Revolution, have officiated in Scotland among

among thoſe who are called *the Qualified Epiſcopalians*. This gentleman, miniſter of a large and faſhionable congregation in Edinburgh, conſidered himſelf as bound in conſcience, by the ſubſcription of the Scotch Epiſcopal Church, to acknowledge the juriſdiction of her prelates, and to join with her in communion. May he quickly be followed by all his brethren! Of the motives by which, on this occaſion, he was actuated, he gave a brief and perſpicuous account in a printed addreſs to his congregation, who, deſerving of no leſs praiſe than their paſtor, perceived the propriety of the ſtep which he adviſed, and gave an edifying example of the ſacrifice of prejudice to conſiſtency, principle, and a ſenſe of duty. The addreſs, which we have ſeen, is highly creditable to its author, and places the queſtion in the moſt proper point of view. The worthy writer of it, we hope, will have the goodneſs to pardon us for inſerting the introductory paragraph, which is as follows.

"The Biſhops and Clergy of the Epiſcopal Church of Scotland having, at a Convention held at Laurencekirk, in the county of Kincardine, on the 24th of October laſt, ſolemnly ſubſcribed the 39 Articles of the United Church of England and Ireland; and having by this act, given the moſt deciſive and ſatisfactory teſtimony of their agreement with that Church in doctrine and diſcipline, there remains no poſſible objection to the union of the two Epiſcopalian parties in this kingdom, and to the ſubmiſſion of the Engliſh Clergy here to the ſpiritual authority of the Scotch Biſhops."

There is another circumſtance attending this ſubſcription which we cannot but conſider as of the higheſt importance. Our readers have no occaſion to be reminded of the loud and clamorous pertinacity with which it has been of late contended, by a pretty numerous party among us, that the doctrines of our Church, and particularly our articles, are clearly and deſinitively Calviniſtic. A more impudent and falſe aſſertion, it is true, was never made, as has been demonſtrated, with irreſiſtible force, by many able and maſterly writers. To ſuch a height, however, of arrogant confidence have our Calviniſts, of late years, carried their claims, as to exclude, without mercy, from the character of "Churchmen," all who will not acknowledge that our public ſtandards are conformable to the impious blaſphemies of Calvin. "*We* then are the *true Churchmen*," ſays Mr. Overton, and *Mr. Daubeny and his aſſociates* are *diſſenters* from the Church of England." It is ſingularly unlucky for theſe modern "*True Churchmen*," that their predeceſſors, the ancient Calviniſts of this kingdom, ſhould have been of an opinion ſo oppoſite to theirs. But theſe ancient Calviniſts, as they were unqueſtionably more learned, ſo were they infinitely more reſpectable and honeſt than their ſucceſſors of the preſent day. They, accordingly, inſtead of pretending that their tenets were already fully taught in the ſtandards of the Church, endeavoured to obtain an alteration of theſe ſtandards, and to get ſuch eſtabliſhed as, without any ambiguity, inculcated the doctrines which they had embraced. With this view they drew up the Lambeth Articles, containing a genuine ſyſtem of Calviniſm. To procure the ratification of theſe articles they moved heaven and earth. But though their influence was too weak, and failed of ſucceſs, the very attempt evinces, beyond all controverſy, that they did *not* think the ſtandards of the Church Calviniſtic. Accordingly when afterwards, for the puniſhment of our ſins, Calviniſm was allowed to ride triumphant on the ruins of both the altar and the throne, what did the Calviniſts of thoſe days do? If our preſent Calviniſts are to be believed, thoſe gentlemen were "*True Churchmen*" *in doctrine*, whatever they might

might be *with respect to discipline.* They had, therefore, no need of a new set of articles, as far at leaſt as doctrine was concerned. But, unfortunately for the argument of our opponents, they themſelves were by no means of this opinion. They compiled the Weſtminſter Confeſſion of Faith, a ſyſtem as unlike the ſyſtem of our articles, and as purely Calviniſtic, as the Lambeth Articles themſelves were. So notoriouſly falſe is it that the ſtandards of the Church of England were ever repreſented, by Calviniſts themſelves, as conformable to Calviniſm, till theſe men, ſeeing no probability remaining of being able to obtain the eſtabliſhment of Calviniſm by authority, thought proper to change their modes of attack, and to contend that their tenets have been always eſtabliſhed, contrary to the conſtant perſuaſion of their anceſtors, and to every document of our ancient hiſtory.

But what will this reſtleſs, and diſingenuous, party ſay to the ſubſcription of the Scotch Epiſcopal Church? They are perpetually dinning our ears with the cry that no man can honeſtly ſubſcribe our articles who does not underſtand them in a Calviniſtic ſenſe; and accordingly, they heſitate not, in very plain terms, to brand the majority of the Engliſh Clergy as mercenary, unprincipled, time-ſerving knaves, without a particle of honour, religion, or conſcience. But the whole Epiſcopal Church of Scotland have ranged themſelves in oppoſition to theſe gentlemen. The venerable fathers and brethren of that Church, though they wiſely avoided to prefix to their ſubſcription any explanation of the articles, yet, as fully appears from the publication before us, unanimouſly ſubſcribed them in an ANTI-CALVINISTIC SENSE. On this fact we reflect, we muſt frankly acknowledge, with ſingular and unmingled ſatisfaction. It is, indeed, at once a moſt glorious teſtimony to the cauſe of truth, and a moſt honourable proof of the ſoundneſs, ſobriety, and good ſenſe by which the members of that Reverend Body are diſtinguiſhed. The manly and open declaration of their ſentiments with regard to the Anti-Calviniſm of our articles, will (we doubt not, or rather, we certainly foreſee) expoſe them to the ſharpeſt ſhafts of calumny, and to the keeneſt reproach which can be darted againſt them by our ſanctified and "*Evangelical True Churchmen.*" This party, in truth, may be pardoned, if they ſhould be a little diſcompoſed by the event in queſtion: for, undoubtedly, it gives ſuch a blow to their cauſe as they were not prepared for, and as they cannot but feel with moſt painful ſenſibility. On the other hand, the Anti-Jacobin Reviewers, who have never ceaſed, for a moment, to oppoſe the inſolent, wild, unfounded, and unſcriptural pretenſions of theſe men, may, we hope, be allowed to congratulate themſelves on this powerful acceſſion of ſtrength to their intereſt. They regard it as a new, and a pleaſing proof that their labours have been rightly directed. Such a ſuffrage cannot fail to animate their courage, and to increaſe their confidence. The efforts which they have already made have not, they truſt, been altogether uſeleſs; and, in future, they will not ſleep at their poſts. Error, upheld by diſingenuous arts, may flouriſh for a time: but "MAGNA EST VERITAS, ET PRÆVALEBIT."

The little work which has ſuggeſted the foregoing remarks contains more matter than we expected to find in it. For though the title-page announces only a Sermon, the publication conſiſts of two diſtinct parts, each of which we ſhall notice briefly in its order. The text of the Right Reverend Preacher is 2. Tim. i. 13. After a pertinent Introduction relating, partly, to the circumſtances of the Church over which he preſides, and, partly to the antiquity, univerſality, and neceſſity of formulas of faith, for guarding the

the primitive doctrine of the gospel against the constant attempts of heretics to prevent it, the learned prelate comes to speak of the articles of the United Church. Of these he takes a survey, rapid, indeed, as was necessarily the case, but comprehensive. This survey constitutes the body of the discourse, which concludes with earnestly recommending to the audience the measure of subscription.

The learned prelate's observations on the several articles are, for the most part, judicious, though we are not sure that with every one of them we could heartily concur. As a specimen we shall lay before our readers what is said of the seventeenth.

"Of all the articles now under our consideration, none has afforded more scope for criticism and controversy than the *seventeenth*, on the subject of predestination; some contending very strenuously that it ought to be understood in the rigorous, exclusive, Calvinistic sense; and others shewing with more clearness of evidence, that this is not the sense which the Church of England has ever attached to it. The latter opinion has of late been so ably supported by some eminent writers of that Church, that we might justly consider the question as fairly laid to rest, and no room left for stirring up any farther dispute in regard to it: Yet I suspect, there is too much reason to fear, that the mistaken abettors of that violent party, who have lately arrogated to themselves the title of *True Churchmen*, will still continue to insist, like true sons of Calvin, rather than of the Church, that God has from all eternity predestinated one part of mankind to everlasting happiness, and the other to endless misery, and has done so, as they are pleased to say, by his own good pleasure, and for his greater glory. But that such an arbitrary, unconditional, exclusive scheme of salvation, is not the doctrine of the Church of England, has been so fully and satisfactorily evinced by the now Archdeacon of Salisbury [Mr. Daubeny], the Dean of Peterborough, and the still greater authority of the Lord Bishop of Lincoln, that, for my own part, I see not the least ground left for any solid objection to the true and genuine sense of this article, especially when guarded with this very just and appropriate conclusion, that 'we must receive God's promises in such wise, as they be generally set forth to us in holy scripture; and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God:' and no truth, I am sure, is more clearly revealed in that word than that 'God sent his son to be the propitiation for the sins of the whole world;' and that 'Jesus Christ gave himself a ransom for all." According to which declaration, every child of the Church of England is taught to say 'I believe in God the Son, who hath redeemed me and all mankind.' How then can it be said that he has *only redeemed a few* [redeemed only a few], and left the rest to perish, by an eternal, irreversible decree?" (Pp. 16—21.)

These sentiments are, surely, sound and just; but neither of this passage, nor of the discourse in general, will that, we think, be said which is said, by Ovid, of the palace of the Sun: "*Materiem superabat opus.*" To say the truth, the learned prelate's style still continues to be, in numerous instances, disfigured by the same inaccuracy and slovenliness of manner of which, on a former occasion, we complained. Of the late Lord Gardenstone, who built and endowed the Episcopal Chapel at Laurencekirk, the Bishop says that "at an early period of life, he was required, in his judicial capacity, to inhibit that same *religious worship and service*, to which in mature old age, he was pleased to give his public sanction, by raising this edifice, and making, besides,

beſides, a laſting proviſion for the due celebration of *it*." (P. 4.) This is plainly ungrammatical. In the ſame page the village of Laurencekirk is ſaid to be the "moſt *centric* and convenient place," to which the Scotch Biſhops and Clergy could reſort. This is not Engliſh. In a note to the ſame page, Lord Gardenſtone is ſaid to "have afterwards aſſiſted, with the utmoſt readineſs, in procuring the repeal of *that* ſevere and unneceſſary ſtatute;" when no particular ſtatute had been previouſly mentioned. We ſhall yet tranſcribe one paſſage more, of which the matter is excellent, but of which the expreſſion cannot be praiſed. If the punctuation be right, of one of the ſentences the ſenſe is incomplete; and if the punctuation be wrong, the ſentence is enormouſly awkward and ill-conſtructed. At all events, our readers will immediately diſcover the common Scotticiſm of *will* for *ſhall*.

"One obvious conſequence of the reſolution [which] we form this day, will, I truſt, be the evincing on our part ſuch a ſincere deſire of union among thoſe of the Epiſcopal perſuaſion, as can no longer be called in queſtion, *nor* [or] traced to any other motive, than an ardent zeal to promote that gracious purpoſe, for which Chriſtians are united in one myſtical body, even the mutual comfort and edification of its members; and that every part may contribute its ſhare to ſupport and forward the whole in the way of ſalvation and peace. Any ſuch portion of this friendly aid and encouragement as we can afford, may, no doubt, appear to be very ſmall and inſignificant, when held out to a Church eſtabliſhed by law, and enjoying all the ſecurity which may be expected from the power and protection of the ſecular arm: and yet, when we daily ſee, or hear of the imminent danger to which the Church of England is expoſed, notwithſtanding this powerful defence, if not of being overborn by outward violence, yet certainly of being ſecretly undermined by the treachery of thoſe, who affecting to keep within her pale, are ready to break from it whenever an opportunity offers, and on any ſuch occaſion, would be proud to ſee her humbled, to trample on her authority, and lay her honour in the duſt. When we think ſeriouſly of theſe things, and look forward to what may be the fatal conſequences of ſo much ſpiritual pride, and contempt of all order and dignity, we *will* ſurely eſteem it our duty to do what we can to prevent the dire effects of this levelling, licentious ſpirit, and give every public teſtimony of our earneſt deſire to preſerve both the purity of doctrine, and regularity of apoſtolic ſucceſſion, which ſo happily diſtinguiſh, and long may they both continue to adorn, the true, as well as the legal, the rightly conſtituted, as well as lawfully eſtabliſhed Church of England! In this fervent wiſh, I am perſuaded, my brethren, you will all cordially join with me, and in every meaſure that may ſerve to ſhew how well we are diſpoſed to hold faſt our profeſſion, even as St. Paul exhorted Timothy to hold faſt the form of ſound words 'in faith and love which is in Chriſt Jeſus." (Pp. 30, 31.)

The ſecond part of the publication conſiſts of an Appendix, containing the ſubſtance of an addreſs to the meeting by another prelate, Biſhop Jolly of Moray, and alſo the Addreſs of a Mr. Skinner of Forfar, both recommending ſubſcription to the articles, and both declaring that the articles ought to be underſtood in an Anti-Calviniſtic ſenſe. The Biſhop's Addreſs is intereſting, being modeſt, learned, argumentative, and plain. The worthy prelate ſhews himſelf perfectly acquainted with the *Hiſtory of our Articles*, and with the principal circumſtances from which the notions of the compilers on the points now diſputed between Calviniſts and Anti-Calvi-

niſts may be moſt certainly inferred. We were therefore, we confeſs, exceedingly ſurpriſed at the affirmation in one of the notes to this addreſs, that HEYLIN was contemporary with CALVIN and Cranmer. The note, after quoting, from Daubeny's *Vindiciæ*, an excellent paſſage relating to the Royal Declaration, proceeds thus: "Very juſtly, then, was it obſerved by one of the Clergy preſent at our meeting, that 'if the diſciple of Calvin holds to the literal and grammatical ſenſe of the Articles as the anchor of his ſoul, he has been clearly convicted of leaning only to a broken reed, inſtead of an anchor ſure and ſtedfaſt: for prejudice itſelf muſt yield to facts, as facts are ſtubborn things,' and in addition to thoſe now produced, we are informed by *a contemporary writer*, that Calvin's offer of aſſiſtance in conducting the reformation in England, was rejected by Cranmer; 'for,' ſays Heylin, 'the Archbiſhop knew the man." (P. 40.) Whoever was the writer of this note, we are fully convinced that it was not Biſhop Jolly. He is evidently too well informed a man to be capable of ſuch conſummate ignorance as is here diſplayed: for every body knows that Heylin's Hiſtoria Quinquarticularis was publiſhed conſiderably after the middle of the ſeventeenth century.

With regard to Mr. Skinner of Forfar, the author, as it appears, of the obſervation mentioned above, we ſee not, we confeſs, the reaſon, why ſo conſpicuous a place has been here aſſigned him in preference to the reſt of his brethren. Many of them, it is to be ſuppoſed, delivered their ſentiments in the meeting. Their ſpeeches, however, have, in our opinion, been judiciouſly ſuppreſſed, if that which is here aſcribed to Mr. Skinner was conſidered as poſſeſſed of ſuch eminent excellence as to entitle it to ſo marked and prominent a pre-eminence. The gentleman, however, is, undoubtedly deſirous that what he ſaid, on this occaſion, ſhould be, as generally as poſſible, known. We ſhall, therefore, we queſtion not, do him a gratification by inſerting it. Having, we are told, "requeſted permiſſion to quote ſome authorities, which he had been at pains to collect for his own ſatisfaction, from a few of the moſt approved writers of the Church of England, tending to ſhew that the Thirty-nine Articles of that Church are neither Calviniſtic, Antinomian, nor Eraſtian," he concluded by a declaration to the following effect.

"Impreſſed, therefore, as I am with the force of thoſe arguments, which I have had the honour of ſtating to this venerable audience, I do now willingly, and *ex animo*, conſent to the adoption of the Articles of the United Church of England and Ireland, as the Articles of the Church to which I belong, acknowledging all and every one of them to be, in my opinion, agreeable to the word of God. For, to uſe the language of Mr. Faber, in his *Thoughts on the Calviniſtic and Arminian Controverſy*, after mature inveſtigation I find, that to the Calviniſt the Articles declare the doctrine of Univerſal Redemption; to the Pelagian they aſſert the exiſtence of original ſin; to the Antinomian they declare, that good works are a *ſine qua non* of ſalvation, though not the meritorious cauſe of it: to the Latitudinarian they avow, that they are to be had accurſed who preſume to ſay that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law and the light of nature; while they teach the Romaniſt, that we are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, by faith, and neither for our own works or deſervings, nor for the ſupererogatory works of ſaints." (Pp. 44, 45.)

Galatæ

Gliah ſlain, and the Philiſtines put to Flight. A Sermon preached at Cirencester. By the Rev. John Bulman, Chaplain to General Phillipſon's late Regiment of 20th Light Dragoons, on Wedneſday, Oct. 19th, being the Day appointed for a General Faſt. 4to. Pp. 22. 1s. 6d. Turner, Cirenceſter.

THIS ſermon, preached on the faſt-day in 1803, has but very lately met our eye. The text, one of the moſt appropriate that could be ſelected for the purpoſe, is taken from 1 Sam. xvii. the 44th, 45th, 46th, and 47th verſes, which contain the boaſtful defiance of the champion of the Philiſtines, who truſted in his bodily proweſs, in his ſword, in his ſpear, and his ſhield; and the courageous anſwer of the youthful ſhepherd of Iſrael, who placed *his* truſt in the Lord. Perhaps no paſſage in the ſacred writings is more ſtrongly illuſtrative of *our* ſituation than this; whether we conſider the nature of the enemy whom we have to encounter; the object which he has in view; or the means by which he ſeeks to accompliſh it. The preacher avails himſelf of this ſimilarity the more ſtrongly to impreſs on the minds of his congregation the indiſpenſible neceſſity of imitating the *piety*, while we emulate the courage, of David. The *method* of his argument is thus ſtated by himſelf:

I. "To plead the cauſe of my country againſt the inſolent provocation and violent aggreſſion of our enemies, and our right to counteract their deſtructive machinations againſt us.

II. "To expoſtulate with thoſe who maintain, that to repel force by force, is inconſiſtent with Chriſtianity, and on that account withhold their aſſiſtance in the national defence.

III. "To conſider by what means we may hope to defeat the wicked purpoſe of this ambitious and vengeful expedition with which we are threatened."

In purſuing the ſecond branch of his diſcuſſion, the Preacher remonſtrates with conſiderable energy, againſt the ſtrange perverſion of Scripture, by which the Quakers endeavour to maintain their prepoſterous doctrine of non-reſiſtance to an inveterate enemy who ſeeks to overthrow the altar and the throne, and to annihilate us as a nation. On this ſubject, as our readers will recollect, we took a very early opportunity of expreſſing our ſentiments, with that ſtrength which the occaſion ſeemed not merely to juſtify but to require; and they will naturally expect, therefore, our perfect concurrence with Mr. Bulman, in the view which he has taken of the queſtion.

Towards the concluſion of his diſcourſe, he forcibly exhorts his hearers to a ſincere repentance of their ſins, and a radical amendment of their lives, as the only ground of confidence in the protection of the Lord of hoſts; and he offers ſome very excellent admonitions to military men, in reſpect of thoſe vices, and of thoſe ſins to which they are particularly addicted. In ſhort, the whole diſcourſe breathes a ſpirit of fervent loyalty and of Chriſtianity, and is well adapted to the occaſion on which it was delivered; and if the language be ſometimes too familiar to ſatisfy the nice ear of a poliſhed audience, it is but fair to preſume that it was the beſt calculated to pleaſe and to impreſs the minds of that congregation before which it was preached *.

* We have received, on the ſubject of this ſermon, a humorous appeal from the ſentence of ſome of our critical brethren, which is intended for inſertion in our next number.

prayers, collects, and admonitions, better calculated for perſons ſo unhappily ſituated could ſcarcely be made. It reflects great credit on Mr. Yonge; and we ſhould be glad to ſee it adopted in other county goals. The tract, though printed, is not *publiſhed*; but any magiſtrate, deſirous of having a copy for the purpoſe of introducing the manual into any other goal, may obtain one, by application to Mr. Yonge, at Cornwood, Ivy Bridge, Devon.

Piety and Courage, a Sermon, preached in Portland Chapel, on Sunday Morning, 17th July, 1803. By the Rev. John Crofts, A. M. Miniſter of Portland Chapel. *Publiſhed by particular Requeſt.* The *Second Edition.* 18mo. Pp. 22. 3d. or 2s. 6d. per dozen. Hatchard.

PIETY and courage are here enforced with manly eloquence and with truly religious fervour, in an excellent diſcourſe from the fourteenth and two ſucceeding verſes of the nineteenth chaper of the Second Book of Kings. The ſimilarity between our preſent ſituation and that of the Iſraelites when Jeruſalem was threatened with deſtruction by Sennacherib, king of Aſſyria, is rendered peculiarly ſtriking by the very appoſite manner in which it is here exhibited. But whether we conſider the *manner* or the *matter* of this diſcourſe, it is certainly one of the beſt that have been publiſhed ſince the renewal of hoſtilities.

Three plain Reaſons againſt ſeparating from the Eſtabliſhed Church. By Edward Pearſon, B. D. Rector of Rempſbone, Nottinghamſhire. 18mo. Pp. 36. Tupman, Nottingham. Hatchard, London.

THESE three plain reaſons are: 1. Becauſe *unity* among Chriſtians is injoined in Scripture. 2. Becauſe *uniformity of public worſhip* among Chriſtians, who are in habits of intercourſe with each other, is a neceſſary means of *preſerving unity*. 3. Becauſe, to join in the eſtabliſhed form of public worſhip, is part of that obedience which we owe to our *civil rulers*. Theſe reaſons are ſtrongly ſupported by various paſſages in the New Teſtament; and by a ſeries of well-digeſted and well-applied argument. We ſtrenuouſly recommend this valuable little tract to the attentive peruſal of all thoſe diſſenters, by whom the *laſt* of theſe three reaſons will not be conſidered as an additional motive for ſeparation.

Diateſſaron, or the Hiſtory of our Lord Jeſus Chriſt, compiled from the Four Goſpels, according to the authorized Engliſh Verſion, with Brief Notes, Practical and Explanatory; to which are prefixed a Map of the Holy Land, and an Introduction. By the Rev. T. Thirlwall, M. A. Editor of the Latin Diateſſaron, lately publiſhed, in uſum Scholarum. Illuſtrated with two Engravings. 8vo. Pp. 244. Rivingtons. 1803.

HAVING, in a former volume, reviewed the Latin Diateſſaron of this zealous divine ſomewhat at length, and having beſtowed on it thoſe commendations which it unqueſtionably deſerved, little remains for us to do, in reſpect of this Engliſh edition, but to obſerve that it is entitled to ſimilar praiſe. The tranſlation is faithful, without being ſervile; and plain and perſpicuous, without being vulgar. The notes are ſhort but uſeful to the generality of readers; and the introduction contains a brief account of the four

four evangeliſts, and of the different ſects which are mentioned in the hiſtory.

There is a ſmaller edition of this work printed for the uſe of ſchools.

EDUCATION.

An Introduction to the Uſe of the Globes, for the Uſe of both Sexes; particularly deſigned for Schools and private Teachers. By John Greig, private Teacher of Writing, Geography, and Practical Mathematics; and Author of the Young Ladies New Guide to Arithmetic, &c. 1 vol. 12mo. Pp. 152. Croſby. 1805.

THE purpoſe of the treatiſe before us, is to facilitate practical inſtruction; and it is peculiarly adapted for aſſiſting pupils, and alſo directing teachers. The author obſerves a judicious medium. He goes far beyond the mere elements, without extending to a difficult and abſtruſe ſyſtem, which would ſo ill ſuit the comprehenſion of learners: the whole of the performance, both in materials and arrangement, demonſtrates the writer to poſſeſs a great degree of preceptorial experience and ſkill. He leads the mind, ſtep by ſtep, from ſimple principles to complex operations and important reſults.

The following is his own ſtatement of the contents which we ſhall quote to the reader, as it exhibits both the heads of the work, and the order in which it proceeds. It contains definitions and problems in geometry; the ſtereographic projection of the ſphere; the uſe and progreſs of geography and aſtronomy; its deſcription of the principal lines on the globes, with the application of them by forty-ſix problems on the terreſtrial, and twenty-two on the celeſtial, with the uſe of the analemma and ſliding hour circle, ſelected with particular attention; likewiſe a repreſentation and epitome of the ſolar ſyſtem, armillary ſphere, comets, fixed ſtars, conſtellations, &c. To which is added a variety of curious, entertaining, and uſeful parodoxes; with ſome queſtions and anſwers by way of application.

The introductory view of practical geometry preſents a conciſe but clear account both of the definition and problems, the knowledge of which is requiſite for comprehending geography. When our author arrives at the proper object of his work, he prefixes hiſtory to ſcience, and gives a very perſpicuous and ſatisfactory narrative of the riſe and progreſs of geography; and naturally includes the means which were employed for aſcertaining the ſhape and meaſure of the earth. Next comes an explanation of the lines on the terreſtrial globe, which is followed by the various problems which explain the uſe of that globe. From geography he proceeds to aſtronomy, and obſerves the ſame judicious mode of prefixing hiſtory to ſcience. Thence he conducts us to the ſolar ſyſtem on the Newtonian principles, and proceeds to eclipſes. Having given a view of the heavens, he explains the uſe of the celeſtial globe; by propoſing and ſolving the problems which apply to that object, he follows this ſolution by twenty geographical theorems; by various paradoxes, geographical, aſtronomical, and philoſophical, that are well fitted for intereſting the curioſity, and ſharpening the ingenuity of youths. The work cloſes with the application of its principles and rules to a variety of caſes.

Such is the ſubſtance of the treatiſe which is itſelf well calculated for conveying inſtruction, and demonſtrates the author to be thoroughly converſant in the profeſſion of the teacher. Under this conviction we recommend this performance of Mr. Greig, not only to private teachers, but to maſters and miſtreſſes of ſeminaries, and all others who are entruſted with the tuition of youth.

The History of Man in a ſavage and civilized State, written in a familiar Stile, and adapted to the Capacities of Youth. Printed for Tegg and Caſtleman, at the Eccentric Book-warehouſe, St. John's-ſtreet, Weſt Smithfield. Pp. 176. 24mo.

THIS is a very inſtructive and well-written work, and well calculated to afford much entertainment to the youth of both ſexes; it is, as the author obſerves in the preface; "free from every indelicacy," which can ſeldom be aſſerted with truth of publications of this nature. It is intended as the firſt volume of a work intitled the Minor's Magazine; and if the ſubſequent numbers be as pleaſing as the one now under conſideration, we do not heſitate to ſay that it will be generally well received.

The plan of the work is firſt to give a conciſe but correct and perſpicuous deſcription of the perſon, manners, dreſs, religion, and warlike inſtruments of the earlieſt inhabitants of different countries in the world; and then to furniſh a particular deſcription of the preſent inhabitants of every country.

As ſpecimens of the work, we preſent our readers with the following extracts:

Under the article the inhabitants of Great Britain, the author obſerves, "It is generally allowed that the Engliſh are brave, and jealous of their liberties; they are induſtrious and laborious; they love liberal arts, and are capable of carrying them to perfection; they are humane and friendly, but blunt, and not fond of compliments. The common people, in general, have a too contemptuous idea of foreign nations; and ſometimes treat foreigners with rudeneſs. The Engliſh are loyal, courageous, good ſoldiers; and the firſt ſeamen in the world! The epiſcopal religion is the principal and eſtabliſhed religion of England; but every other religion is tolerated throughout the the nation."

The Welſh and the Iriſh are noticed under the above article; but we are much ſurpriſed that the author has not given us any character of the Scotch.

The author gives the following deſcription under the article "Chineſe," of what we call the magic lantern:

"Nothing exceeds the reſpect ſhewn by children to their parents, and by ſcholars to their maſters. They ſpeak little, and never ſit down in their preſence; on their birth-day, and other occaſions, they ſaluſe them on their knees, and with their foreheads ſeveral times touch the ground. In the celebration of their feſtivals the Chineſe are extremely profuſe. At their feaſt of lanterns every city and village, the ſhores of the ſea, and the banks of the rivers, are hung with lanterns of various ſhapes and ſizes. Some are even ſeen in the windows of the pooreſt inhabitants. Rich people ſometimes expend eight or nine pounds ſterling for one lantern; and thoſe which the emperor, viceroy, and great mandarines, order to be made, coſt a hundred and fifty pounds each. Their lanterns are very large, and ſome of them are compoſed of ſix wooden frames, either painted or neatly gilt, and fitted up with

with fine tranſparent ſilk, upon which are painted flowers, animals, and human figures; others are round, and made of a blue tranſparent horn. Several lamps, and a great number of wax-candles, are put into theſe lanterns; to the corners of each are fixed taſſels or ſtreamers of ſilk and ſatin of different colours; and a curious piece of carved work is placed over its top. *F. du Halde* ſays, 'that they cauſe ſhadows to appear, which repreſent princes and princeſſes, ſoldiers, buffoons, and other characters; the geſtures of which are ſo conformable to the words of thoſe who put them in motion, that one is almoſt induced to believe that they ſpeak in reality.' This is the origin of the *ombres Chinoises*, magic lanterns, or Chineſe ſhades. The Chineſe fireworks, ſo juſtly celebrated, are diſplayed in all their varieties during the feſtival; and a large one is exhibited in every city."

Though our extracts have been copious from ſo ſmall a work, we cannot refrain from giving the concluſion, which we conſider as deſerving the particular attention of thoſe who believe man ever to have exiſted in a ſtate of nature.

"After preſenting our readers with a faithful account of the inhabitants of every nation, we cannot cloſe the *natural history of man* without noticing ſome of the conjectures which have been made relative to what *man* would be *really* in a ſtate of nature. To elucidate the natural ſtate of man, philoſophers have brought, as examples, the phyſical and moral ſtate of ſome wandering tribes, whom they conſider as uncivilized; but, in the moſt ſavage hordes, as well as in the moſt civilized European nations, man is neceſſarily educated by his equals; he contracts from them his habits and his wants; his ideas are no longer his own; he enjoys the capacity of developing his underſtanding by the power of imitation and the influence of ſociety. We ought then to ſeek elſewhere the model of a man *truly savage*; of him who owes *nothing* to his equals; we can therefore form our opinion only from the particular hiſtories of a few individuals, who, at different periods, have been found living in a ſtate of abſolute ſolitude among the woods, where they had been abandoned in their infancy, we ſhall preſently diſcover, by ſuch an inquiry, that, caſt on this globe, without phyſical powers, and without innate ideas, unable, *by himself*, to obey the conſtitutional laws of his organization, *man* can find only in the boſom of ſociety, the eminent ſtation that nature deſtined for him; and that, without the aid of civilization, he would be one of the leaſt intelligent of animals."

Sequel to the Engliſh Reader; or, Elegant Selections in Proſe and Poetry, deſigned to improve the higheſt Claſs of Learners in Reading; to eſtabliſh a Taſte for juſt and accurate Compoſition; and to promote the Intereſts of Piety and Virtue. By Lindley Murray, Author of "Engliſh Grammar adapted to the different Claſſes of Learners," &c. The Second Edition, with Alterations and Additions. 12mo. Pp. 396. 4s. bound. York, printed. Longman and Co. London. 1805.

WE have had ſuch frequent occaſions to commend the laudable efforts of Mr. Murray to ſupply the riſing generation with elementary works, well calculated to form their taſte, to direct their judgment, and, which is of the moſt conſequence, to inſtil into their minds ſound principles of religion and virtue, that it would be a ſuperfluous taſk to repeat our ſenſe of *his* or of *their* merits. It will only remain for us, therefore,

fore, to add, that in this new edition of his Sequel to the English Reader, the additions are considerable. Besides other new articles, an Appendix is subjoined, of sixty-two pages, containing a number of biographical sketches. To these we have nothing to object, except that we think it was necessary, for the instruction of his young readers, that Mr. M. should give a *complete list* of the works of every author whom he notices, instead of mentioning only a *part* of them; and except, also, that in his brief sketch of Benjamin Franklin, he takes no notice of his conduct as a rebel, nor of the motive which induced him to take a part in the rebellion, which was highly disgraceful to his character, whether he be considered as a *patriot* or as a *philosopher*. In short, this sketch should have been either omitted entirely, or considerably enlarged. As it is, it is calculated to make a wrong impression on the youthful mind, by teaching it to draw a general (and an erroneous) inference from a partial statement. With these exceptions, this work is entitled to great praise.

A Short Grammar of the English Language, in Two Parts; simplified to the Capacities of Children: with Notes, and a great Variety of entertaining and useful Exercises, upon a Plan entirely new; also an Appendix, containing Rules and Observations for assisting young Persons to speak and write with Perspicuity and Accuracy. By John Hornsey, School-master, Scarborough. The Fourth Edition, corrected, improved, and enlarged. 12mo. Pp. 132. 2s. bound. Newcastle, printed. Bent, London.

THIS intelligent and sensible teacher has perfectly succeeded in the plan, which he proposed to himself, of providing for children a set of short, easy, and perspicuous rules for acquiring a competent knowledge of English grammar. The mode of giving exercises, in which the rules of orthography and of grammar are violated, for the purpose of correction by the pupil, is novel in itself, and extremely well adapted to the object of teaching correctness in pronunciation and composition.

Juvenile Pieces, designed for the Instruction and Entertainment of the Youth of both Sexes. To which is now prefixed an Essay on the Education of Youth, pointing out those Branches of Knowledge (which are) most useful in the present State of Society, and enumerating Publications under each Branch of Knowledge conducive to mental Improvement. By John Evans, A. M. Master of a Seminary at Islington. Fourth Edition; with considerable Additions and Improvements. Embellished with three elegant Engravings. 12mo. Pp. 258. 3s. 6d. Crosby and Co. 1804.

IN our comments upon Lord Grenville's preface to Lord Chatham's Letters to his Nephew *, we strongly censured the noble writer's assertion, founded on a dictum of Milton's, that all knowledge was *subordinate* to the art of justly and skilfully performing all the offices of *peace* and *war*. Seneca points out another species of knowledge at least as important: "Nec enim is reipublicæ prodest qui *de pace belloque* censet, sed qui juventutem exhortatur, et *virtute instruit animos*." Some of his lordship's *present* connections appear to be much in want of this species of instruction, and, indeed, if a judgment were to be formed from the recent debates on

* See Anti-Jacobin Review, Vol. XIX. P. 64.

the

the Spaniſh war, it might be concluded, that they are not converſant with the art which his lordſhip has, moſt unaccountably, rendered "the teſt of all intellectual and all moral excellence!!!" The paſſage from Seneca, above quoted, is Mr. Evans's very appropriate motto to his book. Mr. E. is evidently a good and pious man, and his ſelections will afford, what they promiſe, inſtruction and entertainment, the utile dulci, for his juvenile readers. His concluding addreſs to young people contains much excellent and ſalutary admonition. But we muſt add a word or two on the ground of *conſiſtency*, of which no writer whatever, eſpecially no one who writes for the inſtruction of youth, ſhould, for a moment, loſe ſight. In his "Addreſs," Mr. E. moſt truly and wiſely obſerves, "Morality, unaided by religion, ſtands on a moſt precarious foundation;" and, in ſupport of this poſition, he quotes a paſſage from "a ſenſible writer, (whom he does not name, an omiſſion, by the bye, that is cenſurable in a book of this kind,) which ends with the following remark: "Withdraw RELIGION, and you ſhall ſhake all the pillars of morality." Now, impreſſed, as he evidently is, with the importance of this truth, it is ſurpriſing to us that, in his enumeration of books, "conducive to *mental improvement*," he includes Paley's *Moral Philoſophy*, in which *religion* is rendered, as it were, *ſubordinate* to *morality*. But we, too, will quote a ſenſible writer on this ſubject.

"Every aſſertion may fairly be called unauthorized, which contradicts the law of God; and every writing pernicious, which openly or indirectly tends to ſuperſede, or weaken the authority of that law. In the very firſt page of Dr. Paley's "Principles of Moral and Political Philoſophy," we are told, that moral philoſophy means, that ſcience which teaches men their duty, and the reaſons of it, and that without it the rules of life, among which the Scriptures are allowed a place, oftentimes miſlead men through a defect, either in the rule or in the application. If, therefore, to prevent the Scriptures from miſleading us, moral philoſophy muſt previouſly be ſtudied, and moral philoſophy teaches men their duty and the reaſons of it, the concluſion is, that the Scriptures do indeed contain a rule of life, but do not teach men their duty, or the reaſons of it. The Scriptures muſt, therefore, upon Dr. Paley's aſſertion, be conſidered as affording a ſet of precepts, which, though true, could not be applied till the moraliſt interpoſed to give them efficacy. In Vol. I. p. 8. of the ſame work, it is ſaid, that the Scriptures "are employed not ſo much to teach new rules of morality, as to enforce the practice of it by new ſanctions, and a greater certainty; which laſt ſeems to be the proper buſineſs of a revelation from God, and what was moſt wanted." It is preſumptuous to determine what is the proper buſineſs of a revelation; and to aſſert that the enforcing of morality by new ſanctions, and a greater certainty, was the thing *moſt* wanted, is at leaſt to ſlight the neceſſity of a redemption, without which the ſpeculations of morality will prove but a broken reed."

Every inſtructor of youth ſhould be particularly cautious in the recommendation of *books*. He certainly ſhould not recommend any which he has not attentively read and maturely digeſted. And, from the incompatibility of Dr. Paley's looſe notions of morality with Mr. Evans's more juſt conceptions of it, we ſhould almoſt be tempted to ſuſpect that the latter had not read the philoſophical ſyſtem of the former, which he thus inconſiderately and unwarrantably recommends to his pupils.

Entertaining

Entertaining Inſtructions, in a ſeries of Familiar Dialogues between a Parent and his Children; interſperſed with original Fables well adapted to the Capacities of Youth. Small 8vo. Pp. 150. 3s. 6d. Hatchard. 1805.

IN his "Preface" this entertaining inſtructor informs us, that "having frequently obſerved that Fables are read by children merely as a temporary amuſement, without *their* paying the ſmalleſt regard to the application; and judging that a previous dialogue might impreſs *it* deeper on the mind of the young reader, than by merely running through a ſucceſſion of *them*, which are no ſooner read than forgotten; the author has therefore ventured to interſperſe a few dialogues and fables in ſuch a manner, as from its novelty may arreſt the attention; but does not preſume, in any degree, to vie with the many excellent works which are now daily publiſhing for the advantage of the riſing generation." Without ſtopping to comment on the very inaccurate conſtruction of this ſentence, or to dwell on other verbal inaccuracies, ſuch as "ſelf-opinionated," &c. we ſhall expreſs our concurrence with the author as to the propriety of the mode of introducing fables by previous dialogues. But this precaution is more neceſſary with his own fables, than with any which we recollect to have read. In moſt other fables the moral precept, which it is the object of all fables to inculcate, is ſo pointed, that, without any additional aid, any one can perceive it; but, in the greater part of theſe fables, though Maſter *Camillus* is made to ſay, "I understand it ſo well," it would puzzle a much older head than his, or his father's, to diſcover the moral. The previous dialogues, therefore, are eſſentially neceſſary to render them intelligible to common underſtandings, which are not endowed with the pre-eminent ſagacity of Maſter Camillus and Miſs Louiſa. The dialogues themſelves are good, and, though not very *entertaining*, are calculated to convey uſeful leſſons to the infant mind.

A Father's Gift to his Children, conſiſting of Original Eſſays, Tales, Fables, Reflections, &c. By William Mavor, LL. D. Vicar of Hurley, and Chaplain to the Earl of Moira. 12mo. 2 vol. Pp. 600. R. Phillips. 1805.

HERE, indeed, we have an inſtructor of youth, well qualified and well diſpoſed to blend rational entertainment with uſeful inſtruction. With theſe qualities, and with the powerful ſtimulus to call them forth into action which reſults from paternal affection;—for where the father is the preceptor, and the children are the pupils, every motive that can operate on the human mind combines to produce efforts commenſurate to the great object in view—the author could ſcarcely fail to compoſe a book in all reſpects valuable. Many of the pieces in theſe volumes have great merit; the ſtyle is uniformly chaſte; and the principles and ſentiments are invariably good. As the neceſſary tendency of the whole work is to improve the mind and to meliorate the heart, without any thing to offend the judgment or to ſhock the taſte, our earneſt recommendation of it is a duty which we owe alike to the author and to the public.

MISCELLANIES.

A Defence of Attornies, with Reasons for thinking that no Attorney who duly considers the present critical Situation of his Country, or who has at Heart the increasing Respectability of the Profession, will expect to be taxed. In Reply to a Pamphlet lately published by Mr. Charles Ilsley, of New Inn, entitled, 'A brief Inquiry concerning the Origin, Progress, and Impolicy of taxing Attornies,' &c. *To which are added, a few Remarks in Vindication of two respectable Barristers against the illiberal Attack of that Writer.* By a Friend to the Profession. 8vo. Pp. 52. Bickerstaff. 1804.

THE author, in his Preface, thus states the object of his publication. "The chief object of the ensuing pages is to defend the tax which the legislature hath imposed upon attornies. It will be defended first upon the principle, that it is calculated to render the profession more respectable, and eventually to cause the members of it to reach higher in the estimation of society, inasmuch as it will have a tendency to drive out of the pale of the profession the vile and needy pettifoggers, to whom alone is attributable all the obloquy which the public, from a want of due discrimination, attaches to the whole body.

"In the second place the tax will be defended upon the ground, that it would be dangerous in times so perilous as the present to embarrass the measures of government, by raising any objections to the payment of it.

"It further purposes to defend the profession against the insinuation which has been thrown out as to the possibility of our being aroused to wage war against the constitution under any circumstances, however pressing."

Certainly these are laudable objects, and the author has pursued them with zeal and ability. Not having seen the pamphlet to which this professes to be an answer, we can only judge of it by the extracts here given; and, as far as they go, our author has a decided advantage over his antagonist. We fully agree with him in praising any measure which has a tendency to produce so very desirable, and indeed, so necessary, an end, as that of *purifying* the profession. That the measure in question will have this effect, to a certain extent, we verily believe; but that it will be effectual for that purpose, we fear it is too much to expect; for we *know*, that some of the *worst* members of the profession are not among the *poorest* of it. As to the profession itself, no doubt the obloquy cast against it, is much too indiscriminate; for it contains many as worthy, as honourable, as generous, and as conscientious men as are to be found in any other profession or calling; but, on the other hand, it contains, we suspect, more bad men than any other profession; and when a man is not restrained, by principle, from acting flagitiously, the profession of the law unfortunately affords him more opportunities of so acting than any other profession. We could point out several such characters moving within the contracted sphere of our own observation. Men who, rendering their consciences subservient to their interest, are every thing to every body; who can rail with the licentious and cant with the fanatic; who have their jovial saying and their song for the bon-vivant, and their Bible and their Hymn-book (occupying the places of the "Lawyer's Vade-

Vade-mecum," and "Every Man his own Lawyer," on their desks) for the Methodist; who can adjust their language, their pursuits, and their faith, to the temper and persuasion of their employers; to whom all creeds and all places of worship are alike, so that they contain but *clients*; whose *first* object is to make an exorbitant bill; whose *second* is to enforce the payment of it; and whose *last* is to make law, equity, and justice, go hand in hand. Such reptiles as these are the pests not merely of the profession, but of society itself; and if any legislative means could be devised for depriving them of the power of doing mischief, the community would be more benefited by it than by any law which has been passed for centuries.

An Oration commemorative of the late Major General Alexander Hamilton; pronounced before the New-York State Society of the Cincinnati, on Tuesday, July 31, 1804. By J. M. Mason, D. D. Pastor of the first Associate Reformed Church in the City of New-York *With an Appendix, containing the Particulars of the Duel between General Hamilton and Colonel Burr, a Copy of the Paper left by the General, and the Rev. Dr. Mason's Letter to the Editor of the Commercial Advertiser, giving an Account of the General's last Moments.* 8vo. Pp. 38. 1s. Ogle. 1804.

THIS funeral Oration is marked by that strong and impressive eloquence, which strongly characterizes, as we have been given to understand, all the discourses, and certainly all the productions which we have seen, of this able scholar, and worthy divine. It exhibits a rapid, but highly interesting, sketch of General Hamilton's life and pursuits, from his first entrance into the rebel army, at the early age of seventeen, to the hour of his death; in which he is holden up, as a soldier, a patriot, a senator, a statesman, an advocate, and a man, as an object to admire, and as a model to imitate. It is scarcely possible, indeed, for the language of panegyric to assume a higher tone; and if General Hamilton really deserved the character which is here ascribed to him, he must, indeed, have been a rara avis in terrâ; and Dr. Mason might truly say, "We ne'er shall look upon his like again? After delineating the various qualities of his heart and mind as displayed in the different situations of life in which he had been placed; the learned orator concludes this part of his oration in the following terms.

"But enumerations were endless. He was born to be great. Whoever was second, Hamilton must be first. To his stupendous and versatile mind no investigation was difficult—no subject presented which he did not illuminate. Superiority, in some particular, belongs to thousands. Pre-eminence, in whatever he chose to undertake, was the prerogative of Hamilton. No fixed criterion could be applied to his talents. Often has their display been supposed to have reached the limit of human effort; and the judgment stood firm till set aside by himself. When a cause of new magnitude required new exertion, he rose, he towered, he soared; surpassing himself, as he surpassed others. Then was nature tributary to his eloquence! Then was felt his despotism over the heart! Touching, at his pleasure, every string of pity or terror, of indignation or grief; he melted, he soothed, he roused, he agitated; alternately gentle as the dews, and awful as the thunder. Yet, great as he was in the eyes of the world, he was greater in the eyes of those with whom

whom he was moſt converſant. The greatneſs of moſt men, like objects ſeen through a miſt, diminiſhes with the diſtance: but Hamilton, like a tower ſeen afar off under a clear ſky, roſe in grandeur and ſublimity with every ſtep of approach. Familiarity with him was the parent of veneration. Over theſe matchleſs talents Probity threw her brighteſt luſtre. Frankneſs, ſuavity, tenderneſs, benevolence, breathed through their exerciſe. And to his family!—but he is gone—that noble heart beats no more; that eye of fire is dimmed; and ſealed are thoſe oracular lips. Americans, the ſereneſt beam of your glory is extinguiſhed in the tomb!"

The animated reprobation of the ſavage practice to which this worthy but unfortunate man fell a victim, eloquent as it is, has ſomething better than eloquence to recommend it.

"Fathers, friends, countrymen! the grave of Hamilton ſpeaks. It charges me to remind you that he fell a victim, not to diſeaſe nor accident; not to the fortune of glorious warfare; but, how ſhall I utter it? to a cuſtom which has no origin but ſuperſtition, no aliment but depravity, no reaſon but in madneſs. Alas! that he ſhould thus expoſe his precious life. This was his error. A thouſand burſting hearts reiterate, this *was* his error. Shall I apologize? I am forbidden by his living proteſtations, by his dying regrets, by his wafted blood. Shall a ſolitary act into which he was betrayed and dragged, have the authority of a precedent? The plea is precluded by the long deciſions of his underſtanding, by the principles of his conſcience, and by the reluctance of his heart. Ah! when will our morals be purified, and an imaginary honour ceaſe to cover the moſt peſtilent of human paſſions? My appeal is to military men. Your honour is ſacred. Liſten. Is it honourable to enjoy the eſteem of the wiſe and good? The wiſe and good turn with diſguſt from the man who lawleſsly aims at his neighbour's life. Is it honourable to ſerve your country? That man cruelly injures her, who, from private pique, calls his fellow-citizens into the dubious field. Is fidelity honourable? That man forſwears his faith, who turns againſt the bowels of his countrymen, weapons put into his hand for their defence. Are generoſity, humanity, ſympathy, honourable? That man is ſuperlatively baſe, who mingles the tears of the widow and orphan, with the blood of a huſband and father. Do refinement, and courteſy, and benignity, entwine with the laurels of the brave? The blot is yet to be wiped from the ſoldier's name, that he cannot treat his brother with the decorum of a gentleman, unleſs the piſtol or the dagger be every moment at his heart. Let the votaries of honour now look at their deeds. Let them compare their doctrine with this horrible comment. Ah! what avails it to a diſtracted nation that Hamilton was murdered for a punctilio of honour? My fleſh ſhivers! Is this, indeed, our ſtate of ſociety? Are tranſcendent worth and talent to be a capital inditement before the tribunal of ambition? Is the Angel of Death to record, for ſanguinary retribution, every word which the colliſion of political opinion may extort from a political man? Are integrity and candour to be at the mercy of the aſſaſſin? And ſyſtematic crime to trample under foot, or ſmite into the grave, all that is yet venerable to our humbled land? My countrymen, the land is defiled with blood unrighteouſly ſhed. Its cry, diſregarded on earth, has gone up to the throne of God; and this day does our puniſhment reveal our ſin. It is time for us to awake. The voice of moral virtue, the

voice

voice of domeſtic alarm, the voice of the fatherleſs and widow, the voice of a nation's wrong, the voice of Hamilton's blood, the voice of impending judgment, calls for a remedy. At this hour heaven's high reproof is ſounding from Maine to Georgia, and from the ſhores of the Atlantic to the banks of the Miſſiſſippi. If we refuſe obedience, every drop of blood ſpilled in ſingle combat, will lie at our door, and will be recompenſed when our cup is full. We have, then, our choice, either to coerce iniquity, or prepare for deſolation; and in the mean time, to make our nation, though infant in years, yet mature in vice, the ſcorn and the abhorrence of civilized man!"

The account of the duel contained in the Appendix is the ſame which appeared in the public prints at the time. The paper left by General Hamilton ſhews that, in meeting his antagoniſt, he followed a practice which his reaſon reprobated and which his conſcience diſapproved;—video meliora proboque, deteriora ſequor;—to how many alas! is this confeſſion applicable!—The paper farther ſhews, that Mr. Burr's conduct was highly offenſive; his language highly aſſuming and inſolent; and that it was the General's determination not to fire at him. We cannot here omit to obſerve, that while a bill of indictment for murder has actually been found againſt this man in one part of the United States, he is publicly acting in another as Vice Preſident of the Congreſs! What a ſtrange notion muſt this circumſtance convey to the minds of all reflecting men of the ſyſtem of juriſprudence in this federal government. From the account of the General's laſt moments, which is extremely affecting, it is evident he died, as indeed he had lived, a ſincere and good Chriſtian; and, on all accounts, America has juſt cauſe to deplore the death of this valuable man.

TO OUR READERS.

THE PRINTER having declared his inability to complete the preſent Number of the REVIEW by the uſual time of publication, owing to a combination of the Preſſmen for the purpoſe of extorting exorbitant wages from their Maſters, THE PROPRIETORS are reduced to the neceſſity of publiſhing it in an unfiniſhed ſtate.—The remaining *Two Sheets*, which are both *compoſed*, will be given in the next Number.

Feb. 28, 1803.

IN addition to the above ſtatement of the Proprietors, the Publiſher of this Work finds it expedient to apprize his Purchaſers that, from the preſent unſettled ſtate of the Printing Buſineſs, owing to ſome unjuſtifiable Demands and Combinations amongſt the Journeymen, it is very probable that ſome interruption may occur in the Publication.—It has been very properly and unanimouſly reſolved, by the Printers of London, that their buſineſs of every kind ſhall ſtop till the matters in diſpute are adjuſted.

Roſcius in London. Biographical Memoirs of William Henry Weſt Betty, from the earlieſt Period of his Infancy. Including the Hiſtory of his Iriſh, Scotch, and Engliſh Engagements. With analytical Strictures on his acting at the London Theatres. Dedicated to Richard Brinſley Sheridan, Eſq. M. P. 8vo. Pp. 60. 2s. Croſby and Co. 1805.

The wonderful theatrical Progreſs of William Henry Weſt Betty, the Infant Roſcius, in Ireland, Scotland, and various Parts of England; alſo at the Theatres Royal Covent Garden and Drury Lane; with an accurate Sketch of his Life. By an Impartial Obſerver. 18mo. Pp. 70. 6d. Croſby and Co.

ECCE iterum Criſpinus! iterum atque iterum!—Whatever may be the excellence of this extraordinary boy, in the difficult ſcience of acting, he certainly muſt have attained to a much higher degree of excellence, in the *more* difficult ſcience of *ſelf-command*, if the fulſome panegyrics which have been laviſhed on him with unprecedented profuſion have not, by this time, completely qualified him for playing to perfection, without the trouble of ſtudy, the part of *The Spoiled Child*. To reſiſt, with complete ſucceſs, the indefatigable efforts which have been exerted to produce this effect, requires indeed a ſolidity of judgment, and a ſtrength of mind, which are ſcarcely to be expected in a boy of thirteen. Be this as it may, if the public curioſity, reſpecting the birth, parentage, and education, life, character, and behaviour of Maſter Betty, be not fully gratified, aye even to ſatiety, it certainly is not to be attributed to the want of induſtry, on the part of his biographers, who appear to be more numerous than the characters which he repreſents on the ſtage. While the prices at which ſuch gratification is attainable are as various as thoſe of the ſeats at the theatre. The two publications before us (one of which, by the bye, ſeems to have been copied from the other) afford the frequenters of the boxes, and thoſe of the gallery, an opportunity of gratifying their reſpective taſte. Each has a portrait of the young hero; but in different characters; that of the octavo edition is a very good engraving; but how far the painter has ſucceeded in the eſſential requiſite of *likeneſs*, we are not qualified to decide. As to the contents of either book, the enumeration in the title-page will ſerve as an apt ſubſtitute for criticiſm.

Culina Famulatrix Medicinæ: or, Receipts in Cookery, worthy the Notice of the medical Practitioners, who ride in their Chariots with a Footman behind, and who receive Two-Guinea Fees from their rich and luxurious Patients. By Ignotus. 12mo. Pp. 236. 4s. York printed. Mawman, London. 1804.

FROM the *Apicii* of ancient Rome (for there were no leſs than three illuſtrious gluttons of the name of *Apicius*) to Dr. King, of modern Britain, no one; no, not the nepotum omnium altiſſimus gurges, to deſcribe him in the energetic language of Pliny, appears to have ſtudied the elegant ſcience of eating, more deeply, and certainly none with better effect, than Ignotus; who has very appropriately dedicated the reſult of his labours in the culinary art, "to thoſe gentlemen who freely give two guineas for a turtle dinner at the tavern," when they might have a more wholeſome one at

home for ten ſhillings." No leſs than two hundred and eighteen diſhes are here ſerved up; a variety ſufficient to pleaſe every palate, and to gratify every taſte. They are all accompanied with ſuitable embelliſhments, in the form of *obſervations*, on the nature and properties of each.

There is a very humourous dialogue between Archæus and Dr. Franklin, which we would extract for the amuſement of our readers, did not our limits forbid us. But though we have been much pleaſed with many of the diſhes, we have been moſt pleaſed with the laſt, which we ſhall therefore *ſerve up* to our readers, as an article not often to be met with at modern entertainments.

"A DISH, NAMED COMMON SENSE.

"Profeſſional men have an undoubted right to their hours of relaxation, for as Æſop obſerves, 'If the bow be kept continually bent, it will in time loſe its elaſticity.' But the misfortune is, the employment of theſe hours is not always left to thoſe who have the beſt right to diſpoſe of them, but are expected to be at the diſpoſal of others who are but imperfectly qualified to form a judgment upon them. Profeſſional men who employ their leiſure hours in fiddling, cards, and tea-drinking, uſually paſs their days without cenſure; but others who wiſh to mix utility with their amuſements, are ſure to bring down a ſwarm of undiſcerning critics. Of this, examples are innumerable. Biſhop Hoadley wrote a play. Dean Swift one day wrote a ſermon, and on the following day amuſed himſelf with 'Advice to Servants.' Eraſmus wrote a treatiſe in praiſe of 'Folly.' And a great Chancellor of England amuſed himſelf with Diſſertations that had no connection with his legal department. Dr. Martin Liſter, Phyſician to Queen Anne, wrote a Commentary on Apicius's 'Art of Cookery.' Biſhop Warburton, after writing his 'Divine Legation of Moſes,' amuſed himſelf with a Commentary on the Plays of Shakeſpeare; and Dr. Tucker, Dean of Glouceſter, on the days that he could be ſpared from his ſacred duty, employed himſelf in writing uſeful political tracts, that had but a ſlender connection with his profeſſion. Biſhop Watſon gave up his leiſure hours to chemiſtry, agriculture, and planting, retaining at the ſame time the duties of his function with becoming dignity. Biſhop Horſley's leiſure continues to enlighten the mathematical world, and Dr. Paley's Anatomical and Phyſiological Diſſertations have added ſtrength and vigour to his Theological ſtudies. Let me not leave out Mr. Maſon, who wrote ſermons, plays, ſongs, rebuſſes, and political pamphlets. Moſt, if not all, of theſe men have had the amuſing part of their conduct arraigned; but, as liberality of ſentiment cannot every where be found, the beſt way is to take the world as it goes; and if we cannot obtain approbation from the bulk of mankind, let us be content with what the wiſe few beſtow upon us.

"*Obſervations.*—Upon the merits of this apologetical diſh, Ignotus aſked the opinion of his friend Archæus; but received for anſwer, 'that it did not come within his province.' He therefore ventures to recommend it as a wholeſome diſh, to all perſons, who are troubled with crudities and indigeſtion."

His final addreſs to his female readers, containing ſentiments ſo perfectly conformable with thoſe which we have expreſſed in a former part of this number, we ſhall alſo extract.

"ADDRESS.—*Honi. Soit. Qui. Mal. y. Penſe.*—To the ladies who have done Ignotus the honour to peruſe what, with the beſt intention poſſible, has been the amuſement of his leiſure hours.

After

"After providing the neceſſary materials to be employed in the management of a family, Ignotus would feel himſelf culpable if he did not endeavour to promote their application, by a few words of advice. And as the ſeaſon advances when new year's gifts are in general acceptable, he begs leave to offer the following to ſuch ladies as may not be too proud to accept of a little good advice from a ſtranger.

"The character given of a virtuous woman by the mother of King Lemuel, is perhaps the moſt perfect picture that ever was drawn; and though the age, in which it was given, is widely different from that in which we live, yet every attempt to come near to it, will amply reward the fair imitator.

'The price of a virtuous woman is far above rubies. The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil. She will do him good and not evil all the days of her life. She ſeeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ſhips; ſhe bringeth her food from afar. She riſeth alſo while it is yet night, and giveth meat to her houſehold, and a portion to her maidens. She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard. She girdeth her loins with ſtrength, and ſtrengtheneth her arms. She perceiveth that her merchandiſe is good: her candle goeth not out by night. She layeth her hands to the ſpindle, and her hands hold the diſtaff. She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy. She is not afraid of the ſnow for her houſehold: for all her houſehold are clothed with ſcarlet. She maketh herſelf coverings of tapeſtry; her clothing is ſilk and purple. Her husband is known in the gates, when he ſitteth among the elders of the land. She maketh fine linen, and ſelleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and ſhe ſhall rejoice in time to come. She openeth her mouth with wiſdom; and in her tongue is the law of kindneſs. She looketh well to the ways of her houſehold, and eateth not the bread of idleneſs. Her children ariſe up, and call her bleſſed; her huſband alſo, and he praiſeth her.'

"What a deſcription is here! Can it be attended to without emotion? or have modern manners ſo warped our minds, that the ſimplicity of ancient virtue, inſtead of appearing an object of veneration, ſhould look romantic and ridiculous.' Say, in good earneſt, were the women of thoſe days the leſs eſtimable, or the leſs attractive, that they did not waſte their lives in a round of diſſipation and impertinence, but employed themſelves in work of ingenuity and uſefulneſs. The women of the firſt rank, as we are informed by the oldeſt and beſt authors, took delight in the occupation of good houſewifery in all its extent. After looking at the ſublime ſtandard of female excellence given by the mother of Lemuel, I am aware that any thing I am able to offer on this ſubject will appear vapid; but ſince it muſt be ſo, let the mortifying ſentiment be felt by all, as a juſt ſatire on the declenſion of the age we live in. In truth, when we ſpeak of good houſewifery now-a-days, we muſt ſubmit to ſpeak in a lower key. What do families ſuffer daily from the incapacity, or inattention of thoſe miſtreſſes that leave all to houſekeepers and other ſervants! How many eſtates might have been ſaved from ruin by a wiſer conduct! I have no heſitation in ſaying, that no woman ought to think it beneath her to be an economiſt. In every ſtation, an economiſt is a reſpectable character. To ſee that time which ſhould be laid out in examining the accounts, regulating the ope-

rations, and watching over the intereſts of perhaps a numerous family—to ſee it loſt, worſe than loſt, in viſiting and amuſements, is a circumſtance truly ſhocking. Merchants and tradeſmen who marry women uninſtructed in cookery and the management of a family, are objects of ſingular compaſſion; if indeed they were deceived into an opinion, that the women they have choſen for their partners for life were taught this neceſſary piece of knowledge But very ſeldom, as matters are managed at preſent, have they ſuch deception to plead for their choice. Is it poſſible that they can be ignorant in what manner young ladies are educated at our boarding-ſchools? and do they not ſee in what manner they are too frequently attended to when their education is finiſhed? The great object is to 'bring the young lady out,' to ſhow the accompliſhments obtained at the boarding-ſchool, or, in other words, to exhibit her as a ſhow. I moſt willingly acknowledge, that ſome young ladies ſo unfortunately brought up, have, from their own good ſenſe, become excellent managers of their families; but is ſo great a chance, in an affair of ſuch conſequence, to be relied on? Mothers have much to anſwer for; and if they but knew the deep and ſilent reproaches often beſtowed upon them even by their moſt dutiful daughters, they would paſs a lamentable cenſure upon their own conduct. But to quit this unpleaſant theme, let me now deſcend to my culinary ſyſtem.

'In the preſent age, the order and figure of a table is pretty well underſtood as far as regards ſplendour and parade. But would it not be worth while to improve upon the art, by learning to connect frugality with elegance; to produce a genteel, or, however, a good appearance, from things of leſs expence? However difficult, I am ſure it is laudable, and deſerves to be attempted. This may be depended upon, that moſt men are highly pleaſed to obſerve ſuch economical talents in a young woman; and thoſe talents in one that is married can ſcarce ever fail to animate the application, excite the generoſity, and heighten the confidence of a huſband. The contrary diſcourages and diſguſts beyond expreſſion; I mean in a diſcreet and prudent huſband. A young woman who has turned her thoughts to thoſe matters in her father's houſe, or in any other, where Providence may have diſpoſed of her, and who has been accuſtomed to acquit herſelf well in any leſſer department committed to her care, will afterwards, when her province is enlarged, ſlide into the duties of it with readineſs and pleaſure. The particulars have already paſſed through her mind. The different ſcenes as they riſe, will not diſconcert her. Being acquainted with leading rules, having had opportunities of applying them, or ſeeing them applied, her own good ſenſe will dictate the reſt, and render that eaſy and agreeable, which, to a modiſh lady, would appear ſtrange, perplexing, and irkſome.'

"A celebrated writer, well acquainted with the commercial part of the world, when conſulted regarding the choice of a wife for the ſon of a wealthy merchant, made this reply.

'This bear always in mind, that if ſhe is not frugal; if ſhe is not what is called a good manager, if ſhe does not prize herſelf on her knowledge of family affairs, and laying out her money to the moſt advantage; let her be ever ſo ſweetly tempered, gracefully made, or elegantly accompliſhed, ſhe is no wife for a man in trade. All theſe, otherwiſe amiable talents, will but open juſt ſo many roads to ruin. Remember your mother, who was ſo exquiſitely verſed in this art, that her dreſs, her table, and every

every other particular, appeared rather ſplendid than otherwiſe. Good houſewifery was the foundation of all.'

Our readers will have perceived, that humour is not the only good quality diſplayed by this literary cook; good ſenſe and good morals are equally conſpicuous in him. It is but fair, however, to caution the gluttons of Guildhall againſt a publication which is calculated to poiſon their joys, for almoſt every page of it contains a memento mori for them.

The Village Alehouſe, or a Converſation on the Price of Bread. 18mo. Pr. 2d. 6d. or 5s. per Dozen. Hatchard. 1805.

THIS is a well-meant and well-written little tract, compoſed for the laudable purpoſe of removing vulgar prejudices, and of rendering the poorer claſſes of ſociety content with their lot. The *price* of it, however, is too high for extenſive circulation amongſt thoſe for whoſe benefit it is principally deſigned.

REVIEWERS REVIEWED.

Horsley's Hosea and the Imperial Review.

WHEN gentlemen undertake the very important taſk of becoming public critics, it is expected, that their qualifications are ſuch as fully to warrant the juſtice of their criticiſm. Whether the perſons, that are engaged to carry on the *Imperial Review*, be in no degree what the Public have a right to demand, men of the firſt abilities, and adequate in every department of literature to the office they aſſume, is a queſtion I do not conſider myſelf in a capacity wholly to determine. The erroneous manner, however, in which they have endeavoured to expoſe Biſhop Horſley's ignorance of the Hebrew tongue, creates a ſtrong ſuſpicion of their incompetency in that very neceſſary part of learning. The miſtakes indeed, which they have committed in their *verbal* criticiſm, are groſs and unpardonable; and yet of ſo elementary and puerile a nature, that I am almoſt aſhamed to treſpaſs upon the reader's patience, whilſt I take upon myſelf the trouble of confuting them.

The firſt attack they make upon his Lordſhip's tranſlation, is in chap. i. v. 2. The paſſage animadverted upon, is in the original דְּבַר־יְהוָה בְּהוֹשֵׁעַ תְּחִלַּת: the word דבר being pointed, as we ſee, the 3d perſon ſingular of the verb in Piel. Some of the Latin interpreters: as Montanus, Junius et Trem, &c. obſerving the term דָּבָר to be a verb in the indicative mood, and not being able to account for the noun תחלת in conſtruction before the verb, in any other way than as anſwering to the Latin, In principio, have tranſlated the whole of it thus: "Principio locutus eſt Dominus in Hoſeah, et dixit Dominus, &c. erroneouſly connecting the verb דבר with ויאמר in the ſubſequent ſentence. The Reviewers, who perhaps never attempted to conſtrue a paſſage in Hebrew before, finding this way of rendering the ſentence the moſt familiar to their ideas of the conſtruction of language in general, readily embraced ſo fair an opportunity of reprobating, in ipſo limine, the work of the Right Reverend Prelate; who will, nevertheleſs, be found in this as in the other places

which the ignorant Reviewers have the assurance to dispute with his Lordship, perfectly correct in his translation. In the first place then, I deny, that the noun תחלת can possibly signify, In the beginning, without the preposition going before it. Vide Genesis, chap. xiii. v. 3; chap. xli. v. 21.; Judges, chap. i. v. 1.; Isaiah, chap. i. v. xxvi.; Daniel, chap. ix. v. 21. 23; in all which places, and many more besides, the preposition ב is prefixed. Secondly, if they would have the noun, תחלת, in any other construction than in regimen with the verb דבר, they must divest it of its present form of construction, and, if possible, remove it out of the place in which it now stands; for תחלת coming first, in the sense they would exhibit it, will, in my opinion, have a very unusual appearance. Lastly, they must do away all the *accents*; for surely, nobody, that is at all acquainted with the doctrine of *Hebrew accentuation*, will offer to render the words by, In the beginning, &c.: so that the Imperial critics have really done violence to the text of the Masorethae, which they absurdly enough supposed they were vindicating, in rendering the verb דבר by *communed*. This verb, though in the indicative mood, is really preceded by the word תחלת in regimen with it; something like the *gerund* in Latin, or the *infinitive mood* in Greek. This phraseology is far from being uncommon in the other prophets, but there are most examples of it to be found in Isaiah and Jeremiah. One instance of this kind I will select from Jeremiah, chap. l. v. 31.: עת פקדתיך, "The time of my visiting thee, or, the time of thy visitation from me." It is true, we may argue that such constructions are elliptical, and so may we go on to argue in almost every sentence we speak or write in any language. But this is by no means an eligible mode of considering the texture of such phraseology, which is, as well as the most common forms of construction, perfectly consistent with the principles of logic and philosophical grammar. If we prefer the supplying of the ellipsis, still the sense will be the same as before: תחלת הדברים אשר דבר יהוה בהושע, "the beginning of the words which Jehovah spake by Hosea." But the former way of considering the sentence is that which every translator must adopt, to render the words faithfully; and then taking the ו, which his Lordship well remarks, as a mere *particle of specification*, a remarkable instance of which we have in Exodus, chap. xx. v. 1. In this manner the Chaldee paraphrast, the Septuagint, and others have understood the sentence; and it is in this manner that Bishop Horsley has rendered it, which the Imperial critics have had the effrontery to term *unjustifiable* and *insipid*. As to their rabbinical effusions respecting the *copulative* ו, the nature of which they modestly affirm his Lordship seems not to have perfectly understood, I must treat them as they deserve, with ridicule and contempt. That the conjunction ו, prefixed to a future verb, has the power of converting it into a past signification; and that, on the contrary, when prefixed to a preterite, it has the power of giving a future signification, are peculiarities in the Hebrew, which every one must be acquainted with. But, that the ו has *always* a copulative power, and may be resolved into the *subjunctive* one specified in the Imperial Review, is utterly false; as we have already seen in the two instances above mentioned. Let them look into the Books of Kings and Chronicles, where various transactions, differing both in time and place, are related without the smallest connection or dependence upon what precedes; and yet they all begin with the *introductory particle* ו. If this be not sufficiently convincing, let them take the first word of the

Prophet

Prophet Ezekiel, or Jonah, or the first word of the Book of Esther; where, I am confident, the ingenuity of the Imperialists will fail them in finding out an *antecedent* verb to their *subsequent* copulative. I cannot however dismiss this article, without expressing, in the strongest terms, my disapprobation of the manner in which they have attempted to render the passage. It is not only unjustifiable and insipid; but, what is still worse, quite unintelligible: for what, I would ask the Imperial Critics, are we to understand by the phrase, In the beginning, pointed off by a comma from the rest of the sentence? It is besides, whatever they may think to the contrary, really inelegant; for who could bear to recite, "Jehovah communed with Hosea, and Jehovah said unto Hosea," without praying that the Imperialists would preserve this specimen of their translation, as an *acroama* for their visitors?

The Critics next proceed to dispute with his Lordship the form of the prophecy, that is, whether it ought to be taken in a *literal* or *allegorical* sense. But, as I had no other motive, when I undertook to refute this piece of paltry criticism in the Imperial Review, than to expose their ignorance of those very points in which they affect to triumph over his Lordship's imbecillity, I hope the reader will allow me to pass over this theological dispute respecting the form of the prophecy, and to come to those critical remarks which are more immediately the object of this vindication; and where the Imperialists, as often as they indulge their vein in a species of criticism they seem so very ill calculated for, are sure to betray their poverty and ignorance of the Hebrew language. After having taken a good deal of pains to prove, that the prophecy ought to be understood allegorically, though without producing any thing new either by way of argument or observation, the Imperialists proceed to explain the meaning which those *proper names* were intended to convey, and this they perform by imposing upon us another of their ingenious principles; which is exactly of the same stamp with the former about the conjunction ו, a mere invention of their own, and if it were even true, yet the inferences, for which they seem purposely to have framed it, could not fairly be deduced from it. The substance of their principle is, in their own words, plainly this: "That the exalted names, given by the votaries of idolatry to the objects of their worship, were changed, by the zealous servants of the true God, into similar names, expressing their worthlessness or non-existence." In classic authors, and also in the sacred writers, something of this kind frequently happens, which we call a *paronomasia*. But let us see, whether the instances they produce to confirm this principle, do not rather evince their own stupidity and ignorance, than prove the truth of what they have the boldness to assert. "What the idolatrous worshippers," say they, "called אל, al (they should have said el) God, the worshippers of the true God styled אליל aleil, nothing." First then, I would remark, that the more probable etymology of this word is thought by some to be from the *negative particle* אל, not, and אל God; in the plural אלילים, no gods. If this be allowed, the word cannot be called a change in the way the Imperialists would represent it; but the same word negatived; a very natural way of naming the Pagan deities, which they knew to be no gods in fact, but only the workmanship of men's hands. If we prefer the other etymology, still the principle will go unsupported, because this first instance is not perfectly clear, and the other one is decidedly against it. "עגל, say they, seems upon the same *principle* to have

been changed into גלול, *stercus.*" Indeed then, are we to ſuppoſe a *calf* ſo very exalted a name for a divinity? The Imperialiſts muſt have a very exalted idea of that quadruped, no doubt, to contend that the votaries of idolatry called their god a *calf*, becauſe this appellation ſeemed to carry with it a high notion of exaltation and dignity. The idolatrous Jews, I beg leave to ſay, never called their god a calf; but Elohim: vide Exodus, chap. xxxii. v. 1. Kings, chap. i. v. 12. 28. Both עגלים and גלולים are ſuch appellations as the ſacred writers have thought worthy to beſtow upon them, expreſſing, by the one, their vile nature and inferiority to man himſelf; by the other, ſhewing their utmoſt abhorrence of ſuch worthleſs and deſpicable deities: hence the frequent uſe of the latter in the major prophets, who, conſtantly following the impetuoſity of their paſſions, have generally given them that appellation, which ſeemed the moſt contemptible and degrading. Let us now conſider, for a moment, how happily they would have applied this *principle* of theirs to clear up the meaning of the words *Gomer*, *Diblaim*, and *Jezrael*. "*Gomer*, ſay they, by changing g into ch, (they ſhould have ſaid into b, if they would appear to have an accurate knowledge of the alphabet) ſignifies a *Pagan prieſt.*" We ſhall ſoon, I believe, perceive the abſurdity of making *gomer* to ſignify a *Pagan prieſt*; if we only quote a paſſage or two from the prophet, where *Gomer* is peculiarly the ſubject. Chap. ii. v. 19, 20; "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies. I will even betroth thee unto me in faithfulneſs; and thou ſhalt know the Lord." Surely, ſuch *promiſes* of *love* and *mercy* could never be made to a few *Pagan prieſts*; not to mention the incongruity which the moſt illiterate muſt perceive, in making a *Pagan prieſt* to ſignify a *daughter*.

"Upon the foregoing *principle*," continue the Critics, "Hoſea appears, in this place, to have changed *Jaſpaim* into *Diblaim*, a word which means *figs.*" I would here aſk the *Reviewers*, if they ſeriouſly think any one will believe them, when they affirm, that *Jaſpaim*, as they call it, and *Diblaim*, are *ſimilar words?* The radical letters are all different; nor is there any affinity betwixt them whatever, except that they are both *triſſyllables*, which to the Imperialiſts, perhaps, may ſeem a *ſtriking ſimilarity*. They will alſo have a difficult taſk to determine, whether the *images*, or the *figs*, are more worthy. For my part, I ſhould certainly, without any heſitation, prefer the *figs*; which would be a choice directly oppoſite to that of the *Imperial Critics*, if they would maintain their *principle* to be right. In the laſt place, they contraſt *Jezrael* with *Iſrael*; telling us in another part of their critique, that the *Chaldee paraphraſt* has rendered it by, the *diſperſed of God*; which is another egregious blunder; as the *Chaldee paraphraſt* has not rendered the word by, the *diſperſed of God*, but only, the *diſperſed*. Nor is it true that the *verb*, from which *Jezrael* is compounded, ever ſignifies to *diſperſe*, or *ſcatter*, in the holy ſcriptures.

The next ſpecimen of their criticiſm is upon his Lordſhip's tranſlation of the ſixth verſe, which they reprehend with more than uſual ſeverity, and exult in ſuch a tone of petulance and ſecurity, that I can ſcarcely refrain from laughing at their ſeeming determination to laſh the author upon a point, which muſt, in the end, redound to their own loſs of reputation and diſgrace. The paſſage animadverted upon is this: "And ſhe conceived, and bare a daughter; and God ſaid unto him, call her name Lo ruchama, not beloved; for I will no more cheriſh with tenderneſs the houſe

houſe of Iſrael, in ſo much as to be perpetually forgiving them." I muſt here admoniſh the Reader, that his Lordſhip has an *annotation* upon the *word*, רחם which he rightly obſerves, ſignifies to *cherish with the tenderness of a parent*; and, that on the *verb* נשא, his Lordſhip has a *critical note*, at the end of the book, in which he aſſigns his reaſons for having rendered it by, *to forgive*. What ſurpriſe and indignation, then, muſt the Reader feel, when he is informed, that the ignorant Reviewers have really confounded the two notes; imagining, that his Lordſhip had *underſtood* and *tranſlated* נשא, in the ſenſe of *to cherish?* I will give, in their own words, the whole of this triumphant, but ſelf expoſing piece of criticiſm: "Indeed, my Lord, will your Lordſhip be condeſcending enough to ſhew, in what place of the ſcriptures, or any Jewiſh author, it bears the ſenſe you give it? We, however, aſſure our Readers, that in no place whatever, does that verb convey any ſuch meaning as *to cherish*, the ſenſe here affixed to it by Dr. Horſley. On the contrary, the only ſenſe which it bears, is to *remove, deceive, destroy:* and accordingly, his Lordſhip has not only miſrepreſented, but exhibited a ſignification diametrically oppoſite to that of his original." How the Imperial Critics will extricate themſelves out of this dilemma, I know not; for I believe it to be ſuch a palpable and undeniable proof of ignorance, as is not to be met with in any piece of criticiſm extant. Will they plead inadvertency? But how could they miſtake his Lordſhip's meaning, when the verb in the text is rendered by, *to forgive?* Will they inſinuate, that they have purpoſely miſrepreſented the author's meaning? Then they ought publicly to beg his Lordſhip's pardon, for having inſulted him as a ſcholar, and aſperſed his celebrity as a divine, in ſo derogatory and cenſorious a manner, as to ſurpaſs every thing in magnitude except their own ſtupidity. But perhaps, they will tranſfer the blame upon the *preſs*, and alledge, that, *to cherish*, is a *typographical error*, inſtead of *to forgive*; which was the *word* they meant to criticiſe upon. If the learned Reader be of opinion, that, after having termed it a ſenſe *diametrically oppoſite* to that of the original, they can uſe this pretext, with the leaſt propriety, I am willing that they ſhould come off ſo; but then, I hope, they will allow me to prove, that his Lordſhip has ſufficient authority for giving the verb נשא, the *tenſe* we find in his learned tranſlation, namely, that of *to forgive*; which is, I will maintain it, the *true* and *only* rendering, that a tranſlator, who has an adequate knowledge of the language, will ever propoſe: vide Geneſis, chap. xviii. v. 24. 26,; Exodus, chap. x. v. 17.; Chronicles, chap. xxiii. v. 21.; Numbers, chap. xiv. v. 19.; Iſaiah, chap. ii. v. 9. It is alſo uſed in the ſenſe of to exalt: vide Pſalm cii. v. 11. Hence the ſubſtantive משא, proceres, ſo frequently met with in the prophet Ezekiel. It has, beſides, a number of other ſignifications, moſt of which are only to be aſcertained, according to the word that comes after it. What ſhall we make, then, of this *triple definition*, impoſed upon the Reader with ſo much arrogance by the Imperial Critics? Surely, we may be allowed to pronounce it, if nothing worſe, at leaſt like the critics themſelves, *extremely imperfect*.

Again, verſe the 7th of the ſame chapter is, in his Lordſhip's verſion, worded thus: "The houſe of Judah with tenderneſs I will cheriſh, and I will ſave them by Jehovah their God; and I will not ſave them by bow, nor by ſword, nor by battle; by horſes, nor by horſemen." Where the Imperialiſts fancy they perceive both a *deficiency* and a *redundancy*; and, con-

conſequently, are offended at his Lordſhip's manner of tranſlating the paſſage. To ſave myſelf the trouble of proſecuting the vindication of Biſhop Horſley's Hoſea any farther, I might deem it ſufficient, merely to inform the reader, that the Critics, by a fatality which ſeems to have precipitated them into error and miſtake throughout the whole of their wretched critique, in this place, as in the preceding, are chargeable with the very heinous and ſhameful conduct of *misquoting*, and conſequently of *misrepreſenting* the author: as the *word, armour*, which they cenſure as too general, is not the term, which his Lordſhip has employed to give the Hebrew מלחמה, but *battle*. That the citizens of London and Dublin, however, may be made to acknowledge the real worth of their *literary journal*, I will, out of compliment to them, conſider the prodigious diſplay of rabbinical learning, which the Imperialiſts have exhibited upon this paſſage, with ſo much honour to themſelves, and with ſuch apparent claims to the applauſe of the literati. "The *war chariot*, ſay they, the principal inſtrument of warfare among the ancients, is omitted; whilſt *horſes*, and *horſemen*, are diſtinctly and ſuperfluouſly enumerated." Perhaps they will fancy a *deficiency* and a *redundancy* in the celebrated ſong of Moſes: Exodus, chap. xv. v. 1. "The horſe and his rider hath he thrown into the ſea:" as there is no mention of the *chariot* in this place; though it is evident, from a ſubſequent paſſage, that the *chariot* was alſo a ſufferer in the general deſtruction: ſee verſe 19th. "For the horſe of Pharoah entered, with his chariots, and with his horſemen, into the ſea." If, then, theſe inſtances of Hebrew phraſeology, of which indeed the Holy Bible contains a very great number, are to be oppoſed upon the grounds of deficiency and redundancy, let the charge be made out againſt the authors themſelves, Moſes, and Hoſea, not their tranſlators. But let us ſee, how the Reviewers would complete the ſenſe. "The *noun* סוס (gravely obſerve the critics) denotes that *ſpecies* of horſes, which, for its ſuperior ſwiftneſs and pliability, was uſed in the chariot. For this reaſon we ſuſpect, that, in conjunction with the preceding *word* לחמה lecheme, war, it was intended to ſignify the *war chariot*. This conjecture is ſomewhat corroborated by the circumſtance, that they are not joined, like the other noun, by the *copulative* ו." One would really ſuppoſe, from the very eaſy manner in which the Imperial Critics affect to ſpeak of *horſes* among the Jews, that they underſtood every ſpecies of that animal according to their *ſpecific Hebrew names*; and that, partly to criticiſe with more accuracy, and partly to prevent miſtake, they had defined the *noun*, סוס, to be *equus bellicoſus*, or the *war horſe*. I would thank theſe gentlemen, however, to tell me, if this be a *ſpecies*, what may be the *generic term* in Hebrew for *horſe*; and alſo to inform me, whether רכש was not more remarkable for its ſwiftneſs and pliability. Not content with forcing this erroneous and arbitrary diſtinction upon the reader, they begin to indulge in conjecture, and in this, as in other caſes, give us an ample teſtimony of their ſuperior taſte and ingenuity. That בסוסים, with the preceding מלחמה, (not lecheme as they ignorantly term it) can be conſtrued by *war chariots*, *war horſes*, or whatever they pleaſe, ſo as to make the *latter* an epithet to the *former*, is a conjecture, of the truth of which I deny even the poſſibility. The ſuppoſition is too monſtrous to merit the Hebraiſts' attention for a ſingle moment. And I beg leave to ſay, that none but the Imperial Critics would have expoſed themſelves to the contempt and ridicule of the learned, by mentioning ſuch an abſurdity. What they ignorantly remark of the *con-*

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junction", to corroborate their ſilly conjecture, ſerves to confirm me in my opinion, that theſe arrogant critics are totally unacquainted with the Hebrew language; for if they had read but a very ſmall part of the ſacred writings, in the original, they muſt have been ſenſible, that, when four or more terms are thus connected together, the copulative is generally omitted in the middle, to make way for the pauſe. To prove, however, that in claſſical authors, the *chariot* is ſometimes put for the *horſes*, they give us a line out of Virgil, in which I allow, that they are right for once; but unhappily for the critics, it has nothing to do with the contrary propoſition, that the *horſes*, in Hoſea, are put for the *chariot*. They imagine, perhaps, that they have proved the contrary to be exampled in Homer, by quoting the following line:

Νηυσιν επι γλαφυρησιν ελαυνεμεν ωκεας ιππους.

But, I deny, that Homer here uſes the *horſes* for the *chariot*; he really means the *horſes*, or at moſt, by a *ſynechdoche*, both them and the chariot taken together. The Imperialiſts muſt be *whips* indeed, if they pretend to drive a chariot *without horſes!* This ſorry attempt to form an ingenious conjecture, they at laſt conclude, by erroneouſly affirming, that Dr. Wheeler appears to have underſtood the paſſage in the ſame ſenſe, that is, in *their ſenſe* of *war chariots*; becauſe he has tranſlated the words thus: "Nor in war by horſes." Dr. Wheeler, it is evident, from the manner in which he has rendered the paſſage, had no ſuch idea in his head as that of a *war chariot*; nor has he done any violence to the Hebrew text whatever, in giving it this erroneous turn, except that he has paid no regard to the *pauſes*; a liberty, however, which the Hebraiculi of the preſent day mutually concede one another, conſcious, I ſuppoſe, of being competent to underſtand the language, without the incumbrance of *vowel points, accents, pauſes*, and I know not what beſides, merely by the "*great law of aſſociation, and a well regulated imagination.*" I muſt now lay before the reader the true interpretation of this ſimple phraſeology, which has cauſed ſo much embarraſſment to the *Imperial Critics*, and not a little perplexed even the great *Dr. Wheeler*. There is, in this place, an *hyſteresis*, that is, a *preposterous order* of the terms, a figure very common both in the Old and New Teſtament. "And I will not ſave them by the *bow*, nor by the *ſword*, nor by *fighting of any kind*; neither by *horſes*, nor by *horſemen.*" The general term, war, inſtead of coming firſt in order, is here put in the middle; which will appear evident to the leaſt diſcerning, if he only replaces the words in their natural ſenſe.

There is yet another ſpecimen of their criticiſm upon verſe 14th of the 13th chapter, in which, as uſual, they certainly are in the wrong; but as they have diſplayed leſs arrogance and effrontery, in their remarks upon this place, than in any other part of their critique, I ſhall take no notice of it at preſent. I muſt, however, before I take my leave of them, caution the ſcribblers of the Imperial Review, if they would conſult their own reputation, not to venture a ſecond attack upon *Biblical tranſlations*; eſpecially, when the productions of learned and reſpectable men, to underſtand which rightly, much more to criticiſe upon them, a far greater knowledge of Hebrew than *they* ſeem to poſſeſs is indiſpenſibly neceſſary. As to the part, in which I have undertaken to defend Biſhop Horſley's Hoſea, I ſolemnly declare, that I am actuated by no other motive, than a

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desire to repel the furious assaults of ignorance, dressed in the garb of ancient and venerable learning.

J. OXLEE.

The Use of Sacred History, especially as illustrating and confirming the great Doctrines of Revelation. To which are prefixed two Dissertations; the first, on the authenticity of the History contained in the Pentateuch, and in the Book of Joshua; the second proving that the Books ascribed to Moses were actually written by him; and that he wrote them by Divine Inspiration. By John Jamieson, D. D. F. A. S. Minister of the Gospel, Edinburgh. 2 vol. 8vo. Pp. 900. 12s. Ogle, Edinburgh; Glasgow, and London.

The Recorder: being a Collection of Travels and Disquisitions, chiefly relating to the modern State and Principles of the People called Quakers. Vol. I. By William Matthews, of Bath. 8vo. 5s. Johnson.

TO THE EDITOR.

SIR,

I PROCEED to lay before you a few observations on the reviews of "Professor Jamieson's Use of Sacred History," and "Matthews's Recorder," as found in the Monthly Review of August last. You will find displayed in them, I apprehend, that spirit of Socinianism upon which I have already animadverted, and which in many instances approaches pretty nearly to the confines of Deism. You will find, at least, that some of the sentiments which I am going to point out, are such as have been before avowed by the open assailants of the Christian Revelation.

When it is considered that those peculiar (and, as we contend, fundamental) doctrines of Christianity, which bear the name of Orthodox, are founded and supported upon the express words of Scripture, we shall not wonder if those who oppose those doctrines should be particularly anxious to discover some method by which the plain import of those texts may be done away. This has sometimes been attempted by a new and forced interpretation of the words, as for example, may be shown the meaning which is given by the early Socinians to the words ἐν τῇ ἀρχῇ "in the beginning," at the very opening of St. John's Gospel. At other times various readings and conjectures have been resorted to for the purpose of altering the passages: but as this would go but a little way towards removing the difficulty, some more intrepid critics have taken the very effectual method of rejecting as interpolations all those passages which were not otherwise to be got over. This was the case with the ancient Heretics, who availed themselves very largely indeed of this specific; and, indeed, in those days it could more easily be done than now, when the diffusion of copies, by means of printing, and the other helps to learning which are so much at hand, enable any tolerable scholar to pronounce with accuracy upon the integrity of particular texts. In our days, therefore, what has been done in this way has usually not extended very far; whole chapters and Gospels have not been rejected, as they were by Marcion and others: the removal of a word or two has been all that has been contended for. One only writer, but he indeed of great eminence in his sect, has ventured to tread in the steps of those ancients whose doctrines he followed: Dr. Priestley, you will remember, in some of his later publications, has openly attacked the miraculous conception of our Saviour,

Saviour, and inſiſted upon rejecting all that part of St. Matthew and St. Luke where it is detailed. This, however, gave pretty ſtrong diſguſt to many, even of his own party; he has not therefore had many, if any, open followers in this reſpect. Still the ſame ſpirit is to be diſcerned among many of them: but the attack is made more covertly, and the ground broken at a greater diſtance. As the authenticity and correctneſs of the New Teſtament are not eaſily to be ſhaken, the batteries are planted againſt the Old, which is ſuppoſed to be more weak and aſſailable. When once the credit of that is ſhaken, and conſiderable breaches are made in it, it is juſtly ſuppoſed that the other part alſo of the Bible will then lie more open to attack. The reverence which is yet entertained for the Holy Scriptures, and the faith in their general inſpiration being thus ſhaken, much leſs oppoſition will be made to the garbling of any paſſage which is obnoxious to the particular ſect.

Whether theſe obſervations apply to the Monthly Reviewer, is what your readers may judge from the extracts which I ſhall now proceed to make.

The critic begins with pointing out ſome errors into which divines are apt to fall: "Whether," he ſays, "it be owing to the habits of their clerical profeſſion, as being occupied in ſearching after many meanings in a text where only one is apparent; and in promulgating ſpeculations from the pulpit without the fear of contradiction; or, *whether it ariſes from a ſuperſtitious contemplation of the Holy Scriptures*, &c." Into theſe errors, thus modeſtly (and decently towards the Clergy) accounted for, it ſeems that Dr. Jamieſon has fallen: "he has," it ſeems, "endeavoured ſometimes to defend what is abſolutely untenable: and at others to apply Sacred Scripture to uſes for which many will think it could never be intended." The latter of theſe ſuppoſed errors, that is, Dr. Jamieſon's reaſoning upon the typical character of the Iſraelites, I ſhall not meddle with: Firſt, becauſe there may be more room for queſtion in it, and becauſe it only affects the *interpretation* of Scripture. The other charge againſt the doctor, the reader will ſee, ſtrikes at its *authenticity*. What is "*ſo abſolutely untenable*" in the critic's idea, is no leſs than the genuineneſs of the Old Teſtament. He begins the attack, by ſtating, that the "integrity of the Hebrew text" has been given up by "the moſt learned critics;" and, he adds, "ſince interpolations are allowed to have crept into the New Teſtament, why might they not be ſuſpected to have inſinuated themſelves into the Old Teſtament?" Certainly, I ſay, if only the ſort of interpolations in the Old Teſtament were contended for, which have been allowed to have taken place in the New Teſtament.

For, Sir, your readers, cannot but be aware that all the various readings, all the interpolations which have been diſcovered, or are ſuppoſed by any body to have been diſcovered in the New Teſtament, have not in the ſlighteſt degree affected any one material fact or doctrine contained in that book. But is it only ſuch ſort of interpolations as this that the critic imputes to the text of the Old Teſtament? Is it not rather a direct and wilful falſification of material facts? Let him ſpeak for himſelf. "He (Dr. J.) ſeems to us to have imbibed too much of the *ſuperſtitious reverence of the Jews for the Pentateuch*, and in conſequence to have undertaken a defence of it againſt all objectors. *In maintaining the authenticity of it and* of *the Book of Joſhua*, and the perfect accuracy of *every relation* which they contain, he reſts his aſſertion on the faith of the Jews in them, and maintains that this people (who were credu-

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lous to a degree—*credat Judæus)* were leſs ſubject to impoſition than any nation we are acquainted with."

This is pretty well, Sir, but this is not all. "Sufficient evidence (he goes on) of the *leading facts* of the Jewiſh Hiſtory unqueſtionably exiſts; and it would be the extreme of ſcepticiſm to ſuppoſe the *whole* to be a fiction." (Wonderfully candid indeed!) "On the other hand, however, it is not unreaſonable to conjecture that the narrative, in ſome places, has been a little *heightened by Eaſtern figure and exaggeration, aſſiſted by national vanity.* When we conſider the incredible tales and traditions to be found in the Talmud, and other writings eſteemed by this people, we cannot compliment them with being leſs ſubject to impoſition than any other nations."

I truſt, I need not make many comments upon ſuch obſervations as theſe. I would however aſk the Critic, who juſt before has argued from the New Teſtament to the Old Teſtament, whether he means, by and bye, to apply this reaſoning of his to the Goſpels alſo: are we by and bye to have "Eaſtern exaggeration and figure," and "national vanity," called in to account for certain *myſterious doctrines* (as he elſewhere calls them)? If ſo, let the gentleman ſpeak out, and we ſhall know how to deal with him.

Will he, however, in the mean time, permit me to remind him that the Pentateuch contains what was called "the law," and that Our Saviour (an authority I ſuppoſe yet admitted by all ſects of Chriſtians) refers to it over and over again: that he even declares that he came to "fulfil" it? That to the "relations which it contains," ſuch references are made by him and his Apoſtles as can leave us no doubt of their being "accurate." That ſince we know that we have it as it was in our Lord's time, it is not credible that we ſhould thus have been referred to it without qualification or caution, if it had been corrupted or interpolated in any material degree.

As to what he ſays of the Talmud and of the credulity of the Jews, does he not know that when the Talmud was compiled, they were a very different people indeed from what they were when they had excluſively the cuſtody of the Holy Scriptures? Nay, that the very extravagance of the tales in the Talmud, is a proof of the inſpiration of the Old Teſtament. Since it ſhews the difference between the word of God, and the inventions of men? Since it furniſhes a pretty ſtrong proof that they did not forge the Bible? As to his proverb, let him remember that the writer in whom it is found did in the ſame breath diſclaim all belief in miracles and in a Divine Providence—

"*Credat Judæus* Apella
Non ego; namque deos didici ſecurum agere ævum;
Nec ſi quid miri faciat natura, deos id
Triſtes ex alto cœli demittere tecto *."

Does this gentleman alſo profeſs the doctrine of Epicurus? or does he believe this author to be deſerving of any credit in this particular? As to what he ſays afterwards of the concluſion of Deuteronomy, this has been long ago and repeatedly anſwered †. But that we may have no

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* Hor. Sat. lib. i. Sat. v.

† See Kidder's Preface to the Pentateuch.

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doubt of the *liberality* of the Critic's ſentiments, of his *ingenuousness* and *manliness**, he proceeds directly to give the lie to the ſacred penman. Speaking of the deſtruction of the nations of the Canaanites, he ſays, "We heſitate not to ſay that we ſhould even adopt Dr. Geddes's ſolution of the difficulty, rather than attribute the *ferocious cruelties of the Jews* towards the men, women, children, and cattle of the Canaanites, to an expreſs injunction from Jehovah."

Now, Sir, I will venture to ſay that there is no point more diſtinctly and unequivocally ſtated in Scripture than this "Expreſs injunction from Jehovah." Nay, Sir, and ſo far are the Jews from being chargeable with "*ferocious cruelty*" in that reſpect, that they even diſobeyed that injunction in ſeveral inſtances, and were puniſhed for that diſobedience. It was told them that the nations whom they left, contrary to God's commands, ſhould be "thorns in their ſides;" and it was ſo. The Monthly Reviewer therefore here directly charges the Old Teſtament with deliberate falſehood. As to the fact itſelf, we know how it has been made uſe of by the enemies of revelation; but full and ſufficient anſwers have been given to them. One of them now lies before me, and as it is both conciſe and full, and from a pamphlet little known and long out of print, I cannot reſiſt the temptation of copying a part of it, for the ſatisfaction of ſuch of your readers as have not conſidered the ſubject.

† "The point ſeems to lie in a very ſhort compaſs. Has God authority over his creation, or has he not? And has he a right to puniſh daring wickedneſs in this world? If he has, may there not be reaſons of wiſdom in ſome caſes to exerciſe that right? To viſit a diſſolute, profligate people with the rod of his vengeance; to leave them a monument of his hatred to ſin, and an example of terror to the reſt of mankind? If the Canaanites were guilty in the degree they are repreſented in Scripture, guilty of diſhonouring God by the moſt abominable idolatries, and of diſgracing human nature by the fouleſt immoralities, where lies the injuſtice of calling them to judgment? And if the conſtitution of the Hebrew government was peculiarly framed againſt the reigning idolatry and vices of the age, and that people were to be a ſtanding inſtance of God's favour to true religion, is there any colour of weakneſs, is there not rather a great appearance of wiſdom, in executing the ſentence by their hands? ‡

"It is to little purpoſe to talk of weeping, bleeding, fainting, dying mothers, with infants torn from their breaſts, &c. &c."

This is the language of craft, ſpeaking to the paſſions, not to the reaſon of man. If the meaſure of their iniquity was full, if they deſerved puniſhment, and God had a right to puniſh, there remained yet another tribunal to correct all inequalities. If infants, or a few innocent perſons ſuffered, as will always be the caſe in general calamities, "they were ſtill in the hands of a merciful God, who diſpoſed of them no doubt in a manner the moſt ſuitable to his wiſdom and juſtice."

I think, Sir, I need not add much more. I might refer you to the Re-

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* Vide p. 373. "We muſt be ingenuous and manly."

† Caſe of Abraham, &c. conſidered. London 1746. See Dr. Jortin's opinion of this pamphlet. Diſſert.

‡ See alſo another pretty ſufficient reaſon in Deut. vii. v. 4.

view

view of Eichhorn's book in this very Review, where you would ſee a compleat ſpecimen of the zeal with which ſome men proceed in their demolition of the ſacred Canon. They cannot be ignorant what muſt be the effect of thus taking from us the inſpired writers piece after piece. They reaſon like the writer before cited,

" Demo unum, demo item et unum,
Dum cadat eluſus ratione ruentis acervi *."

To what this practice points ultimately, I have already mentioned. " We are," ſays the Critic, " to read hiſtory with a *view* to *facts, and not creeds.*" As if the belief of a Chriſtian were not founded on facts, and as if it were not of thoſe facts thus forming the foundation of our faith, that the ſacred hiſtory is compounded? But, Sir, the proceſs intended to be purſued is, that a few facts, not apparently the moſt eſſential, are firſt to be queſtioned; afterwards, as we are more uſed to the proceſs, other more important facts, and then the doctrines are to fall of courſe.

Having been ſo long upon this, I ſhall ſay little of the other article (Matthews's Recorder). What ſtruck me moſt forcibly was what I have before obſerved, the ſolemn impudence with which this Reviewer treats the doctrine of the Trinity as a queſtion quite obſolete. " It is ſomewhat ſingular," ſays he, " that the controverſy on the doctrine of the Trinity, after having been ſo generally put to reſt in other *Churches, ſhould be awakened by the Quakers.* In what an age of novelties do we live!"

Where, Sir, I will aſk, in what Church or ſect of Chriſtians is this queſtion ſuppoſed to be at reſt? Do the divines of our Church ceaſe to preach the doctrine? Do the ſelf-called Unitarians forbear to impugn it? Does Dr. Toulmin, Mr. Belſham, did Dr. Prieſtley, leave it undiſturbed? Does this Reviewer himſelf conſider it as " at reſt," whenever an opportunity offers of ſneering at it, or of hinting any *thing* to its diſcredit? How indeed can it ever ceaſe to be a matter of the moſt ſerious concern to any thinking man, whether on the one hand, by worſhipping Chriſt, he conſtitutes himſelf an idolater; or whether, on the other, by rejecting Chriſt's divinity, he incurs the guilt of denying his God? But there is a policy in treating the ſubject in this manner which is obvious enough. It tends to make the queſtion appear either unimportant, or as not admitting of a deciſion; conſequently to make men indifferent to it, and even expoſe it to contempt. It is flattering to the partiſans of Socinianiſm; for they will take it as if they had put their adverſaries to ſilence; while it leads the advocates for the true doctrine into a falſe ſecurity, and encourages them to abate of that vigilance, which is as neceſſary now as at any former period.

With reſpect to what is ſaid of Hannah Brand, I ſhall obſerve that this lady is one who, like the Reviewer, will not believe that any of the wars in the Old Teſtament could have been carried on by the command of the Almighty; ſhe alſo denies the miraculous conception of Chriſt. Of courſe the Reviewer muſt think her hardly dealt with. It is indeed not very perceivable upon what grounds the " Friends" could object to any of their members maintaining theſe or any other the moſt extravagant doctrines. I believe that, in aſſerting her right to the utmoſt latitude of ſpeaking and

* Hor. Ep. lib. ii. Ep. i.

of

of thinking, ſhe is, as ſhe aſſerts, conſiſtent with Barclay, and all their moſt eſteemed teachers. When, however, the ſociety thus ſhew themſelves ſhocked by theſe and other neceſſary conſequences of their principles, it leads to a hope that they will ſoon ſee the folly of their ſchiſm, and re-unite themſelves to the body of the Church; which, may God grant.

I am, Sir, your's,

January 26th. T. L.

The Edinburgh Review or Critical Journal for April 1803—*July* 1803. To be continued Quarterly. Vol. II. 8vo. Pp. 528. Conſtable, Edinburgh; Longman and Rees, London.

AFTER we had publiſhed a fair account of the firſt volume * of this occaſionally able and uniformly abuſive Journal, we were favoured by different correſpondents with ſo many detections of the baſe arts of its writers and conductors in particular caſes, that we thought it needleſs to examine it volume by volume, as we would examine a work calculated to go down to poſterity. Such is ſtill our opinion; but we have been ſo earneſtly urged to reſume this part of our labours by men to whoſe judgment we are accuſtomed to bow, that we have reſolved, we confeſs reluctantly, to give, at leaſt, a ſketch of the contents of the Edinburgh Review as its volumes ſucceſſively appear. To wade through maſſes of indiſcriminate abuſe and ſcurrility is however no pleaſing talk; and as we hope, for the honour of the nation, that the ſecond volume of this Journal is already forgotten, our ſketch of *its* contents ſhall be very ſhort.

It conſiſts of forty-nine articles written in the ſame ſpirit, and deſerving the ſame praiſe and the ſame cenſure with the fifty-two articles of the firſt volume. Some of them are, on the whole, good; ſome are tolerable; but by much the greater number are deteſtable. In one of them we meet with a review of certain poems by the noted *Thelwall*, which ſo exaſperated the ſpirit of that worthy member of the Correſponding Society, that he made a furious attack on the Edinburgh critics, in a letter addreſſed to the gentleman who is known to be their chief. That pamphlet we have miſſaid; or we ſhould certainly exhibit to our readers a large ſpecimen of a controverſy carried on between men ſo juſtly diſtinguiſhed, and ſo equally matched in wiſdom and in wit. But we muſt content ourſelves at preſent with enumerating the articles of the volume before us, and with giving our readers an opportunity of appreciating the merits of its authors, by analyzing one or two of thoſe articles.

This volume, like the former, conſiſts of two numbers, of which the contents of the firſt are as follow: 1. Gentz, Etat de l'Europe. 2. Collins's Account of New South Wales, Vol. II. 3. Shepherd's Life of Poggio Bracciolini. 4. Accounts of the Egyptian Expedition—Regnier's State of Egypt—Sir Robert Wilſon's Hiſtory of the Britiſh Expedition—Captain Walſh's Hiſtory of the Campaign—Anderſon's Journal of the Forces. 5. Hayley's Life of Cowper. 6. Fiévée, Lettres ſur l'Angleterre. 7. Lamb's John Woodvil, a Tragedy. 8. Woollaſton on Priſmatic Reflection. 9. Woollaſton on the Oblique Reflection of Iceland Chryſtal. 10. Hatchet's

* See our Sixteenth Volume.

Analyſis of a New Metal. 11. Guineas an unneceſſary and expenſive incumbrance on Commerce. 12. Vallancey's Proſpectus of an Iriſh Dictionary. 13. Ritſon on Abſtinence from animal food. 14. Percival's Account of Ceylon. 15. Villiers ſur une Nouvelle Theorie du Cerveau. 16. Pinel, Traité ſur l'Alienation Mentale. 17. Delphine, by Madame de Stael Holſtein. 18 Belſham's Reign of George III. Vol. V. and VI. 19. Charles et Marie. 20. Memoirs of the Philoſophical Society of Manchester, Vol. V. Part II. 21. Thelwall's Poems. 22. Sturges on the Reſidence of the Clergy. 23. Sir John Sinclair's Eſſays. 24. Dalzel's Collectanea Græca Minora. 25. Wyttenbach's Plutarch. 26. Stewart's Life of Robertſon. 27. Mant's Warton's Poetical Works. 28. Hey's Surgery.

The only remark that we ſhall make on theſe articles is, that ſome of them are ill-choſen. Critics, who undertake to review every thing which iſſues from the preſs, muſt, of courſe, take notice of ſchool-books, and even of ephemeral pamphlets or party politics, however inſignificant; but what had the ſublime genius of the Edinburgh Reviewers, who profeſs to confine their notice to books of CELEBRITY, to do with ſelections, for the uſe of ſchools, from the Greek poets, and with ſuch publications as the tragedy of John Woodvil? Dalzel's *Collectanea* is indeed a judicious ſelection; but as it is not an original work, it cannot be a work of great celebrity; and in the opinion of our Reviewers Mr. Lamb's tragedy is below contempt!

In the ſecond number of this volume are reviewed, 1. Miſs Baillie's Plays on the Paſſions. 2. Catteau, Tableau des Etats Danois. 3. Heyne, Homeri Carmina. 4. Wittman's Travels in Turkey, Aſia Minor, Syria, &c. and into Egypt. 5. Comparative View of the Huttonian and Neptunian Syſtems of Geology. 6. Tranſactions of the American Philoſophical Society. 7. Vindication of the Celts, from ancient Authorities; with Obſervations on Mr. Pinkerton's Hypotheſis, concerning the Origin of the European Nations, in his modern Geography and Diſſertation on the Scythians or Goths. 8. Dallas's Hiſtory of the Maroons, including the Expedition to Cuba, for the purpoſe of procuring Spaniſh Chaſſeurs, and the State of the Iſland of Jamaica for the laſt ten years, &c. 9. Warner, Nouvelle Theorie de la Formation des Filons. 10. R. and M. Edgeworth's Eſſay on Iriſh Bulls. 11. Lord King's Thoughts on the Reſtriction of Payments in Specie at the Banks of England and Ireland. 12. Walmer's Defence of Order; a Poem. 13. Home's Deſcription of the Anatomy of the Ornithorynchus Paradoxus. 14. Dr. Craven's Diſcourſes on the Jewiſh and Chriſtian Diſpenſations, compared with other Inſtitutions, &c. 15. Davis's Travels in the United States of America, during 1798—1802. 16. Fuſeli's Lectures on Painting. 17. Moore's Odes of Anacreon. 18. The Trial of John Peltier, Eſq. for a Libel againſt Napoleon Buonaparté, &c. 19. Governor Pownal's Memorial, addreſſed to the Sovereigns of Europe and the Atlantic. 20. Dr. Darwin's Temple of Nature; a Poem. 21. The Works of Lady M. W. Montague.

Of theſe works, as well as of thoſe *ſelected* in the former number, there are ſome which will never obtain celebrity. What, for inſtance, is the merit of R. and M. Edgeworth's Eſſay on Iriſh Bulls, that it ſhould have been entitled to the notice of critics, who deem ſo many works of ſcience, both ethical and phyſical, unworthy of their attention? If their own account of it be juſt, that Eſſay has no merit; for, with an elegance of

phraſe

phraſe peculiar to themſelves, they call it "a rambling, ſcrambling book;" and boldly aver their *certainty*, that "the *author*, when *he* began any ſentence in it, had not the ſmalleſt ſuſpicion of what it (the ſentence) was to contain!" Yet the Edinburgh Reviewers "wiſh their Journal to be diſtinguiſhed, rather for the SELECTION, than for the number, of its articles"*

Of the articles compoſing this volume our attention was moſt forcibly drawn to that which profeſſes to give an account of *A Comparative View of the Huttonian and Neptunian Syſtems of Geology*. The Edinburgh Review of Profeſſor Playfair's *Illuſtrations of the Huttonian Theory of the Earth* is one of the ſoundeſt and ſobereſt pieces of philoſophical reaſoning that we ever met with on ſuch a ſubject; and as this *Comparative View* is a profeſſed anſwer to theſe Illuſtrations, our curioſity was ſtrangely excited to ſee how critics, who cenſure every book which they review, could contrive to cenſure this book without contradicting themſelves. Their taſk was difficult; but they have performed it with conſiderable addreſs. We do not indeed in this article diſcover the hand of that maſter, who ſo completely demoliſhed the impious theory of Hutton; but we perceive much good ſenſe and ſound reaſoning blended indeed with ſome poſitions contradictory to thoſe which had been eſtabliſhed by the former Reviewer, and which appear to us erroneous and ill-founded.

The reviewers, after congratulating themſelves on their being converted to neither ſyſtem; ſtating with ſufficient preciſion the points in which the two ſyſtems ought to be compared; and juſtly obſerving that a demolition of the one is far from being an eſtabliſhment of the other, cenſure the author of the *Comparative View*, for the confidence with which he pretends to *demonſtrate* the falſity of the Huttonian hypotheſis. His demonſtration is as follows.

"It is an invariable and eſſential property of heat, to diffuſe itſelf over ſpace till an equilibrium of temperature is eſtabliſhed: and where there is only ſolid matter, as the medium of diffuſion, its diſtribution is more rapid. If an intenſe heat has always exiſted at the central parts of the globe, this heat muſt diffuſe itſelf towards the circumference, and the diffuſion of it muſt continue till the whole arrive at a common temperature. The arrangement, therefore, contrived in the Huttonian ſyſtem for the ſucceſſive renewal of the habitable part of the globe, and repairing the waſte to which it is ſubjected, is inherently defective. It is always becoming leſs fit to produce its effects, as the heat at the centre muſt always be diminiſhing; and it muſt come at length to be ſubverted by the temperature being rendered uniform over the whole." (Pp. 50, 51.)

This is the firſt argument quoted by the critic from the anonymous author of the *Comparative View*: to which he adds from the ſame author the following paragraph.

"Heat, it is ſufficiently known, is propagated through denſe bodies with conſiderable celerity. If a central fire, therefore, of the greateſt intenſity exiſt, the heat muſt be propagated through the ſubſtance of the earth towards its ſurface; and this propagation ought to be ſuch, that, even in that period of time of which we have authentic records, its effects ought to have been apparent. Yet we have no reaſon to believe that there is any change

* See the Advertiſement prefixed to the 1ſt Volume.

in the medium temperature of the globe. The climate of particular countries may be altered, from cultivation, or other local circumſtances; but no important general alteration appears to have taken place; if it had, its effects muſt have been conſpicuous, by ſymptoms too well marked, not to indicate their cauſe. Nay, no change of this kind appears to have happened for a much longer period than that which man has aſcertained. It may be affirmed, that the temperature which at preſent prevails, is that neceſſary for vegetation, animal life, and, in general for all the operations of nature; nor could a habitable world like ours have exiſted with a medium temperature many degrees inferior to that which now prevails. The heat at the ſurface, therefore, muſt have always been nearly the ſame; and though a central heat has been exiſting, according to the Huttonian theory, for that immenſe ſucceſſion of time, during which our world, and others preceding it, have exiſted, there has been no propagation of it through the ſubſtance of the earth. If we can rely on any deduction whatever from the knowledge we poſſeſs, we may reſt aſſured, that a ſyſtem involving ſuch a ſuppoſition is falſe; nor would it be eaſy even to imagine any proceſs of reaſoning by which its falſity could be more clearly demonſtrated." (Pp. 53, 54, of the Comp. View.)

The inference ſeems to be fairly drawn; but ſays the Edinburgh Reviewer,

"The whole force of this argument depends, as it appears to us, upon aſſuming that as a part of the Huttonian hypotheſis, which the Huttonians will never admit. viz. that there is, in the ſubterranean region, only a limited quantity of heat, which is cut off from the poſſibility of receiving any increment or ſupply. Upon this ſuppoſition, indeed, the intenſity of the heat muſt be in a perpetual ſtate of diminution, and it muſt neceſſarily come in time to be diffuſed pretty equally throughout the whole ſurrounding maſs. But the Huttonians, we conceive, have never limited themſelves to ſuch a certain hoard or depoſit of heat. They have proceeded upon the ſuppoſition of a perpetual fountain or ſource of it; and have invented a variety of hypotheſes, which, though not very probable, are not *demonstrably falſe*, to account for the phænomenon of its conſtant production in that particular ſituation. Now, we apprehend, that the demonſtrative argument derived from the tendency of caloric to diffuſe itſelf, loſes much of its cogency when applied to this view of the caſe." (P. 340 of the Rev.)

The critic who wrote this paragraph, ſhould have written in the ſingular number; for the Edinburgh Reviewers, in a body, do *not* apprehend that the demonſtrative argument derived from the tendency of caloric to diffuſe itſelf, can loſe any of its cogency in any caſe whatever that is conſiſtent with the known laws of nature. The caſe which is here ſuppoſed, the maſterly reviewer of Playfair's *Illuſtrations of the Huttonian Theory*, juſtly compares to that of 'a dragon eating up the moon in an eclipſe, or of the tides being occaſioned by the gills of a leviathan at the pole.' The reader will find his reaſoning ſtated in his own words in the five hundred and twenty-firſt page of our ſixteenth volume, to which we therefore refer,* as to an argument which none of the ſatellites of Hutton will ever refute without rejecting the received laws of philoſophizing.

* In that argument, as quoted by us, the word *ſeaſes* is printed for *cauſes*.

Our

Our preſent critic, however, ſo completely loſes ſight of the reaſoning of his predeceſſor, that, in the following extract, he ſeems to aſſume as a fact, what his predeceſſors had demonſtrated to be impoſſible.

"If quantities of heat be *generated* ſucceſſively at a great depth *under the ſurface* (the Huttonians contend that it is generated at the centre), all the conditions of the Huttonian hypotheſis will be fulfilled, without any of the abſurd conſequences that the author of the Comparative View has declared to be inſeparable from it. If the heat, ſo generated, be incloſed among bodies through which heat is but ſlowly tranſmitted*, it may plainly preſerve its expanſive activity for a very long time, *without increasing the temperature of the ſurface of the earth.* The heat of a pretty large furnace, raiſed to 200 degrees of Wedgewood, is *ſcarcely perceptible* through two or three feet of ordinary mercury; and the ſurface of lava may *often be walked upon with impunity*, while the fluid matter is only covered with a cruſt a few inches in thickneſs. Still, however, it is no doubt true, that *the incloſed heat will tranſpire*, however ſlowly; and that the proceſs will *end by reducing the whole mass to the same temperature.* But then it ought to be recollected, that the maſs, here, is *not the globe of the earth only, but the whole material universe*; and the equalization of temperature is retarded indefinitely, partly by the immenſe extent of the sphere itſelf, and partly by the FACT, that it contains within it *various ſprings and ſources of heat*, in the neighbourhood of which the temperature muſt always be incomparably higher than in a mere remote ſituation. *From a central fountain, which is always full and overflowing*, heat penetrates ſlowly, and in *ſmall quantities*, towards the ſurface of the earth. In its diffuſion over this increaſing circumference, it muſt be gradually diminiſhed in intenſity, and what reaches the ſurface is partly taken off by the atmoſphere, and partly radiated towards the other planetary bodies around it. There are two errors then in the argument of the author before us; ſince there is, according to the Huttonians, not a ſtore or magazine only, but a *ſpring* and *ſource* of heat at the centre; and ſince the diffuſion of this heat is not limited or ſtopped by the ſolid ſurface of the earth, but continues onwards, and is propagated to the air, and the remoter bodies in the heavens." (Pp. 340, 341.)

A ſeries of more unphiloſophical hypotheſes than are here ſtrung together, will not readily be found within ſo ſmall a compaſs in any other work that has obtained the ſmalleſt reputation. As the critic's predeceſſor has already demonſtrated the impoſſibility of a *ſpring* or *ſource of such heat* as we are acquainted with, at the centre of the earth; and as the received laws of philoſophical inveſtigation oblige us to admit of no *other kind* of heat without proof of its exiſtence, we might diſmiſs the whole paragraph as unworthy of notice. So obliging, however, is our critic, that he affords to his opponents various opportunities of attacking him with every advantage that their hearts could wiſh. Whilſt he piles hypotheſis upon hypotheſis, dignifying them with the name of FACTS, he conſtructs them all of ſuch materials,

* This language is inaccurate. It is only when heat paſſes through bodies with the ſame velocity as through free ſpace, that by chemiſts it is ſaid to be *tranſmitted*: when it paſſes ſlowly through bodies, it is ſaid to be *conducted* through them. This diſtinction is of importance, ſince it cannot be doubted that heat is *tranſmitted* and *conducted* through bodies by very different proceſſes.

that even were the foundation perfectly solid, the superstructure could not stand.

Thus, admitting this inconceivable source of heat at the centre of the earth; admitting the slowness of its progress towards the surface; and admitting likewise that, when it has reached the surface, part of it is taken off by the atmosphere, and part of it radiated towards the other planetary bodies; it will still be evident that, on the Huttonian hypothesis, the whole globe which we inhabit must have long ago required a degree of temperature greatly surpassing that of red hot iron! If at one time the earth gives out heat to the atmosphere, at another it derives heat from it; and what it loses by radiation towards the other planetary bodies, is surely more than supplied by the radiation of those bodies, including among them the SUN, towards it.

We shall, however, to oblige a generous adversary, suppose that these reciprocal radiations of heat from the surface of the earth on the one part, and from the planetary bodies on the other, do nothing more than counterbalance each other; still there remains to heat our globe, a central fountain which has been always full and overflowing—not for six or seven thousand years, but, as Dr. Hutton himself expressly supposes, for a duration, which has had no beginning, and will have no end. If this had indeed been the case, does it not follow, not only that the temperature of the earth's surface would long ago have been as high as we have said, but also that the earth itself, as the former Reviewer observed, must have been continually distending, so as e're now to have filled the orbit of the moon?

With our critic's leave, therefore, the demonstrative argument of the author of the Comparative View against the Huttonian hypothesis remains in full force, so that, we think, he might fairly conclude, that

"There is an accummulation of proof, which prejudice itself, we should be tempted to believe, could not resist; and which is more than sufficient to establish the conclusion, that whatever praise may be due to the Huttonian system as a splendid hypothesis, it has no claim to the more exalted rank of a just theory." (P. 57 of the Comp. View.)

But whilst with that author we reject with indignation the Huttonian hypothesis which the national spirit of the Scottish philosophers has long laboured to impose on the world as a legitimate theory, we agree with the Edinburgh reviewer, in thinking the Neptunian hypothesis liable to objections equally insurmountable. Indeed all the theories of the earth that we have seen, are combinations of ingenuity, impiety, and absurdity; and the very attempt to construct such theories appears to us a desertion of the first principles of the Baconian philosophy from which all hypotheses are expressly excluded. The display of wisdom in the world which we inhabit; the obvious adaptation of means to ends; and the benevolent object of these ends, compel us to resolve all the laws of nature into the will of some supreme and benevolent intelligence; but our theorists exclude intelligence from the system, and heaping hypothesis on hypothesis, derive all those events so admirably adapted to promote the happiness of sentient beings from the mere mechanism of fire and water! This is indeed so established a principle among them, that our Reviewer objecting to the reasoning of the author of the Comparative View, says,

"It may fairly be demanded of the Neptunist, in what way he accounts for the ultimate deposition and crystalization of the substances harmoniously dissolved in water. As their affinities were so exactly balanced, they ought clearly

clearly to continue in ſolution for ever; and if he is *obliged to recur to divine interference* on the occaſion, it is juſt *as allowable to ſuppoſe* that the Creator formed the world originally, as we find it at this day, with all thoſe equivocal and deluſive marks of aqueous or igneous agency, by which our theoriſts have ſince been confounded." (P. 342 of the Rev.)

It is infinitely more allowable to ſuppoſe this, than to admit either theory; for without the interference of divine agency, the very language of both theories, and even of all philoſophy is nonſenſe. Philoſophers talk indeed occaſionally of *power*, and call attraction, repulſion, and chemical affinity the *powers of nature*; but this is mere metaphorical language, for power independent of intelligence and volition is inconceivable; and the word *power*, when ſo uſed, is a ſound indeed, but has no meaning.

Having thus ſhewn how incompetent the Edinburgh Reviewers are to direct the public judgment on queſtions in philoſophy, we meant to exhibit a ſpecimen of their reaſoning powers as lawyers, in their remarks on *the trial of John Peltier, Eſq. for a libel againſt Napoleon Buonaparté, the Firſt Conſul of the French Republic*; but this is rendered unneceſſary by our own review of that work, to which the reader is therefore referred *. When he has peruſed that Review with attention, having previouſly read the work reviewed, he will be able to judge of the merits of the following paragraph.

" Nothing can be clearer, we think, than the merits of the trial. Neither the ingenious ſophiſtry of an advocate, nor the unmanly evaſions of his client, can diſguiſe the tendency or the intention of a direct incitement to aſſaſſination. The reſult was ſuch as, on all ſimilar occaſions (a *ſimilar* occaſion is not likely to recur) may be expected from a Middleſex Jury, and from the reſolute unclouded calmneſs of Engliſh juſtice; which neither intimidated by appearances of a gathering ſtorm †, nor inflamed by the circumſtances of temporary irritation, adheres to the formal adminiſtration of general and fixed rules; and at a period when all the bonds that held the European Commonwealth together are untied, when all the international arrangements once founded on reciprocal forbearance appear broken up, is the laſt to retain a ſenſe of ancient rights, a veneration and obſervance of ancient maxims." (P. 477.)

When we firſt read this paragraph, our minds were filled with aſtoniſhment; but that aſtoniſhment has ſince ceaſed, upon our diſcovering that, in ſome parts of the United Kingdom, the law of libel is ſo underſtood, that a man may with much greater ſafety defend his neighbour's character than defend his own! That the former has been deemed harmleſs, and the latter a crime!! If ſuch be the ſentiments of the Edinburgh Reviewers, they will, of courſe, applaud as well the Jury which acquitted thoſe members of the Correſponding Society, who were tried for high treaſon againſt the government of their *own* country, as that which found Peltier guilty of a crime, in having publiſhed what had a *tendency* " to degrade and revile" the moſt rancourous *enemy* of their country.

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* See our Sixteenth Volume, p. 80, &c.

† The appearances of the gathering ſtorm operated againſt M. Peltier, as he has himſelf completely proved in his well written introduction to the trial. See our Review already referred to.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

IN your Review for August last, (which, in the remote corner of his Majesty's dominions where I reſide, was not received till yesterday the 1st of November, 1804,) a correſpondent, who takes the ſignature of *Phoſphilos*, has favoured the public with a "New Illustration of a Paſſage in Virgil," which occurs in the 4th Georgic, viz.

"Nam quâ Pellæi gens fortunata Canopi
Accolit effuſo ſtagnantem flumine Nilum,
Et circum pictis vehitur ſua rura phaſelis;
Quâque pharetratæ vicinia Perſidis urget,
Et viridem Ægyptum nigrâ fæcundat arenâ,
Et diverſa ruens ſeptem diſcurrit in ora
Uſque coloratis amnis devexus ab Indis;
Omnis in hac certam Regio jacit arte ſalutem."

Of this paſſage, in the opinion of *Phoſphilos*, all the commentators have ſuffered the true interpretation to eſcape them. The only comment, however, that he ſpecifies, is that of La Cerda, which has been long ſince diſregarded. In what particular, then, does this new interpretation differ from that which has been commonly received? Simply in making *vicinia Perſidis* take place of *amnis devexus ab Indis*, in the important office of fertilizing Egypt by the annual depoſit of a rich manure: "Vicinia Perſidis urget ut fæcundat viridem Ægyptum nigrâ arenâ." In plain Engliſh, "the *neighbourhood* of Perſis urges and fertilizes green Egypt with black ſand."

To ſupport the *grammatical licenſe* of this arrangement, in favour of *vicinia*, Virgil is ſuppoſed to have taken a *poetical licenſe* with *quâ*, which, though expreſſed only twice in the text, is found to be requiſite a third time, and is therefore to be *interpolated*, for the ſake of giving the river a fair acceſs to the *ſeptem ora diverſa*, through which he is to paſs.

In defence of this interpolation, our critic affirms, "that ſuch omiſſions in the poet are not only admiſſible, but very graceful and elegant;" and, to corroborate his aſſertion, he refers to a paſſage in the 3d Georgic, "where Virgil (he ſays) omits a repetition of this word (quâ) although the ſenſe undoubtedly requires it:" but I venture to affirm that, in both caſes, the critic is *undoubtedly* miſtaken.

He had juſt before deſignated the Nile as a river of Ethiopia; but he now finds a proof in Salluſt, "that the Nile riſes in a country diſtinct from Ethiopia;" for that hiſtorian ſays, "Poſt eos (Gætulos) Æthiopas eſſe. Dein loca exuſta ſolis ardoribus." In theſe *loca exuſta*, therefore, muſt be the ſource of this wonderful river; and this is adduced as "another teſtimony of the *true interpoſition* of *quâ!*"

But this is not all. "In further confirmation of this conſtruction, let me (ſays he) remark with what propriety *ruens* is applied to the Nile, when hurrying with impetuoſity through Ethiopia, and frequently obſtructed in his channel by huge crags and impending ſteeps; nor do I think it conſiſtent with the refined judgment of Virgil to apply the epithet to the courſe of this river, when flowing in a broad and ſmooth expanſe through the

the ample plains of Lower Egypt." No; he applies it to the river in that part of his course where, from the *height* of that "broad and smooth expanse," he rushes into the sea.

Once more—"to add greater force to my observation, let me point out (says this indefatigable commentator) the beautiful analogy, the connection and symmetry, that subsist between the different parts of this description, according to this construction: first, we see the Nile, where he expands his mighty waters in silent majesty along the regions of Upper Egypt, and through seven mouths pours his accumulated streams into the ocean; next, we observe him passing through the spacious vallies of Lower Egypt," &c. It is, then, in *Upper* Egypt that the Nile, having expanded his mighty waters, pours them into the ocean; *after which*, he passes "through the vallies of Lower Egypyt!"

Such is this "New Illustration of a Passage in Virgil," which has found a place in the Anti-Jacobin Review. Had I met with it in any other periodical publication, I certainly should have passed it by in silence. But permit me, Sir, to say that, in common with all true friends of learning, religion, and loyalty, I feel a deep interest in the reputation and success of your labours; and I am persuaded that I am far from singular in having been struck with surprize on seeing such a piece of criticism in such a place. My surprize, however, may possibly be owing to my own want of taste and judgment; if so, I wish to be convinced of my error; and I therefore hope you will so far indulge me as to admit this letter among your miscellaneous articles: and, as it is but fair to give *Philophilos* an opportunity of making reprisals, I will beg leave to subjoin a comment of my own, which I submit to discussion with a mind unbiassed and open to conviction.

Why may not La Cerda's opinion, in one particular, be right? Classical authority is said to be wanting for the plural of *vicinium*; if so, let Virgil's authority supply the defect; for the only proper question, in this case, is, not whether the same word is known to have been used by any other good writer, but whether its use will contribute to a more natural and intelligible construction of the passage under consideration. I think it will; and I therefore propose the following arrangement, as expressive of what I take to be the true interpretation:

"Nam quâ gens fortunata Pellæi Canopi accolit Nilum, effuso flumine stagnantem, et vehitur circum sua rura pictis phaselis; quâque amnis, devexus usque ab Indis coloratis, urget vicinia pharetratæ Persidis, et fœcundat viridem Ægyptum nigrâ arenâ, et ruens, discurrit in septem ora diversa; omnis regio in hac arte jacit certam salutem."

"For where the inhabitants, near Alexandria, have their plantations on the banks of the Nile, which, when its flood is poured forth, spreads into a lake, and are carried round their farms in painted barges; and, where this river, having descended even from the country of the swarthy Indians, presses against the borders of Persis, and fertilizes the green tracts of Egypt with muddy sands; and, when falling into the sea, runs through seven distinct outlets: the whole region relies with confidence on this art."

I am, Sir, your constant reader,

ARISTÆUS.

POETRY.

POETRY.

The following political Parody has, we underſtand, found its way into ſome of the public Prints. As it gives a fair repreſentation of the character and conduct of a man whom his Party hold up to the world as the mirror of "political wiſdom and integrity," to uſe his own words, as applied to that dreadful ſource of human woes the French Revolution, we think it deſerves a leſs fleeting exiſtence than could be expected from the journals of the day, and therefore preſent it to the Public in a more correct ſhape. It is evident that many political changes have taken place ſince the Poem was written, but none that can make it leſs acceptable to our Readers with a reference to the hero of the Piece.

ELEGY.

WRITTEN ON A COUNTRY HILL-SIDE.

THE folly (*a*) of the War at length is o'er,
The grateful People hail the Peace (*b*) with glee,
THE PARTY now my counſels ſeek no more,
And leave the World to Solitude and me.

Now fades the laſt faint hope of future pow'r,
And all Mankind our ſcatter'd Squadron ſhun,
Save where ſome Mongrel turns in lucky hour,
Or needy GENIUS flies a threat'ning Dun.

Save that, among the title-varniſh'd (*c*) tribe,
Some wealthy (*d*) Dupe, inclin'd to purchaſe fame,
Our leading Patriots may with banquets bribe,
In fond ambition of a Stateſman's name.

(*a*) The Hero of this Work, and all his political Aſſociates, have uniformly contended, againſt the evidence of the plaineſt facts, that the late War, which had its origin in French aggreſſion, aroſe from Engliſh folly. Theſe men can neither read nor think, if they really declare their opinions in this reſpect. But their aſſertions are the offspring of conſcious falſehood.

(*b*) The only apparently laudable part of this Man's public conduct, is his ſupport of the Peace; which, whatever may be ſaid againſt it, is moſt probably the beſt that under the exiſting circumſtances could be obtained. But even on this point, he may be ſuppoſed to be actuated by ſome perverſe motive—

"And, like white witches, *mischievously good.*"

(*c*) It may ſeem ſtrange, that a man deſcended from Nobility, and all his life connected with it, ſhould ſpeak ſo contemptuouſly of that order. The French Revolution, however, has perverted his underſtanding, and reduced him into an abſolute Jacobin.

(*d*) More than one inſtance can unluckily be pointed out of men, diſtinguiſhed for rank and fortune, who, to obtain ſome political *notoriety*, give their countenance to a band of Maleconſents. If theſe Nobles were to read and reflect on the Hiſtory of the French Revolution, they would not protect Vipers, who, if ſuch a horrible event were to take place in this Country, would ſoon deſtroy them.

Amid

Amid our Tavern crowds, and Clubs ſelect,
Who form'd full many a Gallic ſcheme for pow'r,
Each in his flatt'ring dreams for ever checkt,
The bold Reformers of the Nation low'r.

The labour'd ſpeech of lily-liver'd (*e*) GREY,
The nonſenſe (*f*) hiccup'd by his MAUDLIN GRACE,
The yell of ERSKINE, or ſly (*g*) TIERNEY's bray,
No more ſhall raiſe them to a chance of place.

For them no more the Tavern bells ſhall ring,
Or eaſy (*h*) Landlord tick the daily tare;
No Waiters at the ſound ſhall eager ſpring,
Or club their (*i*) vails the gaming lot to ſhare.

Oft would the giddy to their ſophiſms yield,
Their fury oft the Senate's order broke;
How did they bawl in COPEN-HAGEN (*k*) field,
How laugh'd the Mob at every hackney'd joke!

(*e*) Our Hero may be thought ſomewhat inconſiſtent in degrading his own Party-Friends. But he is ſuppoſed to be expreſſing his real ſentiments in ſolitude; and *Patriots*, are as much jealous of each other, as *Players*, *Painters*, and *Poets*. If other inconſiſtencies appear in this Work, it ſhould be recollected, that the Hero's life is a compound of inconſiſtencies.

(*f*) Nothing but intoxication could excuſe the Democratic Toaſt which a certain Duke uttered in his Tavern-revelry. If the rabble were, in fact, HIS SOVEREIGN, he would not long hold one of the moſt ancient and reſpectable ſituations in the Kingdom.—"OUR SOVEREIGN THE PEOPLE" was, indeed, ſuch a ſenſeleſs Toaſt, that it may well be mentioned with contempt, even by the *Man of the People*.

(*g*) The epithet of *ſly*, is probably given to this Gentleman, becauſe he was ſuppoſed by his Party to have taken advantage of their *ſecession*, in order to raiſe an independent credit for himſelf, not without ſome views towards *the East*.

(*h*) The late Mr. TICKEL humouroufly mentions one of theſe generous Party-Landlords who, he ſays,

"Exults *to tick*, and *bluſhes to be paid*."

This good-natured Hoſt probably had reaſon to get rid of his *ruinous modeſty*, or is now, perhaps, *a Waiter* to one of *his own Waiters*."

(*i*) It may hardly be thought probable, that men, who pretend to the rank of Gentlemen, will *borrow of Waiters* in a *Gaming-Houſe*, and permit them to be *partners in the riſque*. Yet this is a common practice.

(*k*) PARTY, like DEATH, levels all diſtinctions; and our Hero properly ranks himſelf with the low vulgar *Jacobin Orators* of Copenhagen-field, Chalk-farm, &c. &c. whoſe horrid ferocity and ſavage ignorance, his ſuperior powers and early claſſical habits muſt teach to deſpiſe. But, indeed, the whole of the Jacobin Crew, high and low, are aptly deſcribed in 'The Purſuits of Literature,' as

"Lords of miſ-rule, in Anarchy's wild hall."

Let

Let not the Placeman their diſtreſs deride,
Their ſhifting life, the hardſhips they endure;
Nor Miniſtry behold with lofty pride,
The hopeleſs horrors of the patriot Poor.

The pride of Cabinets, the Sov'reign's choice,
And all that Budgets, all that Loans provide,
Depend alike upon the public voice.
The paths of Office lead to t'other ſide.

Nor you ye Rich impute to theſe the crime,
If Patronage to them her gifts refuſe,
Where through the kind neglect of heedleſs Time,
The perquiſites are ampler than the dues.

Can ſtudy'd ſpeech or unprepar'd reply,
Rouſe all the Houſe with oppoſition fire?
Can Wiſdom's plans be baffled by a lie,
Or clamour force a Premier to retire?

Doubtleſs among our Party's ruin'd band,
Are hearts that burn with democratic ire;
Heads that the fall of Empire could have plan'd,
Or ſpread around a Revolution fire.

But Britain, adverſe to their golden dreams,
Blind to the worth of France, oppos'd the ſtorm,
Dull Magiſtrates repreſs'd their honeſt ſchemes,
And damp'd the noble ſpirit of Reform.

Full many a hardy Patriot of our Gang,
The dark and diſmal dens of Priſons bear;
Full many a hero Law has doom'd to hang,
A ſhackled warning in the tainted air.

Some low-born (*l*) ORLEANS, who, to greatneſs bred,
With juſt contempt would Titles have reſign'd,
Some (*m*) MARAT nobly wiſhing millions dead;
Some (*n*) BONAPARTE fit to rule mankind.

(*l*) This wretch, whoſe name ſhould never be mentioned without execration, pretended to make a voluntary ſacrifice of his Titles at the ſhrine of Democracy; but his artifice could not enable him to eſcape the ſtorm, which his own ambition and revenge had contributed to raiſe.

(*m*) MARAT, one of the promoters of Gallic Freedom, ſaid, that "it would be neceſſary to *cut off two millions of heads*, in order to conſolidate the Revolution."

(*n*) If our Hero ſhould again be thought to ſpeak inconſiſtently with his levelling principles, in ſuppoſing any individual, except himſelf, fit to govern mankind, it may be ſuppoſed by his homage to the CHIEF CONSUL, that he, at leaſt, muſt be the man.

TO

Th' abuſe of loyal Bigots to diſdain,
The ſlaviſh Code of Britain to deſpiſe,
The cauſe of Gallic Freedom to maintain,
And paint its (*o*) glories to the nation's eyes,

Well may we boaſt:—nor do we only boaſt
To mend the State, but ſave its ſtores we try'd;
To (*p*) obviate needleſs levies for our coaſt,
In mean diſtruſt of Gallia's hoſtile pride,

The people their inherent rights to teach,
To ſhew that lineal Pride has had its hour,
The doctrines of Equality to preach,
And prove (*q*) reſiſtance but a point of pow'r.

Loſt to the chance of all official ſweets,
A caſual income ſome derive from Play,
Along obſcure and unfrequented ſtreets,
Some keep the careful tenor of their way.

Yet e'en our Band from Catchpoles to protect,
Thoſe, fam'd for parts, a happier fortune meet,
And, wheedling Peers or People to elect,
Secure the lucky ſhelter of a ſeat.

Their names, their deeds, puft in the daily news,
The world with pointed paragraphs ſurprize;
And many a uſeful leſſon they diffuſe,
That teach the timid Democrats to riſe.

For who to tame obſcurity a prey,
The lively tattle of the town reſign'd,
Scorn'd the diverting columns of the day,
Nor wiſh'd ſome notice of himſelf to find?

On ſome kind Print the Orator depends
The morning record of his ſpeech to bring,
E'en when at home (*r*) we tell it to our friends,
E'en in our dreams we make ST. STEPHEN'S ring.

(*o*) Never ſhould it be forgotten, that during all the horrors of the French Revolution, our Hero pronounced it the moſt glorious fabric ever raiſed by human wiſdom and integrity!!

(*p*) Every body knows the efforts that were made by our Hero to prevent a defenſive eſtabliſhment, in order to guard againſt French ambition, as well as his warm recommendation of confidence in Gallic honour, contrary to the opinion of his friend SHERIDAN. But the latter, on other occaſions, proved "*an illuſtrious exception*" from the conduct of his party.

(*q*) Our hero has more than once informed the people, that in diſputes with their Rulers, *reſiſtance* was to be conſidered merely as a queſtion of *expediency* and *power*.

(*r*) They who have the misfortune of being acquainted with *fifth* and *ſixth-rate orators* know the truth of this declaration. "I ſaid this in anſwer to Mr. PITT."—"The Houſe cheered me when I ſaid that," &c. form the chief ſubſtance of their converſation whenever they have an opportunity of indulging their oratorical reveries.

For

For thee, who feeling for thy PARTY's woe,
Doſt in theſe mimic ſtrains their fate bemoan;
If (*s*) urg'd by indignation's honeſt glow,
Some Britiſh Patriot ſhall inquire thine own,

Haply ſome angry Traveller may ſay,
" Oft have we ſeen him to the TUILLERIES go,
" Caſting all ſenſe of Britiſh Pride away,
" To fawn upon his Country's deadlieſt foe.

" There, at the footſtool of the Gallic Chief,
" Who rears his bold triumphant head ſo high,
" He ſtood in abject ſtate that ſhocks belief,
" To catch each motion of THE CONSUL's eye.

" Grave as if now on ſome hiſtoric plan,
" Searching o'er muſty rolls of former times;
" Now ſhameleſs rev'ling with an exil'd clan (*t*),
" Or cheer'd their hopes, or prais'd their horrid crimes.

" One morn I ſaw him on THE CONSUL wait,
" Beſide the Throne, and with a bending knee;
" Another came, and ſtill in cringing ſtate,
" With ſupple joint, beſide the Throne was he.

" The next with cenſures due he took his way,
" In praiſe of GALLIA anxious to declaim;
" Attend and hear (for all ſhould hear) the lay,
" That ſtill with infamy ſhould brand his name."

THE INSCRIPTION.

HERE reſts his Tongue, in this deſerted place
A Wight to Fortune, and to Fame well-known;
Kind Nature ſtor'd his mind with lib'ral grace,
But DISSIPATION mark'd him for her own.

Wild were his actions, tho' profound his reach,
Fortune her favours did as wildly daſh,
He gave his Party all he had—a Speech—
His Party gave, 'twas all he wiſh'd—(*v*) their Caſh.

(*s*) Though our Hero was left alone with conſcience, yet that ſilent monitor was ſo much abſorbed in Jacobiniſm, and tormented with Deſpair, that ſhe has hitherto forgotten her office. Here, however, ſhe breaks forth in unconquerable ſelf-reproach, and muſt be ſuppoſed to whiſper to our Hero, to the concluſion of the work, what muſt be the opinions of mankind reſpecting his deportment in France, and the ſum of his character.

(*t*) It has been often aſſerted, and never denied, that our Hero dined in France with a ſet of miſcreants, whoſe treaſonous practices obliged them to quit their country, at the head of whom was a ſelf-convicted Traitor!!!

(*v*) That a man, after ſquandering an immenſe fortune, ſhould be reduced to ſubſiſt upon a party ſubſcription, might be thought ſufficiently humiliating, but, by all accounts, he debaſed his character as an Engliſhman ſtill more, by his ſervile conduct while in France.

No

No farther seek his vices here to tell,
Or e'en his follies to the World proclaim,
(There they, alas, have long been known too well)
The Idol of his Faction, and their Shame.

TO THE EDITOR.

SIR,

I SEND you the following lines to be inserted, if you think proper, in your excellent Miscellany, in the hope, that some *sausage-meat* may be still found to remain at Oxford.

Your's, &c. PRECOGNITUS.

On Miles Statham stage-coachman between Oxford and Birmingham, who, having previously travelled as many miles as would compass the globe fourteen times, married in January 1800, after a courtship of twenty-six years, during which time his intended wife was house-keeper in a gentleman's family.

How strange that he who with such skill,
Had plied his whip thro' life,
Should be full six and twenty years
In *whipping up* a wife!

Miles is he rightly called, since he
Has travelled many a mile.
Her loved idea went with him,
But she *kept house* the while.

Full fourteen times his nags and he,
So well he made them stir,
Had compassed the whole world about,
E'er he could *compass* her.

Ye Oxford men, while thus his praise
A Cambridge quill relates,
What! could not such a driver drive
Some wit into your pates?

This driver's fame is *passing* great,
As many a town acknowledges;
So great that he with ease can leave
Behind him all your colleges.

Then try if you can watch your Miles
To rival Hobson's name;
And then the road he drives may prove
To you a road to fame.

EPIGRAMS.

EPIGRAMS.

Sham-Coronation.

SHAM-Emperor Nap, as he thought, and with reaſon,
That Champétres in winter would not be in ſeaſon;
In order to make his fine doings compleater,
Lugg'd in the poor Pope to be ſure of Sham-Peter.

Court-Ingratitude.

Charles Talents to Ruſſia an embaſſy ſent;
But to dear Buonaparté in perſon he went.
With Catharine the Trident* he offer'd to barter;
And he wept for Fitzgerald, old Beelzebub's martyr.
Theſe claims, and a hundred times more, he could bring,
Yet no title he's got, nor much as a *string* †.

Ambidexter.

In wit ſo dextrous, and in views ſo ſiniſter—
Ah, Charles! thou'dſt make a rare two-handed Miniſter!

Whig-Liberality.

Be lib'ral, gen'rous,—ne'er from candour ſwerve—
(Not lib'ral tho' to Government—obſerve.)
Be candid, lib'ral,—ſpare poor Buonapart;
And give the dev'l his due ſhare in your heart.
To drive him thence, or deem his aid intruſion,
Would be to act on ſyſtems of exclusion.

TOM T'WHIG'EM.

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* When Miniſter he offered to give up "the right of ſearch" to purchaſe an alliance with Ruſſia. The alliance might have proved nugatory, or been reſcinded in a month or two; but the glory of England, the power of her navy, by which the liberties of the high ſeas, and indeed of all Europe, have been hitherto preſerved, would have been loſt for ever!

† This *man of talents* however has been profuſely rewarded, as all others are, by his own party. He *has* got a borough, or rather great city, an ample penſion, and rich legacies in abundance, &c. while the warmeſt and moſt active friends of government muſt in general paſs their whole lives without acquiring ſo much as—thanks.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For MARCH, 1805.

"Were an honeſt Briton to wiſh for a Sovereign, who in the preſent ſituation of affairs would be moſt capable of advancing our national happineſs, what could he deſire more, than a Prince, mature in wiſdom and experience; renowned for his valour and reſolution; and zealous for the PROTESTANT RELIGION; when theſe all happily concur in the ſame perſon, they are as much as can be ſuggeſted, even by our wiſhes, for making us a happy people." ADDISON.

ORIGINAL CRITICISM.

Theological Inſtitutes, in three Parts: 1. *Heads of Lectures in Divinity.* 2. *View of the Conſtitution of the Church of Scotland.* 3. *Counſels reſpecting the Duties of the Paſtoral Office. Appendix.* By George Hill, D.D. F.R.S.E. Principal of St. Mary's College, Primarius Profeſſor of Theology in the Univerſity of St. Andrews, and one of the Miniſters of that City. 8vo. Pp. 444. Bell and Bradfute and P. Hill, Edinburgh; Longman and Rees, London. 1803.

ON opening this volume we were ſomewhat ſtruck with one of the learned author's deſignations. In our univerſities we have no ſuch title as "Primarius Profeſſor," nor do we recollect to have ever met with it before. If, however, the Court Calendar be correct, the college over which Dr. Hill preſides has a profeſſor of divinity excluſively of the Principal; and as the volume before us aſcertains the fact that it conſtitutes a part of the Principal's duty to read lectures in divinity, we ſuppoſe that the Principal is called "Primarius Profeſſor," to diſtinguiſh him from his ſubordinate colleague and aſſiſtant. But, in this ſuppoſition, we take it for granted that he is expreſsly ſo deſigned in the ſtatutes of the college: for, otherwiſe, we ſhould be apt to conclude that, in aſſuming this appellation

pellation as a ſeparate title, the learned Principal had fallen into a ſmall miſtake. We are not, we acknowledge, particularly acquainted with the conſtitution of the Univerſity of St. Andrews; but we have been told that it was erected on the model of that of Paris. Now we know, with certainty, that, in the latter univerſity, *primarius* was the Latin term for *principal, ſuperiour*, or, as we ſay in England, *head of a houſe*. Thus the learned Gardin Dumeſnil, author of the "*Synonymes Latins*," deſigns himſelf, in his title-page, "Profeſſeur Emérite de Rhétorique, en l' Univerſité de Paris, au College de Harcourt, et *Ancien Principal* au College de Louis le Grand." But, at the end of his elegant Latin dedication to the univerſity, he ſubſcribes in theſe terms: "J. B. GARDIN DUMESNIL, Emeritus Rhetoricæ Profeſſor in Harcurio, et *Antiquus* Collegii Ludovici Magni *Primarius*." It is evident that here the latter is a literal tranſlation of the French, and that conſequently, in the ſtyle of the univerſity of Paris, *primarius* was preciſely equivalent to *principal*. This circumſtance led us to entertain a ſuſpicion that Dr. Hill has miſunderſtood the import of *primarius*, as applied to his own office, and has inadvertently called himſelf *principal* twice. The ſuſpicion, we dare ſay, is without foundation; but we ſhould be glad to ſee the point cleared up, either by the learned Principal himſelf, or by ſome other gentleman who has paid attention to the original conſtitution of the Univerſity.

The volume itſelf is an elaborate work, which bears honourable teſtimony to the learning, induſtry, and reſearch of its author. Its diſcriminating principles are Preſbyterian and Calviniſtic. This, indeed, was to be expected; for Dr. Hill is a profeſſor and miniſter in a Church which is avowedly Preſbyterian and Calviniſtic. The learned Principal's preface, however, contains a paſſage which we read, we muſt confeſs, with no ſmall ſurprize.

"Although I have," he ſays, "departed from the order of the confeſſion of faith, and of all the other ſyſtems of theology that I have ſeen, it was my duty and my wiſh, to exhibit the received doctrine of the Church of Scotland: and if this outline ſhould fall into the hands of any members of the Church of England, it may give them information with regard to the preſent ſtate of theological ſcience, in this country, and it may correct ſome prejudices and miſapprehenſions which have ariſen in that part of the united kingdom, from the want of a fair expoſition of Calviniſm." (P. vi.)

If the members of the Church of England are, from this work, to judge of the general ſtate of theological ſcience in Scotland, they will, undoubtedly, form a high opinion of it; a good deal higher, we ſuſpect indeed, than it can juſtly claim: for the learned Principal, we have reaſon to believe, is very generally allowed to be *primus inter pares*. From his book we have, however, we moſt willingly declare, derived much information, particularly from the ſecond part of it, which treats of the conſtitution of the Church of Scotland. Dr. Hill, in truth, has attentively ſtudied the principles of his Church,

Church, with which he is, of courſe, much better acquainted than we can pretend to be. That he knows them more intimately than he does thoſe of the Church of England and Ireland can excite no wonder. We are, from time to time, furniſhed with convincing proofs that even the moſt intelligent and liberal-minded among the Scottiſh miniſters have not yet altogether gotten over the antipathy of their fanatical predeceſſors to eſpiſcopacy and a liturgy. They do not, therefore, very frequently, we preſume, beſtow much time or pains in examining the ſtandards of our Church. It does, however, appear ſomewhat extraordinary that Dr. Hill ſhould conceive the members of that Church unacquainted with the doctrines of Calvin. The learned Principal cannot, ſurely, be ignorant that, from the compilation of the Lambeth Articles in the reign of Elizabeth, to that of "The True Churchmen Aſcertained," in the reign of George III. the abettors of theſe doctrines have never ceaſed to diſturb and harraſs, with moſt reſtleſs importunity, the Church of England. If, therefore, her members have been, or are, but ill informed with regard to Calviniſm, their want of information muſt, certainly, be aſcribed entirely to their own indolence or dulneſs, and not to any deficiency of zeal in the Calviniſts to inſtruct them. But the fact is that no ſet of men whatever have more thoroughly underſtood, or more ſatisfactorily confuted, the wild and extravagant dogmas of Calvin, than the clergy of the Church of England. And, if the learned Principal were in the habit of regularly reading our Review, he would, perhaps, be convinced that there are in that Church, among both laity and clergy, ſufficient numbers, who, in order to comprehend and appreciate Calviniſm, require no aſſiſtance even from Dr. Hill.

We own ourſelves, however, not a little puzzled to know what Dr. Hill intends, by imputing "prejudices and miſapprehenſions," in the members of the Church of England, to "*the want of a fair expoſition of Calviniſm.*" Calvin's greateſt adverſaries, we think, muſt admit that, as a writer, he is learned, ſyſtematic, and perſpicuous. Such a writer is generally the beſt expoſitor of himſelf, and ſeldom has much obligation to thoſe who, however kindly, undertake to be his commentators. The works of Calvin are abundantly voluminous; and in all of them, eſpecially in his principal work "THE INSTITUTES," the great principles of his ſyſtem, whether leading or ſubordinate, are ſo pointedly laid down, ſo frequently repeated, and ſo copiouſly explained, that few authors, we conceive, ſtand leſs in need of elucidation. His notions are never, intentionally at leaſt, involved in obſcurity; and, to do him juſtice, he ſeldom ſhrinks from any of thoſe conſequences to which they fairly lead. But his fundamental tenets are ſo extravagant, or rather, to ſpeak the whole truth at once, ſo inexpreſſibly blaſphemous, that many of his followers conſider it as a neceſſary point of prudence to keep theſe tenets out of ſight, becauſe if expoſed in all their naked deformity, they muſt ſhock the feelings of every rightly formed mind.

Accordingly, it has been frequently obſerved that our Engliſh Calviniſts ſeldom quote Calvin, or even refer the reader to his works. We will not give ourſelves leave to ſuſpect that the learned Principal is actuated by a ſpirit which would incline him to conſult his own reputation, or that of his maſter, by varniſhing, diſtorting, or ſuppreſſing the truth. There are, however, ſome topics altogether unnoticed by him, which yet are ſo eſſentially connected with Calviniſm, that no explanation of that ſyſtem of theology can be conſidered as complete in which they are not included. Dr. Hill's expoſition is obviouſly defective, and in ſome inſtances, we alſo apprehend, erroneous. But, were it poſſeſſed of conſummate perfection, we might ſtill be allowed, conſidering it ſimply in the light of *an expoſition of Calviniſm*, to call in queſtion its utility. For ourſelves, as we have been, hitherto, accuſtomed to ſearch for the doctrines of Calviniſm in Calvin, we muſt beg to be forgiven if we continue to purſue the ſame mode of inquiry. For, while we have acceſs to the luminous writings of that celebrated reformer, we muſt deem it prepoſterous to learn his opinions from Pictet, Turretine, or Dr. Hill.

The "Heads of Lectures in Divinity," which conſtitute the firſt branch of theſe "Theological Inſtitutes," muſt, doubtleſs, be uſeful for refreſhing the memory, and aſſiſting the recollection, of thoſe who have enjoyed the advantage of attending the learned profeſſor's prelections. To others, of courſe, it cannot be expected that theſe ſhort notices will be of equal benefit; though they certainly point out a plan of ſtudy which may be followed, ſuggeſt many hints which may be improved, and recommend many authors which may be peruſed, with profit by all young divines. We cannot however omit to obſerve that, in various inſtances, Dr. Hill's enumeration of the authors who treat of the ſubject under conſideration is far from being full; and that, even with regard to thoſe whom he enumerates, his general mode of reference is ſuch as renders his references of very little uſe to thoſe by whom they are chiefly wanted. The principal advantage of reference is loſt, unleſs the particular place be pointed out where information may be found. This is ſeldom done by the learned Principal, who, for the moſt part, is ſatisfied with laying before his readers a mere liſt of names. Yet ſeveral of his authors are exceedingly voluminous, and write on a great variety of ſubjects. Thus he directs us to Michaelis, Leland, Lardner, Jortin, Macknight, Clarke, Warburton, Hurd, &c. but without any intimation in what part of their works the paſſages to be conſulted are contained. This we cannot but regard as a great defect. The ſtudent who wiſhes to have recourſe to theſe authors, for inſtruction on any ſpecific point, will thus often be obliged to throw away much time in ſearching for that inſtruction, while his labour, after all, may perhaps be in vain. To mark with punctual and accurate fidelity the particular places in thoſe celebrated writers where valuable information, on any ſubject of conſequence, may be obtained,

obtained, is, unqueſtionably, one of the higheſt excellencies which any author can diſplay; and this excellence Dr. Hill might, with very little additional trouble, have communicated to his book.

The learned lecturer's courſe, as *a ſyſtem of divinity*, appears to be extremely imperfect. Of this we need produce no other proof than that there is not even a ſingle lecture on the rich, extenſive, and important topic of natural theology. This ſubject involves ſo many great and intereſting queſtions, and ſo much has been written upon it, that we have no conception how a ſyſtem can be regarded as complete which does not commence by inveſtigating it. Yet the only notice, as far as we have obſerved, which is taken of it by Dr. Hill, occurs when the courſe is pretty far advanced; and it is there introduced only in a ſubordinate and indirect manner, for the purpoſe of illuſtrating the "Importance of Chriſtianity." On the ſtyle in which the author there ſpeaks of it we ſhall ſay ſomething when we come to the place.

The "Heads of Lectures" are divided into five books, which are ſubdivided into chapters and ſections. The firſt book is on the "Evidences of the Chriſtian Religion," and contains nine chapters. This part of the courſe ſeems accurate and full, embracing all the common arguments, and giving a luminous, well-connected view of the whole. If the outline here drawn by the learned profeſſor be ably filled up, of which we have no doubt, this part of the lectures muſt be highly deſerving of the attention of his pupils. As a ſpecimen we ſhall quote the laſt ſection of the book.

"It has been ſaid, that if the earth be divided in thirty equal parts, Paganiſm is eſtabliſhed in nineteen, Mahometaniſm in ſix, Chriſtianity in five; that Chriſtianity was not publiſhed till the world had exiſted ſome thouſand years; that it is corrupted in many countries; and that it leaves men wicked: and, from the imperfection of the effect produced, it has been inferred, that the means employed were not divine."

"But objections founded upon the meaſure of the effect cannot overturn hiſtorical evidence. They imply an expectation, which we are not warranted to entertain, that God will beſtow the ſame religious advantages upon all his creatures, and that there will be no delay in the communication of what it was his original purpoſe to beſtow. Much religious knowledge was diffuſed during the preparation of the Goſpel. The delay of its univerſal publication, may, in various ways, be preparing the world for the reception of it. The corruptions of Chriſtianity aroſe from God's employing the miniſtry of human means. It is a contradiction in terms, to ſay that religion ſhould compel men to be virtuous."

"*Shaw* and *Dick upon the Counſel of Gamaliel. Robertſon's Sermon. Butler. Atterbury. Jortin. Law. Macknight. Paley. Hill's* [the principal himſelf we ſuppoſe] *14th Sermon.*" (Pp. 25, 26.)

It is obvious here that the learned Principal evades, inſtead of anſwering, the objection urged from the late publication and confined diſſemination of Chriſtianity. Indeed this objection can never be removed by thoſe who exclude from the poſſibility of ſalvation

all to whom the Gospel has not been actually made known. This exclusive system fixes, in truth, an indelible stigma on the moral character of God, which can never be defended but by the doctrine which teaches that the virtuous Heathen, as well as the Jew and Christian, will be saved through the atonement of the universal Redeemer; or, to use the words of an eminent prelate who is an honour to his age, "that millions who never heard the name of Jesus will be redeemed and blessed for ever through the merits of his death." This opinion, we well know, is very different from Calvin's; but we also know that the greater number of Calvin's opinions form a continued libel on the moral attributes of God. And if, on this most interesting subject, the learned Principal had deserted his master, he would have been chargeable with no greater inconsistency than that of which he is guilty in another part of this same extract. For by way of reply to the observation that Christianity has little influence on the minds of men, whom it still "leaves wicked," he maintains that "it is a contradiction in terms to say that religion should compel men to be virtuous." In this sentiment we most heartily concur with the learned Principal; but, in doing so, it is almost needless to inform our readers that we *toto cœlo* dissent from Calvin. Man, in Calvin's system, is a mere machine, whose virtue is, in no respect, his own, but wholly and solely the work of God. "*Prior pars operis boni est voluntas; altera validus in exequendo conatus:* UTRIUSQUE AUCTOR EST DEUS. *Ergo Domino surripimus* SIQUID NOBIS ARROGAMUS, AUT IN VOLUNTATE, AUT IN EFFECTU. *Si diceretur Deus opem ferre infirmæ voluntati, nobis nonnihil relinqueretur; sed quum dicitur efficere voluntatem, jam extra nos quicquid in eo bonum est locatur.*" (Calv. Inst. Lib. II. Cap. 3. § 9.) Accordingly it is the uniform language of this reformer that the faithful ACT PASSIVELY; (Inst. II. 5. 11.) that man has no power whatever either to reject or embrace the offered grace of God; (II. 3. 11.) and that those who affirm that man can CO-OPERATE with the grace of God are in a most pestilent error. (Ibid.)

The second book of the author's Syllabus is thus intitled, "General View of the Scripture System, and Plan of analysing it." This book is divided into seven chapters. In the first, the learned Principal treats of inspiration, his notion of which appears to us to be the only one which is capable of being rationally maintained. "All degrees of inspiration," he rightly remarks, "are equally possible." He does not, however, think that the sacred penmen always wrote under what he calls "the inspiration of suggestion." His opinion is that, "by the continual superintendance of the Spirit, they were furnished in the Gospels, in the doctrinal parts of the Epistles, and in the prophecies which they delivered, with that measure of inspiration which the nature of the subject required, so as to render their writings the infallible standard of Christian faith." (P. 29.)

The

The third chapter of this book is on "the Importance of Chriſtianity," which is here conſidered in a twofold view, as a "republication of natural religion," and as a "method of ſaving ſinners." We ſhall now inſert the learned Author's account of natural religion alluded to above. "Natural religion," he ſays, "which conſiſts of the knowledge of God, the obligations, and the hopes that may be deduced from the light of nature, is founded in the conſtitution of the human mind; was tranſmitted by tradition from the firſt man; is ſuppoſed in Scripture; and had no original defect." (P. 31.) Therefore we find ourſelves conſiderably at a loſs to comprehend the learned Principal's ſyſtem. The characters given of natural religion ſeem ſomewhat equivocal, and not quite conſiſtent with one another, or with what follows. By ſaying that this religion is founded in the conſtitution of the human mind, the profeſſor would appear to regard it as originally derived from the exertions of man's natural, unaſſiſted, powers. By ſaying that it was tranſmitted by tradition from the firſt man, he would appear to aſcribe its origin to ſupernatural communication. The queſtion, our learned Author knows, has been keenly diſputed, whether, without the aid of divine revelation, man could have had any religion at all. On this queſtion we ſhould have been happy to receive a clear expoſition of the author's ſentiments; although, in conſequence of what we know to have been the fact, the controverſy is certainly more curious than important. Every principle of reaſon would lead us to conclude that man, at his creation, was not left to form his own religion; and the Scriptures poſitively eſtabliſh the concluſion. But whatever may be Dr. Hill's preciſe opinion with regard to the *ſource* of natural religion, this religion, he ſays, "had no original defect." If, indeed, it proceeded immediately from God, this is certainly true, but can hardly be true if it was the invention of man. At all events this ſyſtem of religion was ſuited only to a ſtate of innocence. So the learned Principal himſelf informs us: "Natural religion," he ſays, "is, by its conſtitution, the religion of thoſe who do their duty," and, therefore, "holds forth only doubtful grounds of hope to thoſe who tranſgreſs." But "man, by being a ſinner, is placed in a ſtate of depravity and guilt, in which there can be no religion to him, unleſs there be forgiveneſs with God." (P. 32.) Than this doctrine nothing, we conceive, can be more found. But we wonder how, with theſe views of the ſubject, the learned Principal could repreſent Chriſtianity as "a republication of natural religion." We are well aware that this language is not new, and that it has been held by men of the firſt abilities. But it is a mode of ſpeaking which we cannot, on any grounds, approve, and which, to ſay the truth, has contributed not a little to degrade Chriſtianity in the eyes of the world. Men are eaſily led by it to conſider the Goſpel as *nothing more* than a mere republication of the religion of nature. Yet no truth whatever, we conceive, is more certain than that the publication of the Goſpel is co-eval with the firſt tranſgreſſion. Chriſtianity, therefore, as diſtinguiſhed from former

mer diſpenſations, or as fully proclaimed by our Lord and his diſciples, is not ſo properly a republication of the religion of nature, however underſtood, as of that religion which was revealed to our firſt parents immediately after the fall. Of this laſt religion, the only religion which is ſuited to the circumſtances of fallen man, all the ſubſequent revelations of God were, in ſubſtance, republications. In the early ages of the world, indeed, it was involved in comparative obſcurity. It continued, however, to be ſtill republiſhed, with ſteadily progreſſive and increaſing light, till, at laſt, it burſt forth with unclouded ſplendor, "in the fulneſs of the time," on the coming of Chriſt.

In the fifth chapter the learned Author obſerves that, though various cauſes have occaſioned controverſies concerning the proper boundaries between reaſon and faith, yet every ſound divine muſt admit that reaſon is of eminent uſe: 1. "In examining the evidences of religion. 2. In learning from Scriptures what are the truths revealed. 3. In repelling the attacks of the adverſaries of Chriſtianity. 4. In judging of the truths of religion." The province of reaſon is here well ſtated. But, as all men do not reaſon equally well, differences will ariſe with regard to the Scripture ſyſtem; and it is the duty of the ſtudent in divinity to make himſelf acquainted with this diverſity of opinions, and the arguments on which it is founded. Of theſe he may, the learned Principal ſays, "derive a general knowledge from Calvin's Inſtitutes, Marckii Medulla, Burnet on the Thirty-nine Articles, Moſheim's Church Hiſtory, tranſlated by Maclaine, and Stapfer's Inſtitutiones Theologiæ Polemicæ." (P. 37.)

The moſt ſuperficial divine cannot but remark, that, in this place, the learned Principal's liſt of authors in polemic divinity is miſerably jejune, meagre, and defective. It is particularly ſurpriſing that he ſhould have paſſed, without notice, the writings of Epiſcopius, Limborch, Chillingworth, and Hooker. He quotes, however, with great propriety, a paſſage from the Confeſſion of Faith, equivalent to the declaration contained in the firſt ſentence of our 6th article, that all doctrines and opinions muſt ultimately be tried by the authority of Scripture. The temper which dictated the following paragraph is, we think, entitled to the greateſt praiſe.

"The ſubject of my lectures is to go before you in the application of this principle, and to abridge your labour, by directing you to the ſhorteſt method of arriving at the concluſion. But you will derive more benefit from canvaſſing what I ſay, than from imbibing all that I can teach: and the moſt uſeful leſſons which you can learn from me are a habit of attention, a love of truth, and a ſpirit of inquiry." (P. 38.)

In the ſeventh and laſt chapter of this book, the learned Principal thus arranges the controverſies which have ariſen with regard to the Scripture ſyſtem:

"The Goſpel having appeared, in the general view of the Scripture ſyſtem, to be a remedy for the preſent ſtate of moral evil, provided by the Father,

Father, brought into the world by the Son, and applied by the Spirit, all doctrinal controverſies reſpect—either the Son and the Spirit, and the manner in which they were united with the Father; or the nature, the extent, and the application of the remedy."

"The firſt great diviſion, reſpecting the perſons, comprehends the Arian, a part of the Socinian, and the Trinitarian controverſy. The ſecond great diviſion, reſpecting the remedy, comprehends the Arminian controverſy, a part of the Socinian, and many of the doctrines of Popery."

"The Church of Chriſt being a ſociety founded by him, various queſtions have ariſen concerning Church government." (Pp. 39, 40.)

To the diſcuſſion of the firſt of theſe grand diviſions, the third book, conſiſting of ten chapters, is dedicated, on which we have no remark to make, but that every point materially connected with the great doctrine of the Trinity ſeems carefully introduced, and candidly conſidered. In the concluſion of this book, the Principal pays a well-merited compliment to the talents and erudition of a learned prelate, who is a ſhining ornament of the Church of England. "Lardner, Prieſtley, Lindſey," he ſays, "and the other Socinians of the preſent day, have found a formidable antagoniſt in Biſhop Horſley, who, in his volume of tracts upon this controverſy, appears far ſuperior to them both in learning and in argument." (P. 67.)

The ſecond of the above-mentioned grand diviſions employs the learned Author's attention in the fourth book, which contains eleven chapters. "Opinions," he obſerves, "concerning the remedy, lead back to opinions concerning the diſeaſe." And the opinions, he ſays, concerning the diſeaſe, or the effects which Adam's fall produced on his poſterity, may be reduced to four ſyſtems. Theſe we ſhall give in our author's own words.

1. "Opinion of Pelagius, adopted by Socinus, that the powers of human nature are not impaired, nor the circumſtances of the human race injured, by the ſin of Adam. 2. Opinion of Arminius, defended by Whitby, *de imputatione peccati Adami*, that death is an evil brought upon the poſterity of Adam by his fault; and that the change upon the condition of the human race, from a life preſerved without end, to mortality, is unfavourable to their moral character. 3. Opinion that human nature is corrupt. *Edwards on Original Sin.* 4. Opinion that the ſin of Adam is imputed to his poſterity. The third and fourth opinions," the learned Principal adds, "taken together, or what have been called the mediate and immediate imputation of the ſin of Adam, form the Calviniſtic view of the effects of it." (Pp. 70, 71.)

Theſe opinions, we believe, are very forcibly ſtated; and the learned Principal, of courſe, adopts the two laſt of them. He does not deny that difficulties attend the ſuppoſition that the ſin of our firſt parents extends to all their offſpring, though difficulties nearly the ſame, he ſays, recur in whatever manner we attempt to account for the origin of evil. But, whatever notions may be entertained with regard to the ſource of that depravity which adheres to human nature, nothing, we conceive, can be more abſurd than the ſentiment of thoſe who have

have taught *that the ſin of Adam is imputed to his poſterity.* That one man may be expoſed to ſuffering and loſs by the fault of another, is eaſily conceived. We ſee inſtances of it, indeed, every day. But that *the ſin of one man ſhould be the ſin of another*, is both a metaphyſical contradiction, and a phyſical impoſſibility. The Goſpel, however, reſts the neceſſity of a remedy on this undeniable propoſition, "that all have ſinned;" and the various denominations of Chriſtians, agreeing in the belief of this propoſition, regard Chriſtianity as the remedy for ſin. But concerning the nature of the remedy they differ; and our author diſtinguiſhes their opinions by the names of the Socinian, the Middle, and the Catholic.

The Socinian ſyſtem, as our author ſays, may be learned from Prieſtley, and is, indeed, at the preſent day, ſufficiently known. Of the middle ſyſtem, which may be learned, he informs us, from Balguy's Eſſay on Redemption, Ben Mordecai's Apology and Price, he gives the ſubjoined account:

"Although God is merciful, a diſtinction ought to be made between the innocent and the penitent. Jeſus, by the merit of his ſufferings, acquired a reward not merely perſonal, but the right of ſaving men from their ſins, and of giving them immortality." John xvii. 2.—Heb. ii. 9, 10.—Acts v. 31.

"This ſyſtem preſerves the contraſt marked, Rom. v. 19. between the firſt and ſecond Adam; exhibits an illuſtrious reward of tranſcendent virtue; and checks preſumption, becauſe penitents receive nothing upon their own account, the ſalvation of the human race being *præmial* to the Redeemer." (Pp. 74, 75.)

This ſyſtem our learned Author allows to be beautiful and pleaſing. But it proceeds, he ſays, on a partial view of facts; by which he ſeems to mean that it does not include the idea of a proper *ſatisfaction* or *atonement*. He adds, that "it involves the Arian opinion concerning the perſon of Jeſus Chriſt." This appears to us to be rather inaccurate. The ſyſtem itſelf has no neceſſary connection with Arianiſm, but only with the Catholic doctrine that our Saviour, as a man, was capable of reward and exaltation. Price, indeed, who maintained this opinion, was an Arian; but there ſurely is no evidence that Balguy was.

Of the Catholic ſyſtem, "ſo called," ſays our author, "becauſe it has been generally held in the Chriſtian world," he gives this general outline, which is juſtly and diſtinctly drawn: "According to the Catholic ſyſtem, the remedy brought by the Goſpel is pardon and eternal life, or a complete redemption from the evils of ſin, obtained and conferred through the mediation of the Lord Jeſus, who, having offered himſelf a ſacrifice for ſin, became the author of eternal ſalvation." (P. 85.) Of this ſyſtem the diſtinguiſhing feature is the death of Chriſt as a ſacrifice for ſin; and, therefore, as the learned Principal obſerves, it is incumbent on thoſe who hold the ſyſtem to ſhew that the doctrine of vicarious ſatisfaction, or atonement, is neither

ther irrational nor unjuſt, and that it is the doctrine of Scripture. This, in general, he has very ſatisfactorily done, though he has, we think, incumbered his view of the ſubject, with ſome things which had been better omitted. Thus, for inſtance, he ſays that the doctrine of the atonement is partly ſupported by the value annexed, in the language of Scripture, to the ſufferings of Chriſt. And this value, he adds, "ariſes from the ſeverity of them, taken in conjunction with the innocence and dignity of the ſufferer." This ſeems to us equivalent to ſaying that God could not, conſiſtently with his nature, have pardoned man on eaſier terms: a notion which we are afraid to adopt, becauſe it appears to border on preſumption. No concluſion of reaſon would lead us to decide that God, if he had pleaſed, might not have ſaved the human race without any vicarious ſatisfaction at all. But we think it ſufficiently evident, from Scripture, that this was not the plan adopted by infinite wiſdom. We conceive it, therefore, the ſafeſt way to conſider the method of ſalvation by atonement as *a matter of fact*, concerning which we have no right to ſpeculate, and concerning which all ſpeculations, at leaſt with reſpect to the reaſons of that method, are evidently uſeleſs. In a practical view, undoubtedly, reflection on the innocency and dignity of our Redeemer will always be attended with good effects: for ſuch reflection leads directly to pious ſentiments and to proper conduct.

"Eternal life," ſays the learned Principal, "being the termination of the remedy, the Catholic ſyſtem connects the hope of it with all the previous ſteps; and thus exhibits a completeneſs and conſiſtency, in its account of the nature of the remedy, which are not found in either of the other ſyſtems, or in the fanciful theory publiſhed in the 9th book of Warburton's *Divine Legation of Moſes.*" (P. 84.)

In this place we are ſomewhat at a loſs to comprehend the author's meaning. The theory of Warburton we certainly think, in ſome reſpects, fanciful, particularly in ſending the human race back to *natural religion*, from the fall to the giving of the law. But we do not ſee how this theory fails "in connecting the hope of eternal life with all the previous ſteps." Warburton, very clearly, does not ſuppoſe that men will be ſaved if they neglect the proper qualifications. But we are apt to ſuſpect that by the "Catholic ſyſtem" the learned author here means the Calviniſtic ſyſtem, which connects not *the hope*, but *the aſſurance* of eternal life with the previous ſteps in ſuch a manner that both meaſure and end form one indiſſoluble chain, all the links of which are held together by a ſovereign decree, implying a neceſſity altogether as inevitable as that of the Stoics. This, undoubtedly, was not Warburton's notion; and we hope that the learned lecturer does not conſider it as the notion of thoſe who adopt the Catholic ſyſtem of redemption.

"The queſtion," ſays our author very truly, "concerning univerſal and particular redemption does not imply any difference of opinion as to the ſufficiency of the death of Chriſt, or the number and character

character of thoſe who ſhall finally be ſaved, but reſpects merely the deſtination of the death of Chriſt." (P. 89.) He ſtates, with great fairneſs, the principal topics from which both Calviniſts and Anti-Calviniſts derive their arguments. He then proceeds, in the 7th chapter of this book, to treat of "different ſyſtems of predeſtination," which ariſe, he ſays, "from different conceptions of the divine foreknowledge." Socinus held "that contingent events, ſuch as the determinations of free agents, not being certainly future, are incapable of being the ſubjects of infallible foreknowledge." But this opinion, in our author's apprehenſion, degrades the Supreme Being. Of this, however, we are not thoroughly convinced. It is evident that Socinus thought the certain futurity of an action neceſſary to its being certainly foreſeen, while, at the ſame time, he thought ſuch futurity inconſiſtent with freedom in the agent. With theſe views of the ſubject he was obliged to abandon either the preſcience of God, or the free agency of man. The latter, however, cannot be given up, becauſe we have for it the cleareſt and ſtrongeſt of all evidence, namely, the evidence of conſciouſneſs and feeling. Socinus, therefore, gave up the former. He did not, however, mean to degrade the Deity, when he denied him an attribute which he thought impoſſible. Our Calviniſts, building on the ſame principle as Socinus, that the preſcience of God is incompatible with free choice in man, abandon the latter, and, through the whole of their ſyſtem, repreſent his actions as one continued ſeries of neceſſary effects. They repreſent the Deity, indeed, as free; but neither they nor Socinus ſeem to have reflected that the foreknowledge of God is as ſtrong an argument againſt his own freedom as againſt that of man. For if preſcience of the event deſtroys liberty in the one caſe, it equally deſtroys the ſame liberty in the other. But with regard to man, the conſequences to him are preciſely the ſame, whether we embrace the principles of Calvin or thoſe of the ancient Stoics, and modern philoſophical Neceſſarians. In both ſyſtems man is equally the play-thing of irreſiſtible fate. As far as the honour of the Deity is concerned, the doctrine of Calvin is infinitely the more ſhocking of the two. For, as on the principles of the Neceſſarians, God is ſubject to fate as well as man; his moral character, though it is annihilated, is not blaſphemed. But, on Calvin's principles, the Deity, free himſelf, eſtabliſhes this fate with regard to man, on maxims, to human apprehenſion at leaſt, the moſt arbitrary, cruel, tyrannical, and capricious.

"The materialiſm of Dr. Prieſtley," ſays Dr. Hill, takes away the diſtinction between contingent and neceſſary events." (P. 92.) But this diſtinction, in truth, is equally taken away by the predeſtination of Calvin. In either ſcheme the exiſtence of any contingent events is equally impoſſible. The learned Principal himſelf informs us, that "the characteriſtical feature in the Calviniſtic ſyſtem is the entire dependence of the creature on the Creator, whoſe will is conſidered as the cauſe of every thing that now exiſts, or that is to be." (P. 93.) The reaſoning is afterwards mentioned, though it is not exhibited,

exhibited, by which, he ſays, the Calviniſts ſhew "that every thing which is to exiſt derives its futurition from the decree of God, *and is foreſeen* BECAUSE IT IS DECREED." (P. 97.) If this be the true foundation of preſcience, it appears to us as clear as that two and two make four, that to talk of any events being *contingent*, is the higheſt abſurdity. Yet the learned Principal elſewhere aſſures us, that "the Arminians and Calviniſts agree in this fundamental principle, that contingent events are foreſeen by God." (P. 96.) The Arminians certainly hold this principle; but the Calviniſts cannot conſiſtently hold it unleſs they affix the ſame preciſe idea to the oppoſite terms *contingent* and *neceſſary*. The following is a very fair account of the ſentiments of Arminius with regard to this ſubject.

"He built his ſyſtem of predeſtination upon the divine preſcience thus underſtood: God, foreſeeing the faith and good works of ſome, determined, from all eternity, to give them, upon account of Chriſt, eternal life: Foreſeeing the unbelief and impenitence of others, he determined, from all eternity, to leave them ſubject to condemnation." (Pp. 92, 93.)

The ſyſtem maintained by the learned Principal himſelf is thus farther explained:

"The condition of the human race entered into that one decree which, embracing at once the end and the means, ordained from eternity, with perfect wiſdom, all that was to be. Hence," he adds, "diſputes about the order of the divine decrees, and the controverſy between the Supra-lapſarians and the Sub-lapſarians are inſignificant." (P. 94.)

From this paſſage it appears that the learned Principal is a high Supra-lapſarian Calviniſt, who finds nothing revolting in the doctrine here ſubjoined:

"Diſertis verbis hoc extare negant, decretum fuiſſe a Deo ut ſua defectione periret Adam.—Liberi arbitrii fuiſſe dicunt ut fortunam ipſe ſibi fingeret: Deum vero nihil deſtinaſſe niſi ut pro merito eum tractaret. Tam frigidum commentum ſi recipitur, ubi erit illa Dei Omnipotentia, qua ſecundum arcanum conſilium, quod aliunde non pendet, omnia moderatur? Atqui prædeſtinatio, velint nolint, in poſteris ſe profert.—Unde factum eſt ut tot gentes, una cum liberis eorum infantibus, æternæ morti involverot lapſus Adæ abſque remedio, niſi quia Deo ita viſum eſt? Hic obmuteſcere oportet tam dicaces alioqui linguas. DECRETUM QUIDEM HORRIBILE, FATEOR: inficiari tamen nemo poterit quin præſciverit quem exitum eſſet habiturus homo antequam ipſum conderet, ET IDEO PRÆSCIVERIT QUIA DECRETO SUO SIC ORDINARAT.—Nec abſurdum videri debet quod dico, *Deum non modo primi hominis caſum, et in eo poſterorum ruinam, prævidisse*, SED ARBITRIO QUOQUE SUO DISPENSASSE.—Non dubitabo igitur cum Auguſtino ſimpliciter fateri, VOLUNTATEM DEI ESSE RERUM NECESSITATEM, atque id *necessario* futurum eſſe quod ille voluerit, quemadmodum ea *vere* futura ſunt quæ præviderit.—LAPSUS EST ENIM PRIMUS HOMO, QUIA DOMINUS ITA EXPEDIRE CENSUERAT: *cur* CENSUERIT, *nos latet*. Certum tamen eſt non aliter cenſuiſſe, niſi quia videbat nominis ſui gloriam inde merito illuſtrari." (Calv. Inſt. L. III. Cap. xxiii. § 7 and 8.)

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We may certainly be allowed to ask the learned Principal how his ſyſtem is defended from the impious conſequence of making God the author of ſin. Even his ſuperior abilities, we are confident, muſt neceſſarily ſink under any attempt to ward off the imputation. The learned Principal, however, is a *conſiſtent* Calviniſt; and, in this view, is infinitely more reſpectable than our Engliſh "True Churchmen," who pretend to mutilate the doctrine of their maſter, though the pretence is as eaſily ſeen through as it is diſingenuous. We certainly give the learned Principal credit for adhering to the expreſs declarations of the ſtandards which he has ſubſcribed. But we cannot compliment either his candour or information, when he tells us that "the Calviniſtic doctrine of predeſtination is unfolded in the 3d chapter of the Confeſſion of Faith, *and in the 17th Article of the Church of England.*" (P. 94.) We muſt take the liberty to tell the learned Principal, that the 17th Article of the Church of England is NOT Calviniſtic; and that, on the ſubject of predeſtination, the whole tenor of her articles, of her homilies, and of her liturgy, is in direct contradiction to the blaſphemies of Calvin. Had Dr. Hill been better acquainted with our forms, he might have eaſily been perſuaded of the truth of our aſſertion. He himſelf informs us that "Calviniſts conſider the decree of reprobation, including two acts, preterition and condemnation, as abſolute." (P. 95.) Now the moſt curſory view of our 17th article muſt convince Dr. Hill that reprobation, an eſſential tenet of Calviniſm, is not even alluded to in that article; and what is more, the truth of it is never once ſuppoſed in any part of the formularies of the Church of England. In theſe formularies Dr. Hill will find nothing analogous to the dogmatical language of the Confeſſion of Faith, of which we here preſent a ſpecimen to our readers.

"By the decree of God, for the manifeſtation of his glory, ſome men and angels are predeſtinated unto everlaſting life, and others fore-ordained to everlaſting death.

"Theſe angels and men, thus predeſtinated and fore-ordained, are particularly and unchangeably deſigned; and their number is ſo certain and definite, that it cannot be either increaſed or diminiſhed.

"The reſt of mankind, God was pleaſed, according to the unſearchable counſel of his own will, whereby he extendeth or withholdeth mercy as he pleaſeth, for the glory of his ſovereign power over his creatures, to paſs by, and to ordain them to diſhonour and wrath for their ſin, to the praiſe of his glorious juſtice." (Conf. of Faith, Cap. III. § 3, 4, and 7.)

By turning to p. 357, of our XVIIIth Volume, our readers will perceive how completely this language harmonizes with the firſt, third, and fourth of the Lambeth Articles, to obtain the ratification of which the learned Principal will again recollect how earneſtly the Engliſh Calviniſts labboured for more than half a century. And their zeal, he muſt own, furniſhes an invincible proof that they did not conceive the ſtandards of our Church to be already Calviniſtic.

In

In ſpeaking of "the application of the remedy," (Chap. VIII.) Dr. Hill thus expreſſes the ſentiments of his party.

"Calviniſts conſider the grace connected with ſalvation as confined to thoſe whom God hath choſen; as a ſupernatural influence exerted by the Creator upon the faculties of the human mind, which, deriving its efficacy from the power of God fulfilling his purpoſe, can never fail of its effect; and which produces, in a manner that they do not pretend to explain, but ordinarily with the uſe of means, *and always in a conſiſtency with the reaſonable nature of man,* that change which is the work of the Spirit." (P. 99.)

Here, our readers will obſerve, we have the doctrine of *invincible grace* avowed in terms as explicit as poſſible. But were we to inquire of the learned Principal how the operation of invincible grace is conſiſtent with the reaſonable nature of man, we ſhould not expect a very ſatisfactory anſwer. The fact is, that they are totally irreconcileable: and, accordingly, we have the honour to aſſure our author that *invincible grace* has no place in the Creed of the Church of England. The ſame we affirm with regard to what follows: "This grace does not preſerve any man in this ſtate from every kind of ſin; *but thoſe to whom it is given cannot fall from it either finally or totally.*" This is preciſely the fifth of the Lambeth Articles. But how abhorrent it is from the doctrine of our Church may be ſeen Anti-Jac. Rev. Vol. XV. Pp. 279, 280.

In the next chapter the learned author contraſts the difficulties which adhere to the Arminian and Calviniſtic ſyſtems, in reſpect to the extent and application of the remedy. The firſt ſyſtem, he allows, "appears, upon a general view, moſt ſatisfying to a pious and benevolent mind." This conceſſion does equal honour to him who makes it, and to the doctrine in favour of which it is made. But that doctrine, the learned Principal conceives, labours under three difficulties.

"1. The ſuppoſition of an adminiſtration of the means of grace ſufficient to bring all men to ſalvation, upon which this ſyſtem proceeds, appears to be contradicted by fact. 2. This ſyſtem, while in words it aſcribes all to the grace of God, does, in effect, reſolve our ſalvation into ſomething independent of that grace. 3. That failure in the purpoſe of the Almighty, which this ſyſtem ſeems to imply, is not eaſily reconciled with our notions of his ſovereignty." (Pp. 109, 110)

Theſe difficulties of the learned Profeſſor appear to us as no difficulties at all. With reſpect to the firſt, he ſeems to think, that if ſufficient grace were afforded to all men, all men ought to be neceſſarily ſaved. But are we warranted, either by theory or by fact, to conclude that no free agent will neglect or abuſe the means which are put in his power to advance his own happineſs? With reſpect to the ſecond, Arminians certainly reſolve our ſalvation, in conformity to Scripture, partly into our own endeavours. But the learned Principal is very ill informed if he think that they conſider theſe endeavours *as ſomething independent of the grace of God.* On the contrary, they,

not

not only in words, but in fact, aſcribe our power to uſe any endeavours, to the free, unmerited bounty of God. And with reſpect to the laſt, they totally deny that their ſyſtem implies a failure of the purpoſe of the Almighty. The fact is, that Calviniſts firſt chalk out a plan for Almighty God, and then cry out that, on the Arminian ſcheme, this plan muſt miſcarry. But it does not follow that, therefore, the plan of God muſt miſcarry. Beſides, Arminians ſee no inconſiſtency in their ſcheme with the ſovereignty of God. Is the dignity of a ſovereign impeached by ſuppoſing that his ſubjects may be other than ſlaves? The people of this country, at leaſt, have long been of opinion, that the only legitimate and rightful ſovereign is he who rules over ſubjects that are free.

The objections to the Calviniſtic ſyſtem, our author ſays, may be reduced to two: 1. "It is conceived to be inconſiſtent with the nature of man, as a free moral agent. 2. It is conceived to repreſent the Almighty in a light inconſiſtent with his moral attributes; as partial, unjuſt, inſincere." (Pp. 101, 102.) Theſe objections, of courſe, the learned Principal undertakes to remove. The attempt is conducted with much apparent metaphyſical acuteneſs, in our judgment, without any degree of ſucceſs.

The firſt objection, he ſays, proceeds on that definition of liberty, illuſtrated by Whitby, Clarke, and King, by which it is called "Liberty of indifference," or the "ſelf-determining power." But this objection vaniſhes, he adds, when we adopt the definition of Edwards and Locke, "the power of acting according to choice." But what do we gain by this definition, if our *choice* itſelf be, according to this ſyſtem, the effect of *neceſſity*? The learned Principal, indeed, both here and elſewhere, confounds the doctrine of Calvin with that of the philoſophical Neceſſarians. But the two doctrines, though, as we have ſaid, their conſequences with regard to man are preciſely the ſame, are yet diſtinguiſhed by a clear line of difference. Both annihilate all liberty of choice; but the neceſſity of the philoſophers ariſes from the nature of things, while that of Calvin is produced by the immediate act of God. On this ſubject Calvin perpetually expreſſes himſelf in terms, of which the ſenſe is ſo clear, that it can neither be evaded nor explained away. The following paſſage is full to our purpoſe. We have quoted it on former occaſions; but it cannot be quoted or urged too often. "*At voluntatem movet, non qualiter multis ſeculis traditum eſt et creditum*, UT NOSTRÆ POSTEA SIT ELECTIONIS MOTIONI AUT OBTEMPERARE AUT REFRAGARI, *ſed illam* EFFICACITER AFFICIENDO. Illud ergo toties a Chryſoſtomo repetitum neceſſe eſt, *quem trahit volentem trahit.*" (Inſt. II. 3. 10.) No ſtronger words than theſe can be employed to exclude all idea of *freedom of choice*. Nay, Calvin held that, in the work of converſion, God not only *influences*, but actually *aboliſhes* the human will, and ſubſtitutes another will in its place. For, commenting on Ezek. xxxvi. 26. theſe are his words: "Si ergo lapis in carnem transformatur quando nos Deus ad recti ſtudium convertit; ABOLETUR QUICQUID EST PROPRIÆ NOSTRÆ

NOSTRÆ VOLUNTATIS: QUOD IN EJUS LOCUM SUCCEDIT, TOTUM A DEO EST." This is followed, indeed, by a metaphyſical diſtinction, which is, however, of no value. "Voluntatem dico aboleri, non quatenus eſt voluntas; quia in hominis converſione integrum manet quod primæ eſt naturæ: creari autem novam dico, non ut voluntas eſſe incipiat, ſed vertatur ex mala in bonam. HOC IN SOLIDUM A DEO FIERI AFFIRMO." (Inſt. II. 3. 6.)

It appears, then, with evidence the moſt complete, that Calvin allows *of no liberty of choice*, and that conſequently, the attempt is hopeleſs to reconcile his ſyſtem with "the nature of man as a free moral agent." Accordingly, it will not fail to be obſerved, that the learned Principal has not even attempted to remove this inſurmountable objection. Inſtead of ſhewing us how *Calviniſm* is conſiſtent with human liberty, he has carried us away altogether from Calviniſm, and directed our attention to the principles of what is called *philoſophical neceſſity*, which, though a ſyſtem equally hoſtile to liberty, is yet a ſyſtem totally diſtinct, but the more comfortable and ſatisfactory of the two. At all events, the two aſſertions with which the learned Principal concludes his anſwer to this objection, are worſe than gratuitous: "By this efficacy, the Almighty *infallibly directs the conduct of the elect*; *and they attain the liberty of a moral agent.*"

The ſecond of the above two objections is, if poſſible, ſtill more formidable than the firſt. Calviniſm certainly repreſents God as *partial*, ſince his favours are capriciouſly beſtowed, without any reaſon but his ſimple pleaſure. It repreſents him as *unjuſt*, ſince he firſt predeſtinates men to wickedneſs (or *prepares* them for miſery) and then damns them for that wickedneſs. It repreſents him as *inſincere*, ſince he directs his precepts, his promiſes, his exhortations, and his threatenings, equally to the reprobate as to the elect, though in conſequence of his agency, as well as of his eternal decree, the former are totally incapable of being profited by them. All theſe impious and horrid blaſphemies Calvin conſtantly and loudly maintains. We could eaſily produce almoſt innumerable proofs; but thoſe of our readers who have attended to our former examinations, at various times, of the Calviniſtic doctrines, are already acquainted with many of theſe proofs; and by looking into Calvin's works they will find many more. In ſhort, the God of Calvin is equally deſtitute of juſtice, of goodneſs, of veracity, and of mercy.

But let us hear the reaſoning of the learned Principal in reply to this objection: "The Almighty," he ſays, "diſtributes his favours according to his pleaſure: and the grace by which any are ſaved proceeds from compaſſion, an exerciſe of goodneſs to which none can claim a right." (P. 104.) He who acquieſces in an argument like this, muſt be eaſily ſatisfied. By the irreverſible decree of God, the whole human race are ſunk into a ſtate which inevitably ſubjects them to eternal damnation; they are all in themſelves on an equal footing, all equally objects of pity and compaſſion. Of the millions reduced to this ſtate by himſelf, it pleaſes God to ſave a ſmall num-

ber, and leaves all the reſt to their terrible fate. And this is repreſented as a proof of *goodneſs!* If the learned Profeſſor had to deſcribe *a man* whoſe conduct was governed by ſuch a principle, he would think that that man could not poſſibly be painted in colours too black, and would hold up his character to public execration. Yet ſuch a being preciſely (with horror we ſpeak it!) is the God of Calvin!

What follows excited our higheſt aſtoniſhment. "The decree of reprobation does not exert any influence upon the minds of men, leading them to ſin: the neceſſity of ſinning is not phyſical, which frees from all blame; but moral, which implies the higheſt degree of blame." (P. 104.) With regard to the firſt aſſertion in this paſſage, the language is ambiguous: but if the *decree* of reprobation *itſelf* does not lead men to ſin, the *execution* of it does, and does ſo inevitably. For firſt, all men, in conſequence of the fall (which was alſo decreed) are, according to Calvin, naturally under a *neceſſity of ſinning*. (Inſt. II. 4. 1.) From this neceſſity the elect are delivered by invincible grace. But the reprobate, beſide remaining under their natural neceſſity of ſinning, are CAREFULLY AND INDUSTRIOUSLY PREPARED for that damnation to which by the decree of reprobation they are adjudged. Not only is the neceſſary grace withheld from them, but the very *means* of grace are converted to their ruin. That we are not here miſrepreſenting Calvin, our learned readers will be fully convinced by conſulting the extracts quoted from the Inſtitutes, at p. 19, of our XIXth Volume. To theſe we ſhall here add only the following, which is equally explicit and luminous with any of them. "Verbum idem dum reprobis deſtinat, *etſi non in eorum correctionem, in alium tamen uſum valere facit*; quo *et in præſens conſcientiæ teſtimonio urgeantur*, ET IN JUDICII DIEM MAGIS REDDANTUR INEXCUSABILES." (Inſt. II. 5. 5.) Thus theſe miſerable wretches are, firſt, by the eternal decree of God, placed in a ſituation in which they cannot help themſelves. An offer of aſſiſtance is then held out to them; but it is only in mockery: for no aſſiſtance is really deſigned them. And laſtly, at the day of judgment, they are upbraided and condemned as inexcuſable, becauſe they neglected to avail themſelves of the offer. Does the learned Principal, in good earneſt, conceive ſuch a conduct as this to be quite conſiſtent with *the moral attributes of God?*

With reſpect to the ſecond of the Principal's aſſertions, "that the neceſſity of ſinning is not phyſical but moral," we have here again to contend, not with the Calviniſt, but with the philoſophical Neceſſarian. But on this point it is ſuperfluous to enlarge. It is perfectly ſufficient to remind our readers, that on Calvin's principles, with which alone we are at preſent concerned, *neceſſity of ſinning* ariſes from *the poſitive decree of God*. It is, therefore, of not the ſmalleſt conſequence, whether this neceſſity be phyſical or moral, conſidered with reſpect to the nature of man. It ultimately flows from a phyſical cauſe; the will, appointment, or agency of God. The philoſophical Neceſſarian, therefore, would effectually bar every plea for remonſtrance, cenſure,

or

or complaint, if he could prove his principle, that in the ſyſtem of the univerſe, nothing could poſſibly have been otherwiſe than it is. But the Calviniſt, whil he diſclaims that principle, places mankind under the government of a being whoſe character is the object of horror and of deteſtation.

"If we aſk," ſays the learned Principal," why God gave only to ſome that grace which, although not bound to give to any, he might have given to all, we recur to the antient queſtion concerning the origin of evil." His own ſolution of the queſtion is this, "that although we cannot explain how evil is ſubſervient to good in the general ſyſtem, we infer from the exiſtence of the world, that it was not unworthy of God to produce a world ſuch as this." And he adds, that "this philoſophical anſwer to the queſtion concerning the origin of evil, is the anſwer to the ſecond objection againſt the Calviniſtic ſyſtem." But the learned author appears to us to be in a miſtake. The Calviniſtic ſyſtem, not content with the evil actually in the world, creates an evil infinite in extent and endleſs in duration, for which it aſſigns no other reaſon but an arbitrary, cruel, and capricious decree. "The evil that is in the univerſe is permitted," Dr. Hill affirms, "to exiſt upon account of its connection with the good." (P. 106.) We can eaſily ſee that good may ariſe from the puniſhment of incorrigibly wicked offenders who had power to act otherwiſe. But we cannot ſee what good effects can be produced from condemning to a ſtate of eternal miſery, innumerable rational creatures, created expreſsly for the purpoſe of being damned; and who, therefore, never had the means of eſcaping damnation. Calvin's doctrine is clear: "*Impios fuiſſe* DESTINATO CREATOS UT PERIRENT." (On Rom. ix. 18.) and "*excæcari*, NON EOS QUI SUA MALITIA ID MERITI SUNT, SED QUI ANTE MUNDI CREATIONEM REPROBATI SUNT A DEO." (On Rom. xi. 7.) The damnation of his reprobate is, therefore, purely gratuitous; for they never were in a ſtate of probation. It is entirely reſolved into the good pleaſure or glory of God. Dr. Hill ſays, indeed, that "Arminians are obliged to have recourſe to the ſame anſwer," to account for the acknowledged inequality in the gifts both of nature and of grace. But the difference is immenſe: for Arminians hold that a ſufficiency of grace is conferred on every man; and that the damnation of any is owing to the abuſe of it. This fully vindicates the moral character of God, which, on the principles of Calvin, can never be vindicated. Dr. Hill, we obſerve, explains to his pupils what Calviniſts mean by *the glory of God*; we wiſh that he had inſerted the explanation. But as this is not the caſe, we earneſtly recommend to our readers a ſermon of Archbiſhop Sharpe on the ſubject, of which the text is, 1 Cor. x. 31. The diſcourſes of this excellent divine are, indeed, ineſtimable.

(To be concluded in our next.)

The Correſpondence of the late J. Wilkes with his Friends: Printed from the original MSS.; in which are introduced Memoirs of his Life. By John Almon. 8vo. 5 Vols. Phillips. 1805.

Letters from the Year 1774 to 1796 of J. Wilkes, Eſq. addreſſed to his Daughter, the late Miſs Wilkes: With a Collection of his miſcellaneous Poems. To which is prefixed a Memoir of the Life of Mr. Wilkes. 12mo. 4 Vols. Longman and Co. Hatchard, London. Conſtable and Co. Edinburgh. 1804.

"LEAVE me, leave me to repoſe!" was the repeated anſwer of the northern propheteſs to Odin, when he preſſed her to reveal what ſhe wiſhed not to diſcover. We are much miſtaken, could the ſubject of the publications now before us ſpeak from the manſions of the dead, if he would not moſt heartily join in this reiterated reſponſe of the "mother of the giant-brood." But he would call in vain—to book-makers and bookſellers nothing is ſacred, not even the aſhes of the dead. Yet, though he might with the utmoſt propriety intreat his biographers to leave him to repoſe, he could not, either with propriety or truth, reproach them, as Horace's madman did *his* friends, with "*Pol! me occidiſtis amici*;" for, long before the publication of theſe nine volumes, to the thinking world there was nothing *equivocal* in the character of J. Wilkes, Eſq. If not *fair*, it was at leaſt *clear* and *decided*. We have the pleaſure therefore of announcing to the preſent editors and biographers that they have done him little harm. Their work will be hardly more injurious to his memory than Falſtaff's ſword to the carcaſe of Hotſpur. This however is all the conſolation we can beſtow: it will not, we are afraid, make up for what truth compels us to ſubjoin, that their nine volumes either contain only things already known to the public, or what is not merely unimportant, but frivolous.

The anonymous editor of the letters of J. Wilkes, Eſq. from 1774 to 1796, who is alſo the writer of the Memoir prefixed to theſe letters, appears to be not quite a *volunteer*, but to have been ſomehow preſſed into the ſervice, from what motives we will not pretend to determine. He does his duty however in a ſoldier-like manner. To drop the metaphor, the Memoir prefixed to the four volumes, is well written: the writer ſays with ingenuity, and for the moſt part with moderation, all that could be ſaid on the ſubject; but appears to feel that it is "*Labor improbus*," that he is endeavouring to waſh the blackamoor white. We could often make wild work with the concluſions from his premiſes, were we to enter into an examination of them; but the ſentiments and conduct of Mr. Wilkes, which we ſhall lay before our readers (as exhibited in theſe letters, and Mr. Almon's volumes) ſpare us every trouble of the kind. They ſpeak more forcibly than a thouſand arguments.

Mr. Almon, the editor of the five volumes, is of talents more tranſcendent.

tranſcendent. He is no puling and unwilling conſcript, but a tried and hardy veteran. He daſhes through thick and thin. He narrates all the deviations (we are miſtaken, he does *not* narrate *all)* of his hero from the rule of right, whether in politics or morals; yet, at the ſame time, holds him up as a political paragon, and as ſo pure a moraliſt, as ſo much alive to all the decencies and delicacies of female conduct, to the τὸ καλὸν of womanhood, as to have been moſt peculiarly fitted for—A YOUNG "LADY'S PRECEPTOR!" On finiſhing this ſentence, we had our fears that we had expreſſed ourſelves too ſtrongly; hardly conceiving it poſſible that even Mr. A. could have riſked ſo prepoſterous a ſentiment. We therefore turned again to his work, and found that our only failure was in having given his ſentiment with all the feebleneſs of a copyiſt. We take ſhame to ourſelves for having fallen ſo very far ſhort of his original energy; and, to make the beſt amends we can, we treat the public with his own words, "Mr. Wilkes was, perhaps, *the beſt lady's preceptor ever known.*" (Vol. V. p. 286.) With all the humility which conviction of inferiority produces, we beg leave to point out to our readers how far Mr. A. goes beyond us. We had repreſented him as *only* ſaying that Mr. W. was peculiarly fitted for a young lady's preceptor; whereas it appears, to our confuſion, that he had ſaid that Mr. W. was not only the beſt *fitted for* a lady's preceptor, but *actually* "the beſt lady's preceptor ever known." Once more we humble ourſelves before Mr. A. for having given ſo cold and emaſculated a copy of his very warm and vigorous ideas. We know not whether Mr. A. be a married man, neither can we tell whether he have daughters, either in the dull matrimonial way, or in the more liberal and friſky *à la Wilkes faſhion*; in which latter mode Mr. A. and the patriot's anonymous biographer, inform us that the pious endeavours of the patriot and *lady's preceptor* were rewarded with ſucceſs: but we moſt ſincerely, moſt *devoutly* (even ſhould Mr. A. be ſcandaliſed at the *latter* term) wiſh and hope that none of his female plants, whether of the *garden* ſpecies, or of the *wilder* varieties, were ever placed (even during his moſt violent paroxyſm of Wilkite adoration) under the parent wing of John Wilkes, Eſq. *his* heaven-born LADY'S PRECEPTOR.

But, paſſing from generals, let us dip a little into the private, and public life of Mr. Wilkes, as given to the world by Mr. A. Without going farther back, we are told that his father was an eminent diſtiller in St John's-ſquare, Clerkenwell, who "lived in a ſplendid ſtyle, and kept a very elegant and ſumptuous table for all his friends;" he, moreover, always drove his "*coach and ſix*, ſuch was his love of external appearance;" and he, finally, did from time to time communicate the bleſſing of this coach and ſix to a "Mr. Mead, an eminent dry-ſalter on London-bridge." Mrs. Wilkes, our hero's mother, was a Diſſenter; Mead, with his wife and daughter (afterwards Mrs. Wilkes) were alſo Diſſenters; and Mr. Wilkes, though profeſſing to be of the eſtabliſhed Church, yet, like the Jews

of old, inſtead of worſhipping at Jeruſalem, went ſometimes to the *diſſenting high-places*: and ſo we find that the diſtiller's coach and ſix "frequently" conveyed the dry-ſalter and family, as well as himſelf and family, to the meeting-houſe in Southwood-lane, at Highgate.

The ſubject of the preſent volumes was the favourite ſon of this diſtiller, who was ſo fond of *external appearance*. The aberrations of the ſon from moral rectitude, ſeem to have been derived from a double portion of this fondneſs. To be conſpicuous in gay and diſſolute ſociety; to be ſpoken of as a diſtinguiſhed public character, were his chief objects at his outſet in life. Theſe he always kept in view, as the means, after he had ſpent a large fortune, of obtaining wherewithal to indulge his appetites, and ſatisfy his paſſion for external appearance; for he was not a patriot of the Andrew Marvel ſtamp, who could dine on cold ſhoulder of mutton, and live in a garret. His firſt ſtep in life ſtrongly marked this unbounded propenſity of trying to acquire at any rate the means of what he thought alone merited the name of enjoyment; we mean the indulgence of every luxurious appetite. He married at twenty-two a woman of thirty-two, a rigid Diſſenter, educated in a narrow circle, a perſon who, he muſt have been convinced, at the time he led her to the altar, was for him a moſt unfit mate. In fact he married not the woman, but a large fortune; as he himſelf tells us fairly in one of his letters, "It was a ſacrifice to Plutus, not to Venus. I ſtumbled at the very threſhold of the temple of Hymen:

> "The God of Love was not a bidden gueſt,
> Nor preſent at his own myſterious feaſt."

Having *thus* obtained "a large fortune," he made haſte to enjoy it in *his* ſenſe of enjoyment. A ſplendid houſe was hired in a faſhionable ſituation, and Mr. Wilkes ruſhed into every ſpecies of expenſe and diſſipation; and without the ſmalleſt attention to a wife of ſtrict principles, of delicacy and ſenſibility, daily filled his table with "gay bacchanalians, of diſſolute manners, and vulgar language," (Vol. I. p. 18.) who were "often coarſe, and *almoſt* obſcene:" (Ibid. p. 19.) had he ſaid *altogether* and *groſsly* ſo, he would not have gone beyond the truth. Againſt this conduct Mrs. Wilkes remonſtrated, but remonſtrated in vain; Mr. W. could not be brought to ſtop in his career of diſſipation, and a ſeparation took place. The ſeparate maintenance allowed to the lady by her *generous* huſband (though by his own confeſſion ſhe had brought him a large fortune, and though his own, by the ſame confeſſion, was "alſo that of a gentleman") was only 200l. per annum. Small as this annuity was, he afterwards endeavoured to deprive her of it; firſt, by every gentle and inſinuating art; and when theſe failed, by proceſs of law. In both ways he was defeated, and forced to ſit down at the ſame time with diſappointment and diſgrace.

Againſt a report which Mr. A. ſays was circulated at the time of the ſeparation, he vigorouſly defends his hero. "An opinion," he ſays,

ſays, "has been circulated that *religion* was the firſt cauſe of the diſagreement between Mr. and Mrs. Wilkes." (Vol. I. p. 20.) This he proves could not be true. 1ſt. "Becauſe he was not a likely man to quarrel with a lady on the ſcore of religion." (Ibid.) 2dly. Becauſe "they frequently went to meeting together." (Ibid.) 3dly. Becauſe, "at Ayleſbury, he generally went to church twice a day." (Ibid.) 4thly. Becauſe "he ſubſcribed annually for many years twelve guineas to ſupport the civil and religious rights of the Diſſenters." (Ibid.) "Theſe facts," he triumphantly adds, "do not evince any bigoted, or obſtinate *tenacity* concerning religion." (Ibid.) But Mr. A. might have ſpared all this accumulation of proof, as we may venture to aſſert without the riſk of a denial, that among all the foibles, faults, and crimes of this buſtling demagogue, a *tenacity* concerning religion was never mentioned. Had Mrs. Wilkes been a Mahometan, or a Hindoo, or a Guebre, or an adorer of the excrementious divinity of Thibet, J. Wilkes, with the religious, or irreligious verſatility of the Corſican emperor of the French, would have accompanied her to *her* place of worſhip, and changed his belief, or no belief, as often as ſhe pleaſed; provided always that the good woman had been diſpoſed quietly to behold her fortune rapidly melt away; to wink at a little drunkenneſs, and to liſt en quietly to daily blaſphemy and obſcenity at her table. This the unreaſonable woman was not diſpoſed to do, and ſo, after all Mr. A.'s proofs to the contrary, we muſt beg leave to think that *religion* on the ſide of the wife, and irreligion on that of the huſband, were the great cauſes of diſagreement.

Let us now turn to Mr. W.'s firſt ſtep in *public* life, as given by his friend and biographer Mr. A. He was perſuaded by his bottle companions that he had great parliamentary talents; of this it was no hard matter to perſuade a man who throughout life ſeems to have appreciated himſelf at leaſt at his full value. Following their advice, and in ſpite of the remonſtrances of his father, his mother-in-law, his wife, and all his real friends, he became a candidate for the town of Berwick, where he had no *natural* intereſt, and where his ſucceſs, of courſe, depended *ſolely* on his *purſe*. His addreſs to the electors of Berwick, which he, and his kind friends have preſerved, diſplays that groſs, and unblushing impudence of *his* patriotic aſſertion invariably adhered to by him during his political warfare, to which his conduct, and his motives of act on (which laſt he could not always conceal, and which indeed, among friends, he did not wiſh or endeavour to conceal) conſtantly gave the lie. As illuſtrating his political character, we lay it before our readers.

"Gentlemen, I beg leave to offer myſelf a candidate to repreſent you in Parliament. I came here with the utmoſt pleaſure, to make you a tender of my ſervices, from the aſſurances I had received of your ſteady attachment to the cauſe of liberty. I early embarked in the ſame generous cauſe, and have always had it neareſt to my heart.

"I am thoroughly ſenſible of the excellence of the conſtitution of this

happy country, and my utmoſt efforts ſhall be exerted for the preſervation of it. In this, and in every other caſe, I hope to be your faithful repreſentative; and while I am delivering your ſentiments, and diſchargiug my duty to my conſtituents, I ſhall have the ſatisfaction of ſerving a cauſe which I have valued beyond every thing.

"If I am ſo happy as to ſucceed, I aſſure you, gentlemen, I ſhall ever be watchful over the intereſts of this nation in general; and the good of this corporation ſhall have my particular attention. It ſhall always be my favourite ſtudy. My warmeſt endeavours ſhall be employed for you, and I ſhall eſteem myſelf happy in every opportunity of doing you a real ſervice.

"Gentlemen, I come here *uncorrupting*, and I promiſe you I ſhall ever be *uncorrupted*. As I never will take a bribe, ſo I will never offer one. I ſhould think myſelf totally unworthy of the great and important truſt I am now ſoliciting, if I ſought to obtain it by the violation of the laws of my country. I hold them to be ſacred; and I think the happineſs and ſecurity of every man depends on the obſervance of them.

"Gentlemen, I have no private views: my ſole ambition is to ſerve my country, and to contribute to the preſervation of the invaluable privileges which this nation enjoys beyond any other in the world. I ſhall act ſteadily on theſe principles; and therefore I hope for the honour of your protection and encouragement, and ſhall endeavour to convince you of my ſincereſt regards, and warmeſt gratitude."

Two paſſages in this ſpeech are very conſpicuous: "Gentlemen, I come here *uncorrupting*, and I promiſe you I ſhall ever be *uncorrupted*. As I never will *take a bribe*, ſo I will never *offer one!*—Gentlemen, I have no *private* views, my ſole ambition is to ſerve my country!" With regard to the *truth* of the orator when ſpeaking of bribery, his friend and biographer Mr. A. and not we, ſhall ſpeak; "notwithſtanding Mr. W.'s fine ſpeech about virtue and patriotiſm, this experiment coſt him between 3 and 4000l." (Vol. I. p. 27.) As to his *patriotic motives* to ſerve his country, we ſhall have an opportunity as we proceed to examine their purity.

Diſappointed at Berwick, he was more ſucceſsful at Ayleſbury; but, as Mr. A. informs us, at the expenſe of "upwards of 7000l." Theſe bleedings of the purſe, all for the ſake of his dear country! led him to have dealings with the Jews; and, as "*facilis eſt deſcenſus averni*," to have ſoon afterwards dealings with the devil, who no doubt at this time ſuggeſted to him the attempt of robbing his wife of the pittance of an annuity which had been granted to her on their ſeparation. The caſe in Burrows' Reports, which Wilkes's *friendly* biographer cites at length (Vol. I. Pp. 36, 37.) records the infamous tranſaction, and his legal and merited defeat.

Another Ayleſbury election, and his "ſtyle of living," we are told, "obliged him to think ſeriouſly of obtaining ſome public ſituation." The embaſſy to Conſtantinople, and the government of Canada, were, at different times, objects of his ambition, in both of theſe he was diſappointed. Nothing now remained for him but *oppoſition*, that refuge of diſappointment and diſcontent. He became a

writer

writer againſt miniſtry, and managed the controverſy with conſiderable vivacity, but with much coarſe and acrimonious perſonalities. This is not the place to enter into the affair of general warrants, of Wilkes's expulſion from the Houſe of Commons, outlawry, &c. It is enough to ſay that the preſent biographer confirms what very few doubted of before, viz. the *inſincerity* of Wilkes's patriotiſm. Amidſt his loudeſt cries for liberty, and exclamations againſt miniſtry, he was ever ready to make peace with any miniſtry on certain conditions. In 1764 he ſays, in a letter to Mr. Cotes, "If they (the miniſtry) would ſend me ambaſſador to Conſtantinople, *it is all I ſhould wiſh.*" (Vol. I. p. 62.) In the ſame letter he adds, "If I ſtay in Paris" (i. e. if I am neglected by miniſtry) "I will not be forgot in England; for I will feed the papers from time to time with gall and vinegar againſt the* adminiſtration." (Vol. II. p. 54.) In another letter to the ſame perſon in 1765, he writes, "I have never yet heard who the preſent miniſtry are: I believe the *Scot* is the breath of their noſtrils. It depends however upon them whether Mr. Wilkes is their friend or their enemy. If he ſtarts as the latter, he will laſh them with ſcorpion rods, and they are already prepared: I wiſh however that we may be friends; and I had rather follow the plan that I marked out in my letter from Geneva*." (Vol. II. p. 214.) Here our worthy patriot is ready to be friends with miniſtry, even ſhould they be the creatures of Bute, provided they will make him an ambaſſador; but if they will not, though he profeſſes to know nothing of them or of their meaſures, though they may be honeſt men, and their meaſures advantageous to the country, yet he vows he will laſh them with ſcorpion rods! Of ſuch rotten ſtuff in general is formed the gariſh cloke of patriotiſm: but "Falsò et inſidiosè *libertatis* nomen obtenditur ab iis, qui *privatim degeneres*, in *publicum exitioſi*, nihil ſpei niſi per *diſcordias* habent." That Mr. Wilkes was a patriot of this ſtamp we think, from what we have already ſaid, is ſufficiently evident. We ſhall produce ſome farther proofs from both his biographers. The anonymous biographer informs us, (Vol. I. Pp. 21, 22.) "That there is no doubt that Mr. W. when colonel of the Buckinghamſhire militia, made a frank acknowledgment of his reſolution to take advantage of the times, and make his fortune;" he accordingly "put in his ſickle, and crowned his toil with plenty beyond expectation." With this determination, and before he had crowned his toil with plenty, with him the whole of government was a blot, and nothing could be diſcovered in its meaſures but imbecillity, injuſtice and oppreſſion. But when plenty had crowned his labours, when clothed in the alderman's gown, when poſſeſſed of a lucrative place, when veniſon, pipers and dories, French pies, and French game of all ſorts decked his board, the *very ſame* government is by him tranſubſtan-

* He means rather go ambaſſador to Conſtantinople.

tiated

tiated into all that is parental, wife, and great. For the truth of this ſtatement let us hearken to the patriot himſelf. When *poor*, J. Wilkes thus deſcribes the ſtate of his country.

"The public ſecurities of this kingdom have fallen ſo low, that foreign nations begin to loſe all opinion of that credit on whoſe broad baſis our commerce aroſe, and increaſed to a magnitude, which has raiſed the admiration and envy of all other ſtates. The public funds in a very few months, in this early dawning of peace, have fallen above fourteen per cent. England appears now in danger of ceaſing to be the great mart, the centre, of the commerce and riches of the world, from the fluctuating ſtate of her public credit. That beautiful and wondrous fabric, the work of ages, the pride and glory of Britain, as well as the jealouſy of her moſt powerful neighbours, which has ſurvived two deſperate Scottiſh rebellions, ſeems at laſt doomed to fall a ſacrifice to the incapacity and treachery of a ſet of men, formerly the objects of the contempt and ridicule, now of the abhorrence and hatred of their country."

When he had obtained that *wealth* which enabled him fully to enjoy his appetites and paſſions, J. Wilkes thus chaunts the praiſes of that government which he had condemned and execrated.

"I am particularly attached to the houſe of Brunſwick. The laſt eight years have been the happieſt and moſt proſperous in our annals: during this period the Brunſwick family has been on the throne. We are governed by wiſe and equal laws; the ſame laws for the poor as for the rich, for every ſubject of the ſtate. Our perſons are ſafe, our property ſecure, and our commerce moſt extenſively flouriſhing; eſpecially during the reign of his preſent majeſty."

Than this never did any *would be* patriot blow more decidedly hot and cold.

We come now to ſpeak of the preſent publications in a literary view. Do they convey any new information of the ſmalleſt importance, or what are their merits as works of mere amuſement? The four volumes of the anonymous Editor profeſs not to reveal any thing new. Beſide the Memoir, which precedes the Letters, they contain only the chit-chat correſpondence of the father and daughter; which correſpondence it may be truly ſaid that although *every* alderman, and *every* alderman's daughter could not have written well, yet that, without performing a miracle, even *ſome* aldermen and *ſome* aldermen's daughters might have written much better; and we truſt we may venture to aſſert, that no one of the members of the honourable court would, in letters to his daughter, have gloried in his irreligion, as the quondam member of the Joiners company has done.

We give a few extracts, as we open the volumes at hazard, to confirm what we have ſaid. And firſt, as a ſpecimen of futility and impiety:

"*Sunday, Jan.* 10, 1779.

"I beg the favour of you, my dear Polly, to order Francis to put the letters in the poſt, by which I ſhall be ſure of not being diſappointed on Satur-

Saturday and Sunday. The queen's birth-day being to be kept on the Monday makes this precaution neceſſary.

" The memorial of the twelve admirals ſeems to be perfectly abſurd, although I hear it much commended. Lord Kelly and Mr. Drax only are of my opinion. I whiſpered Lord Kelly, who is not a ſtrict believer, that I thought the twelve admirals as great fools as the twelve ————, and as bad writers.

" Be ſo good to order me giblet-ſoup and pork griſkins for my Sunday's dinner, at five; but I make a point that my dear Polly does not wait dinner for me, as every thing is ſo uncertain with travellers, and I hear the roads are very heavy. I mean to lie at Marlborough on Saturday, and to leave it on Sunday at day-break; and yet poſſibly I may not be able to reach Prince's Court before ſeven or eight at night. I wiſh for a good fire in my bed-chamber *only*; but pleaſe to give orders to have the chimney ſwept in my cabinet, which I believe has not been done for a twelvemonth.

" Governor Johnſtone's favourite is hero for her health.

" *Bon ſoir, ma chere fille.*"

Secondly, We have a ſpecimen of the proper direction he had given to the ſtudies of his daughter, and how well he had made her acquainted with the *Pucelle* of Voltaire, as appears from his ſuppoſing her perfectly well read in the ſtory of " ſweet Agnes."

" I fear to tire you with royal and plebeian anecdotes on your return. As to myſelf, I cough leſs in the morning, and am better, though not ill before. Saturday's heat, and a rough horſe, put me in ſweet Agnes's condition:

Sur un cheval elle s'en va juchée,
Jambe meurtrie, et la ſ—écorchée."

Thirdly, Some more impiety dreſſed in the true aldermanic ſtyle

" *South Parade, Bath, Sunday, Dec.* 26, 1779.

" Shall I my deareſt Polly, give you an account of yeſterday's Chriſtmas dinner? It is ſo like an alderman to talk the day after of what he had yeſterday; yet, perhaps, being a female you may be curious, and therefore I give it: The paſchal lamb, with the fry—a *virgin* pullet, ſtuffed with *pigeon's* eggs—St. Peter's cock, à-la-cocky decky—a large cod's head from the miraculous draught—fricaſſee of *innocents*—cloven tongues avec de la ſauce au St. Eſprit—Baptiſt's head in a charger—calves heads à-la-Golgotha—des fauciſſes *males* à-la-Madelaine. The deſſert conſiſted of *bonchretien* pears—and the wine was *lachryma Chriſti*, (the famous wine near Naples, called the *tears of Chriſt*. An Iriſhman ſaid, on taſting it, he wiſhed that Chriſt had wept in Ireland. Was not this a very ſuitable dinner for the anniverſary which was celebrated?"

Fourthly, If our readers have a reliſh for the ſilly and inſipid, they may read the following:

" *South Parade, Bath, Saturday, Dec.* 25, 1779.

" Mr. Wilkes roſe at ſix, and went through the operations of being ſhaved and dreſſed, then comforted himſelf with a breakfaſt; and proceeded to Bath, where he arrived before two. Much ſnow between Reading and Bath. Delighted with the apartments on the South Parade. The drawing-

room

room very ſpacious, and, being the end houſe, light. Three windows in front, two on the ſide. Viſited Dr. Wilſon, who is, indeed, greatly out of order, and Mr. Cruttwell ſays in a dangerous way. He was highly pleaſed with my coming. Cruttwell ſays that S——— is expected to propoſe terms to ſtop the intended publication of certain letters. My cough much better, and little fatigue from the journey. The ſharp cold air has produced a moſt voracious appetite in me, which I hope ſoon to allay, but not till I have aſſured my dear daughter, that I with her all the compliments of this merry ſeaſon, and that I am her very affectionate father.

Adieu!"

Fifthly, If they wiſh to know what things are requiſite for living (we mean *eating*) well, they will find abundant information in the greater part of the letters of this worthy alderman. If they do not chooſe to purchaſe that information at the price of reading his letters, they may judge of his extenſive views, and deep practical knowledge in this way, by what he conſidered as a ſimple and patriarchal mode of living.

"The important cheſt of pine-apple rum, beaume de vie, orgeat, &c. &c. is not yet arrived, ſo that I live in the primitive ſimplicity of the patriarchal age, on fruits, milk, honey, and a little of the firſtlings of the flock, and a trifling morceau de venaiſon from the field or foreſt. What an exemplary life for an alderman!"

By ſeveral of Mr. Wilkes's letters from Bath, he appears to have been a ſort of paraſite to that weak and wrong-headed man, known by the name of Mrs. Macauley's Dr. Wilſon. Writing to his daughter, after the quarrel and ſeparation of the lady and the doctor, he gives her hopes of eventual advantage to herſelf from his attentions to the old man, whom, in his heart, he moſt have deſpiſed, and whom, by other letters, it is plain that he *did* deſpiſe. "———" (Alfred) Houſe is in great diſorder: "Mrs. ———" (Macauley's) woman is arrived, and the doctor, with the aid of a bookſeller, is ſeparating all his books from *hers*; and her clothes are looking out by the doctor's *male* ſervants. I poſtpone my viſits till this ſcene is cloſed; but *be it known unto you* that I am ſtill the *firſt favourite*. If it holds, *tant mieux pour* UNE CERTAINE DEMOISELLE." (Vol. II. Pp. 142, 143.) May we not, therefore, enumerate, among the qualities of this departed great man, that of a pitiful *legacy-hunter?* We had *almoſt* forgotten to mention that, in the firſt volume of the anonymous publication, there are ſome *things* called *poems*; had the Editor *altogether* forgotten them, he had done well.

We come now to the volumes partly written and partly edited by Mr. Almon. In them we can find nothing to warrant that ſuperiority over the anonymous publication which he claims; rather the contrary, as five volumes of very indifferent matter are worſe than four. They contain a "*rudis indigeſtaque moles*" of every thing which could be ſcraped together to make up bulk; of a variety of Wilkes's publications, which have been long before the public; of the moſt inſipid of all journals during his tour to Italy; of his already well-known

known cauſe of quarrel with government, and all its conſequences; not, as it ought to have been, in a condenſed narrative, but ſpun out with the moſt tedious minuteneſs and tireſome prolixity; of letters to and from various correſpondents, of which a few, and only a few, are of any importance; of his correſpondence with his daughter, &c. &c.

Of the letters publiſhed by the anonymous Editor, Mr. Almon thus ſpeaks in his preface: "The Editor (Mr. A.) has been offered ſome collections of very trifling letters of Mr. Wilkes; but found that the letters themſelves were wholly unworthy of the public eye, and ſo utterly inſignificant and trifling, that it would have been indecorous, both in reſpect to the deceaſed and his readers, to have given them a place in this collection."

Here the coarſe proverb of the Pot and Kettle forces itſelf irreſiſtibly upon us. That it is fully applicable in the preſent caſe, a few extracts will determine.

"*February* 11, 1771.

"I am impatient to hear of my dear papa's ſafe arrival; and I ſincerely wiſh he may not have ſuch weather as we have here, which muſt make his tour diſagreeable, and occaſion his getting cold. It was ſo bad yeſterday that I would not go to church; and it continues to freeze very hard, with the proſpect of a great deal more ſnow. I went on Saturday afternoon to pay my reſpects to our good friends in the Cloiſters; whom I found very cheerful, though far from well. I have heard nothing worth communicating.

"I wiſh you a moſt agreeable journey; and I beg you to accept the ſincere aſſurance of the moſt tender love and duty of your grateful daughter,

MARY WILKES."

"*Monday Afternoon.*

"I am juſt favoured with my dear papa's letter of yeſterday; which, beſides the uſual pleaſure, affords me an agreeable ſurpriſe, as I imagined he was on his little excurſion.

"The chickens and rabbits have proved very good, and added to the *widow*'s admiration and mine of the judgment in marketing of the donor, equal in poultry to what it is in *fiſh*.

"Mr. Reynolds called here this morning, to enquire when you returned; as he wiſhed to know what would be moſt agreeable to you to be done at a meeting of your friends, intended to take place in a day or two. I preſſed him very much to write you all particulars relating to ſo intereſting a tranſaction, which I hope he will do. I am much edified by my dear papa's going to church; and hope his piety will be rewarded with a good ſermon whenever he is ſo well diſpoſed. He would have nothing to wiſh, were but the prayers granted of a heart that feels for him every ſentiment of duty and affection.

"*Ride, in the Iſle of Wight, Saturday, Aug.* 1.

"My deareſt Polly,

"It was ſo late on Thurſday before I reached Cobham, that I thought it moſt prudent to lie there: but I roſe very early yeſterday morning, by which I was enabled to reach this place laſt night; and am now proceeding to Mr. Jolliffe's. I had a navigation of only an hour and a half, in an open boat, to this charming ſpot.

"Mr.

"Mr. and Mrs. Garrick arrived at Mr. Fitzmaurice's on Wednesday; and pass the next week here, I am told.

"I wish you to send to know how Mrs. Barrel does in her great affliction.

"Bad pens, paper, and ink, at Ride; but good fish and wine. Unluckily, I can give you none of these latter; and can only employ the other to tell my dear daughter that I am well, and always her affectionate father.

Adieu!"

But we must not overload our page with extracts. If our readers are curious to know how many children, pigs, &c. Mr. W.'s landlady at Newhampton had, he himself will inform them. "I am very comfortably lodged here at a good widow's, Mrs. Searwell's, with nine children; eleven pigs, eight geese, three turkeys; one grand-signior cock, with a seraglio of seven hens, who have all separate feather-beds of their own," &c. &c. If the history of Miss Wilkes's drawers, and her father's bookcase, should be objects of curiosity to them, more than one letter in the same volume will satisfy their longing. There, too, they will find nice light reading about Tunbridge ware, wheat-ears, and Miss Wilkes's garters. If they wish to be informed of the plentiful supplies which poured into the alderman's larder, they have only to listen to Miss W.

"Very late last night came a basket from Calais; containing three hares, eight partridges, and four capons. I immediately had all fresh packed for the alderman, except *un animal à quatre pattes, deux perdrix, et un* IMPARFAIT; which, I flatter myself, his worship will forgive my keeping."

We know not whether the ladies of Paris give the name of *imparfait* to a capon, or whether Miss W. chose to give to it this most appropriate appellation, to mark her proficiency in that study (anatomy) to which Mrs. Wolstencroft so lately called the attention of the female sex.

We close these extracts with Letter XIII.

"*April* 13, 1778.

"*Bonnes nouvelles de Calais! Le froc François du patriote Anglois est retiré du vaisseau du Capitaine Gunston, et doit arriver très incessament par les soins des Messrs. Minet & Co.*

"I have just received a letter, dear papa, from Mr. Caffieri, with the above intelligence. I hope the coat will now arrive very soon, quite safe; and that sometimes red, sometimes blue, it will on both sides become a Ranelagh waistcoat.

"Mrs. Cox would be much obliged to you to enquire after her picture at Mr. Hoare's. He does not know her by her married name.

"*Recevez, mon cher papa, les hommages les plus tendres et respectueux.*"

This French frock, (or one of the same family,) which appears to be of much importance in the correspondence before us, as it is the subject matter of several letters, we have often seen the alderman bedecked in, to the no small amusement of the beholders.

Such, or similar, are, in general, the subjects of these letters; and we think that Mr. Almon may rest contented, if the public should decide

decide as Palæmon did on the paſtoral trial of ſkill between Menalcas and Damœtas:

"Et vitulâ tu dignus, et hic."

Theſe volumes contain, beſides, ſome letters of Mr. Wilkes to his friend Cotes, which confirm that character with which his actions had already ſufficiently informed the world. There is likewiſe a variety of complimentary cards, "et id genus omne," to which we muſt refer our readers, ſhould they have any curioſity to peruſe them. We ſhall only mention a ſingular one from Dr. Johnſon's Boſwell, by which it appears that the ſon of the Earl of Bute, Lord Mountſtuart, like *a good Chriſtian*, had forgotten and forgiven all the rancorous invectives againſt his father, and was to play a friendly *trio* with Boſwell and the writer of the North Briton, at the Crown and Anchor. It is, perhaps, alſo not improper to notice a card from Earl Mansfield, in which he acknowledges the receipt of Mr. Wilkes's edition of Theophraſtus. Does the fiery demagogue, by this friendly preſentation, mean to unſay all he had written on the character of this illuſtrious judge, on whom he beſtows the appellation of "the *wretch* who preſided in the King's Bench;" or was it merely that ſpecies of attention, originating in vanity, which he, as a man of the world, (not in the beſt ſenſe of the word,) was ever ſolicitous to pay, and which he recommended to his daughter to pay to all *diſtinguiſhed* perſons, viz. perſons in *high life*, whether worthleſs or of worth? To decide on this point ſeems no difficult matter.

This brings to our recollection a paſſage in Mr. Almon's preface: "The Letters to his Daughter, ſelected by the Editor, contain principles the reverſe of thoſe of Lord Cheſterfield to his ſon. One exhibits the faſhionable refinements of vice; the other the pure emanations of virtuous paternal feelings. Now we think that the fact does not ſupport Mr. A. in his aſſertion. Mr. W. among his other qualities, poſſeſſed much vanity, and was fond of the manners and accompliſhments of the higher orders, more particularly of *French* manners and accompliſhments. Theſe he wiſhed his daughter to be miſtreſs of, and therefore ſent her to the diſſolute capital of France at an early age. From the manner and matter of many of her letters, the tinge ſhe there received is very perceptible. Mr. W. likewiſe appears to have been a tender and affectionate father; indeed ſo much ſo, that many of his epiſtles ſeem to contain rather the effuſions of a lover*, than the ſentiments of a parent. More too, he ſometimes deſires

* Among a variety of his letters in the ſame ſtrain, there is one, which we cannot at preſent turn to, in which he ſpeaks of having prepared a bed for her; which, when her *angelic* body ſhall be laid in, will be a perfect *paradiſe*. We never had the pleaſure of ſeeing the lady; but the public voice has always repreſented her as, at beſt, a favourable likeneſs of her

deſires her to go to Church, on what principle we know not, as he had made her familiar with his own *Anti-Chriſtian* ſentiments. But the father, who could ſo repeatedly entertain his daughter with his *infidelity*, who made her the confident of his *illicit amours*, who requires that daughter to get acquainted with Mr. and Mrs. Neckar, though "*proud* and *ill bred*," merely becauſe they were "*diſtinguiſhed*," who writes to her about "Sauciſſes MALES à la Madelaine," &c. &c. has moſt certainly not that *pure* parental feeling for which he is praiſed by his biographer.

It is hardly worth mentioning that Mr. A. among her other qualities, boaſts of Miſs Wilkes's "talents in *ſcience*." Of this we find no evidence in the volumes before us; and we object to Dr. Hunter, the only voucher he gives. The doctor has written ſome indifferent popular ſermons, and was a profeſſional tranſlator from the French. His chief work in that way was his tranſlation of Lavater; this, luckily for him, paſſed through other hands before it went to preſs, it would have otherwiſe made as pitiful an appearance as his tranſlation of Sonnini. Of his *ſcientific* powers the public is utterly ignorant. But, had he been an adept in *ſcience*, and thus an adequate voucher of the ladies *ſcience*, in the preſent caſe it would have been of no avail, for he has given no teſtimony on that head. His card (which is inſerted in the volumes) is only a complimentary acknowledgment of her "candid and judicious criticiſm" on ſome prints in Lavater, of which, whatever ſhe may have been, he himſelf was no judge. The only *ſcientific* trace of the lady which we can diſcover in theſe volumes, is her aſcertaining that a *capon* is *un imparfait!*

But enough, perhaps, more than enough, of this publication. We cannot conceive what can induce any one to preſerve ſuch letters as have now paſſed in review before us. Mr. and Miſs Wilkes, however, muſt have thought that they were of importance, otherwiſe, after peruſal, they would, like other uſeleſs writings, have been turned into waſte-paper. But Wilkes had no ſmall opinion of himſelf, and, perhaps, thought that his momentary effuſions were things not to be loſt. His ſingular flattery of the parts, as well as perſon of his daughter, might lead her to form the ſame opinion of her productions: her Paris education would ſtrengthen this idea; and ſo we have nine volumes which can neither profit nor amuſe.

As to the pretence for the publications, viz. that the man who obtained for his country a releaſe from *general warrants*, ſhould not paſs

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her father. If this be true, the father's compliment was like the old woman's *requeſt* in Prior's "Ladle,"—"what ſhould be *great* it turned to *farce*." Does not this warrant a ſuſpicion that the lady's fortune (which he appears to have ſhared with her throughout life) gave riſe, fully as much as parental tenderneſs, to this apparent fatherly affection, which is all along ſhewn? That he had need of her pecuniary aſſiſtance is evident; for, with all that aſſiſtance, and with an ample fortune of his own, his eſtate, at his death, was found totally inadequate to anſwer the bequeſts in his will.

away

way unnoticed, we will only ſay that we owe this bleſſing to Wilkes' s we owe the Engliſh reformation to the deſpotiſm and ungoverned ppetites of Henry VIII. That, inſtead of ſhewing the ſincerity of is patriotiſm, the editors have, indeed, ſhewn him to be "*un chevalier ans peur*," with which character he would have been flattered, were e alive; but certainly not "*un chevalier ſans reproche*," a character hich he, even with his overweening opinion of himſelf, durſt not, n his conſcience, aſpire to. They have proved, with admirable mi-uteneſs and preciſion, the *real* character of the perſon to whom they ave conſecrated their volumes: but, on that ſubject, our countrymen ad been ſufficiently informed by convincing evidence, and had made p their minds accordingly: and we are much too dull to diſcover n what common-ſenſe principle his preſent *would-be* friends ſhould ring him before the public, after he was *dead*, and his works had ollowed him. Of one thing we are, however, certain, that could e peruſe the voluminous publications which now appear, he would epay the very *friendly* tribute to his memory with any thing but *thanks*.

Sir Richard Hill's Remarks on the Biſhop of Lincoln's Charge.

(*Concluded from p.* 129.)

IT is a ſtriking conſequence of the Calviniſtic ſyſtem that it totally deſtroys the value of language, and renders it impoſſible for man to depend on the moſt ſeemingly clear and expreſs declarations of God himſelf. If Sir R. Hill could be prevailed with but to *ſuppoſe* the doctrine of Univerſal Redemption true, we would aſk him to give his opinion of the terms moſt proper for conveying it without danger of ambiguity or miſtake. Could he point out any more fit for the purpoſe than ſuch as the following? "As in Adam all die, even ſo in Chriſt ſhall all be made alive." "He is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world." "He taſted death for every man." If ſuch phraſes denote the limited and partial redemption of Calvin, we think it impoſſible that the oppoſite doctrine could be ſignified, by a revelation from heaven, in any words which ſhould totally exclude uncertainty and doubt.

It is very obſervable, that the learned Baronet, who labours ſo earneſtly, in this publication, to prove the articles and homilies Calviniſtic, ſays nothing of the Liturgy. He probably felt that to reconcile Calviniſm with that admirable ſervice was a hopeleſs attempt. Indeed the falſehood and abſurdity of Calvin's divinity are, in no point of view, more forcibly ſeen than in this, that every liturgy conſtructed on its principles, nay, every prayer conceived by its votaries, is demonſtrable nonſenſe. Accordingly, the Calviniſtic principles are totally uſeleſs in practice. No advice, reproof, or religious addreſs of any kind, can be adminiſtered, till the wild Neceſſarian dogmas of

Calvin be completely forgotten or concealed from the mind: and this is acknowledged by Calviniſts themſelves. "*Dans les exhortations,*" ſays the celebrated Jurieu, "*il faut neceſſairement parler à la Pelagienne.* The confeſſion is curious, not becauſe it expreſſes the truth (for Jurieu merely intended to inſinuate what is notoriouſly falſe, that thoſe who are not Calviniſts muſt be Pelagians), but becauſe it directly admits the fact, that by Calvin's tenet of predeſtination, all exhortation is rendered abſurd. In reſpect and veneration for our excellent liturgy, we will not yield to any man, not even to Sir Richard Hill, who, we think, has acted wiſely in abſtaining from any attempt to prove it Calviniſtic. Yet high as is our reſpect for the liturgy, our reſpect for the Scriptures is ſomewhat higher: and we humbly conceive that our venerable reformers, if they had been placed, by our author, on a footing with the prophets, would have had no juſt or reaſonable cauſe to complain. Sir R. might, therefore, very ſafely and conſiſtently have argued, that though the words of the liturgy are, to be ſure, completely Anti-Calviniſtic, they are, however, merely words of courſe, which nobody is obliged to regard or believe. The prophets, he ſays, in their remonſtrances to ſinners, "*though under the immediate guidance of the Holy Ghoſt, yet expreſs themſelves after the manner of men*;" not as though God's deſigns could be made void, but to leave the impenitent without excuſe. (Pp. 10, 11.) We have already taken ſome notice of this paſſage, on which the more we reflect, the more we are ſhocked by its daring impiety. When our reſpectable and well-meaning author wrote it, he was, certainly, not aware of the import of his aſſertion; which, moſt clearly implies that the expoſtulations of the prophets, though inſpired by the immediate influence of the Holy Ghoſt, neither had, nor were intended to have, any beneficial effect whatever on the perſons to whom they were ſo ſolemnly addreſſed. If the prophets, therefore, as Sir R. ſays, "expreſſed themſelves after the manner of men," it was after the manner of VILLAINS AND LIARS: for HONEST AND GOOD MEN never ſpeak to deceive. And when it is conſidered that theſe prophets were "under the immediate guidance of the Holy Ghoſt," the inference is inexpreſſibly horrible. That Sir R. abhors it as much as we do, we are thoroughly convinced. But he muſt be ſenſible that it is fairly deduced; and we hope that his prejudices are not ſo inveterate as to prevent him from *re-examining, at leaſt,* a ſyſtem which involves him in ſuch abominable conſequences.

The Biſhop has ſaid that "the introduction of Calviniſm, or rather its prevalence in any conſiderable degree, was ſubſequent to the beginning of Elizabeth's days." Sir R. contends that "if ever there was a moſt flagrant miſtake laid before the public eye, this is one." (P. 33.) In his preface, indeed, he roundly aſſerts that "the articles, *for more than a century* after they were ſet forth by authority, were never denied to be thoroughly Calviniſtic." But the Biſhop is right and Sir R. wrong. The aſſertion of the latter is ſo totally devoid of foundation that the articles were, in fact, never thought to be "thoroughly

" thoroughly Calviniſtic," even by Calviniſts themſelves. If Sir R.'s ſtate of the caſe be juſt, we deſire him to give us a rational account of the fabrication of the Lambeth Articles, and of the efforts which were made to obtain their ratification. Were the learned Whitaker and his party ſuch fools as to labour for no purpoſe? Were all their aſſertions directed to no other end but to procure the eſtabliſhment of doctrines which they thought to be already completely eſtabliſhed in the articles of the Church? Why did the Calviniſts in the reign of Charles I. complain that the Royal Declaration, which merely enjoined them to take the articles in " the *literal* and *grammatical* ſenſe," reſtrained them from preaching the " ſaving doctrines," that is, the Calviniſtic doctrines, " *of God's free grace in election and predeſtination?*" (See Anti-Jac. Rev. XVII. Pp. 345—347. XVIII. Pp. 177, 179, 180.) Was it becauſe they believed the articles, when taken in the *literal* and *grammatical* ſenſe, to be " *thoroughly Calviniſtic?*" He who is capable of ſwallowing this, is, ſurely, capable of ſwallowing any thing. The truth is, that the Calviniſts of thoſe days knew that our original reformers were Anti-Calviniſts; and that the articles were never meant to be underſtood in a Calviniſtic ſenſe. They were much too honeſt to pretend the contrary; and, beſides, as they found that the ſentiments of Calvin began to prevail, they hoped to have influence ſufficient to effect an alteration in the national faith. Theſe were the foundations of all their efforts both under Elizabeth, and afterwards, at the Hampton-court conference, under King James. Our preſent Calviniſts are placed in a very different predicament; and, accordingly, their meaſures are altogether different. They are ſenſible that Calviniſm is on the decline. They have, of courſe, no proſpect of ſeeing the Calviniſtic doctrines ſanctioned by authority. They, therefore, inceſſantly ſtun us with the clamour that theſe doctrines are fully and explicitly contained in our preſent ſtandards. In this conduct, it is true, their good faith is much leſs to be admired than their ingenuity: for they cannot but know that they give the lie direct, not only to the avowed opinion of their predeceſſors, but to facts of the moſt acknowledged notoriety, and to the uniform current of our Eccleſiaſtical Hiſtory.

Sir R., however, inſiſts that our original reformers, Cranmer, Jewel, &c. " were eſtabliſhed Calviniſts, from the beginning of the reign of the bleſſed young Proteſtant Monarch, till the hour of their deaths." The firſt proof of this is derived from a Catechiſm (attributed to Ponet, Biſhop of Wincheſter), which he calls " one of the moſt *ſavoury morſels* of Calviniſtic divinity which ever ſaw the light." [P. 34.]; and which, he tells us, he " may probably ſoon publiſh, in a ſmall ſize, and at a ſmall expence." The worthy Baronet, we truſt, will not fail to keep his promiſe. We ſhall then be better able to judge of this Catechiſm, which, Sir R. informs us, " Cranmer was buſied in recommending and ſpreading throughout the whole kingdom, the very year after the articles were firſt ratified by King Edward." It may chance to have the fate of another Catechiſm, that

of Nowell, which, after having been likewiſe held up as a "moſt f voury morſel of Calviniſtic divinity," the Biſhop of Bangor has ſhew not to be Calviniſtic. From Ponet's Catechiſm our author has giv us an extract, which certainly contains nothing Calviniſtic, b which is in perfect uniſon with the doctrine of Cranmer's own Homi on Salvation.

But Cranmer, ſays our author, "during the whole of King E ward's reign, kept up a conſtant correſpondence with Mr. Calvin, whoſe advice and aſſiſtance the liturgy of the Church of England w reviſed and altered in many points." (P. 36.) He alſo aſſerts th "Cranmer earneſtly beſought Calvin himſelf to write often to h Majeſty." (P. 37.) Now the fact is, that Cranmer, while he cou ed the correſpondence and aſſiſtance of Melancthon, declined thoſe Calvin, becauſe, ſays Heylin, "he knew the man;" and that Calv loudly and previſhly complained that his advice was neglected by t Engliſh Reformers. That letters ſhould have paſſed between him a them, at an early period of the Engliſh Reformation, can excite ſurpriſe: for his name was of great celebrity. But that the corre pondence did not long ſubſiſt is ſtill leſs ſurpriſing: for, beſides, th his wild and extravagant dogmas ſhocked our venerable reformers, t temper of Calvin was ſo fierce and overbearing, that no man was ab to keep on good terms with him. His haughtineſs and violence di guſted all who had any connection with him.

The Baronet's next witneſs is Biſhop Jewell, from whoſe commen on the Epiſtles to the Theſſalonians he quotes ſome ſentences, whi appear to be unconnected ſcraps, collected from various parts of t work, and tacked together at random. Yet even thus, they prefe no decided doctrine of Calviniſm, unleſs the mention of *God's el tion* muſt neceſſarily ſignify *Calviniſtic election*. Indeed, that the two phraſes are perfectly equivalent, Sir R. every where takes f granted; and accordingly, in the greater number of inſtances, h whole argument conſiſts in merely begging the queſtion. But the fo lowing paſſage is ſo very ſtrange, that it muſt not be paſſed witho particular notice.

"Inſtead of bringing any more quotations from this truly found pillar the Church of England (Biſhop Jewell), I ſhall beg leave to refer yo Lordſhip to his *Apology* for that Church, and to the defence of it in anſw to Harding the Jeſuit, where you will find *all the Calviniſtic points of do nity* ably defended againſt that artful ſon of Papiſtry." (P. 39.)

We have elſewhere ſaid of Jewell's "Apology," that "though i contains an able defence of our doctrines againſt the Church of Rom it certainly does not repreſent them as Calviniſtical." (See Anti-Jac Rev. XVIII. p. 177.) Our readers will obſerve, that Sir Richard account of that celebrated work is directly contradictory to ours. Thi circumſtance, at firſt, gave us ſome uneaſineſs: for we could not al low ourſelves to ſuppoſe that our author would hazard ſo poſitive a aſſertion, without having carefully aſcertained the fact. We ſuſpec-

ted,

ted, therefore, that we had inadvertently contracted an erroneous impression of the tendency of Jewell's work. In order to satisfy ourselves on the subject, and that we might retract if we found ourselves wrong, we again perused the whole with the greatest attention. The result gives us deep and serious pain. For, though we cannot but be pleased that our statement was correct, yet it grieves us more than we can well express, to be under the necessity of explicitly charging SIR RICHARD HILL with one of the grossest and most impudent attempts to impose upon the public which were ever made by any author. When we find a person of our author's years, rank in life, and reputation for piety, thus throwing all regard to character behind him, in order to advance the interests of Calvinism, what dependence can we have on the faith or veracity of those among the Calvinistic party who have hardly any character to support? Yet Sir R. Hill has most solemnly affirmed a work to be Calvinistic which, to go upon the most favourable supposition, he has evidently never read. With Jewell's answer to Harding we are not acquainted: but, with regard to the original work, the "Apologia Ecclesiæ Anglicanæ," we stake our credit with our readers and the public, on the truth of the assertion, that *it contains not one Calvinistic sentiment from beginning to end.* On the contrary, the only two passages in the book which have any relation to the points in controversy between Calvinists and Anti Calvinists, maintain the doctrine of Universal Redemption in language as perspicuous as was ever used by the most decided Arminian. We shall place the passages before our readers, after observing that we quote from the edition printed, "Ambergæ, typis Michaelis Forsteri, 1606."

"Credimus Jesum Christum, filium unicum æterni Patris, quemadmodum jam olim ante omnia initia decretum fuerat, cum venisset plenitudo temporis, suscepisse carnem et omnem naturam humanam, ex beata illâ et pura virgine, ut indicaret hominibus arcanam et reconditam voluntatem Patris sui quæ abdita fuerat a seculis et generationibus: utque in humano corpore perageret mysterium *redemptionis nostræ*, et *peccata nostra* et syngraphum illam, quæ erat scripta contra *nos*, affigeret ad crucem." (P. 33.)

Unquestionably, had Jewell believed that the benefits of our Lord's satisfaction extended to those only whom Calvin and his followers call *the Elect*, he could not have had a more proper opportunity for declaring his belief, yet the other passage to which we have alluded is more strikingly Anti-Calvinistic still.

"Dicimus hominem natum esse in peccato, et in peccato vitam agere: neminem posse vere dicere mundum esse cor suum: justissimum quemque servum esse inutilem: legem Dei perfectam esse, et a nobis requirere perfectam et plenam obedientiam: illi a nobis in hac vita satisfieri non posse ullo modo: neque esse mortalium quemquam qui possit in conspectu Dei propriis viribus justificari. Itaque unicum receptum nostrum et perfugium esse ad misericordiam Patris nostri per Jesum Christum, ut certo animis nostris persuadeamus illum esse propitiationem pro peccatis nostris: ejus sanguine omnes labes nostras deletas esse: illum pacificasse omnia sanguine cru-

cis ſuæ; illum unica illa hoſtia quam ſemel obtulit in cruce, omnia perfecciſſe, et ea cauſa, cum animam ageret, dixiſſe 'Conſummatum eſt:' *quaſi significare vellet perſolutum jam esse pretium* PRO PECCATO HUMANI GENERIS." (Pp. 61, 62.)

Sir Richard Hill may, however, perhaps call this Calviniſtic divinity: for we certainly would not engage to define the extent of a Calviniſtic underſtanding. It appears to us deſerving of notice, that, though Jewell repeatedly complains, in his "Apology," that the Engliſh reformers were ſtyled, by the Papiſts, *Lutherans* and *Zuinglians*, yet he does not once hint that they were ever accuſed of being followers of Calvin; nor, indeed, as we formerly obſerved, does the name of Calvin once occur in his work. This to us is an incontrovertible proof that they were not, at that time, ſuppoſed to have adopted Calvin's opinions. On the whole, if we are to judge from the "Apology," the ſentiments of Jewell were Anti-Calviniſtic: and, as no man poſſeſſes a greater ſhare of our pureſt eſteem than the Biſhop of Lincoln, we rejoice in the conviction that, when our author delivered the following prediction, he miſtook the ſpirit by which he was inſpired. He will bring forward, he ſays, one teſtimony out of a thouſand which might be adduced in favour of the Calviniſtic ſentiments of Jewell. "And," adds he, "it ſhall be ſuch a one as will *certainly* make you wiſh [that] you had not diſturbed the ſhade of that departed ſaint; but having done ſo, when he has delivered his ſentiments, you will probably endeavour to remand him back to the regions of peace, with '*Why ſhakeſt thou thy hoary locks at me?*" (Pp. 37, 38.)

We have now to take notice of another very curious piece of management by this pious and conſcientious Calviniſtic ſenator. He gives us a long quotation from Strype, in which it is ſaid that, on a certain occaſion, "Ridley wrote a Treatiſe of God's Election and Predeſtination, and Bradford wrote another upon the ſame ſubject, and ſent it to thoſe three fathers (Cranmer, Latimer, and Ridley), in Oxford for their approbation; *and theirs being obtained*," continues the hiſtorian, "the reſt of the eminent divines, in and about London, were ready to ſign it alſo." (P. 41.) Now what would Sir R. have us infer from theſe facts? 1. That Ridley muſt have been a Calviniſt, BECAUSE *he wrote a Treatiſe of God's Election and Predeſtination!* But Ridley's Anti-Calviniſm was avowed and notorious. 2. That Bradford was a Calviniſt. With our author, on this point, we ſhall have no diſpute. Bradford ſhall be a Calviniſt, if Sir R. pleaſes: for we care not a feather what opinions this famous Dean of St. Paul's entertained. We are ſure that he was a moſt extravagant enthuſiaſt, if not a downright madman. But, 3. Sir R. would have us conclude that Bradford's treatiſe actually RECEIVED the full approbation of the venerable Cranmer, Latimer, and Ridley. And, in order that his readers might have no doubts on the ſubject, he prints the words *theirs being obtained* in capitals. The hiſtorian, however, merely means that, PROVIDED *the three Biſhop's approved Bradford's book*, *the*

the London Clergy were READY *to sign it also.* Did Sir R. know nothing of Ridley's answer to Bradford? "Sir, in those matters I am so fearful that I dare not speak farther, yea, almost none otherwise, than as the very text doth (as it were) lead me by the hand." If this be the style of cordial approbation, we shall not be surprised, in the least, to hear that the Anti-Jacobin Reviewers approve the divinity of Sir Richard Hill.

Sir Richard next appeals to Dr. Whitaker, who, certainly, very confidently asserts that the Church of England had always embraced Calvin's "opinion of election and reprobation." It is obvious, however, that the testimony of Whitaker is precisely of the same importance as that of Sir Richard Hill, being the testimony of a zealous and confirmed Calvinist in his own cause. The Baronet, indeed, is entitled to the preference: for, as far as we know, he has not, by his conduct, like Whitaker in the case of the Lambeth Articles, given the lie to his own assertions.

Recourse is likewise had to the authority of Bishop Carlton and Dr. Ward, two of those divines who were sent, by King James, to the Synod of Dort. The former wrote an answer to Mountague's famous "Appeal," which our author calls a *seditious* Appeal. But when he shall have recollected that the *imprimatur* to Mountague's book declared that "there was nothing contained in the same but what was agreeable to the public faith, doctrine and discipline, established in the Church of England," he will see the necessity of transferring his epithet of *seditious* from the appeal to the answer. The license by which Mountague's book was published proceeded from the highest authority in the kingdom. That authority pronounces it perfectly agreeable to the doctrine of the Church. Bishop Carlton pronounces it inconsistent with that doctrine. Which are we to believe? But it is worth while to see how Carlton argues.

"The author of the *Appeal*," he says, "pleaded against the Articles of Lambeth, and justified the doctrine of Barret, Baroe, and Thompson, averring the same to be the doctrine of the Church of England. This he doth, not by naming of those men, whose names he knew would bring no honour to his cause, but by laying down and justifying their doctrines, and suggesting that they who maintained the doctrines contained in the Articles of Lambeth, are Calvinists [surely he did these men no wrong by this suggestion] and Puritans; so that those Reverend Archbishops, Whitgift and Hutton, with the Bishops of our Church who then lived, are in his judgment to be rejected as Puritans. The question is, whether of these two positions we must now receive for the doctrines of our Church, that which Barret, Baroe, and Thompson would have brought in, which doctrines were these refuted and rejected by our Church; or that doctrine which the Bishops of our Church maintained against these men; which doctrine hath been since, upon divers occasions, approved? If there were no more to be said, I dare put it to the issue before any indifferent judges." (Pp. 46, 47.)

Bishop Carlton, we think, was more bold than wise. *Indifferent* judges, before they decided that he who rejects the Lambeth Articles

rejects the doctrine of the Church of England, would inquire whether the doctrine of both be the same. This identity Bishop Carlton takes for granted: so that his reasoning is a puerile *petitio principii*. But the mere inspection of the Lambeth Articles (See Anti-Jac. Rev. Vol. XVIII. p. 37.) is sufficient to satisfy any person who is but moderately instructed in the principles of the Church of England, that the doctrines which they teach are very different indeed from those of that Church; and their very existence is an irrefragable proof that such was the judgment of those who compiled them. For certainly, as we have repeatedly urged, if the Calvinists of those days had thought, as the Calvinists of these pretend to think, that the Church was wholly and clearly on their side, they would never have laboured so strenuously to establish, by the Lambeth Articles, opinions which could not be more expressly established than they already were. This, in truth, is an argument against the force of which the whole body of our modern Calvinists will struggle in vain.

In our author's quotation from Dr. Ward, we are told that the "Universal Church hath always adhered to St. Augustine *in these points*, &c. The Church of England also," it is added, "from the beginning of the reformation, hath constantly adhered to him." (P. 47.) Sir R.'s *&c.* is here most impertinent: for, till we know what the points alluded to are, this truncated quotation has no meaning. We know that in many points Augustine departed from the Universal Church; and that the Church of England, which scrupulously adhered to the Universal Church, in many points departed from Augustine. But, whatever rash positions Bishop Carlton and Dr. Ward might be tempted to advance in the heat of controversy, Sir R. knows, or ought to know, that, at the Synod of Dort, they openly maintained universal redemption, and the consistency of grace with the freedom of human action. It is, therefore, impossible that they could have been Calvinists.

In opposition to the Bishop of Lincoln's doctrine, we are presented with a pretty copious extract from a treatise written by his predecessor Bishop Saunderson, intituled *Pax Ecclesiæ*. The object of this treatise was evidently, as the title imports, to establish peace between the contending parties. Sir R., indeed, says that "it strongly maintains the whole Calvinian system." This assertion is another luminous proof that Sir R. finds Calvinism where almost every other person would find Anti-Calvinism. For Saunderson, in the very passage here quoted, assigns, as one reason of the differences then subsisting, "the HARSHNESS of that opinion which Calvin and Beza are said to have held, and many learned men in our Church are said to have followed, concerning the decrees of Reprobation and Election, &c. &c." Is this the language of a decided Calvinist? He blames the Arminians, indeed, for "seeking to derive envy upon the opposite opinions, by delivering them in terms odious, and of ill and suspicious sound; as viz. *Irresistibility of grace, irrespective decree*, &c. Whereas," he says, "the sober divines of the opposite party ordinarily

rily do not use those terms, nor yet well approve of them, unless understood *cum grano salis.*" We must fairly acknowledge, with the good Bishop's leave, that we are apt to call things by their proper names. But it is easy to see that the venerable prelate did not "well approve of" the fore-mentioned *doctrines*, any more than of the *terms*, "unless understood *cum grano salis.*" What advantage, therefore, the cause of Calvinism has gained by this appeal to Saunderson, we do not perceive. But to the Baronet personally it has been of singular service; for it has furnished him with an opportunity of shining in the double capacity of an orator and of a wit. His eloquence is displayed in a warning harangue, which he makes Bishop Saunderson utter from the grave: it is written in the true Demosthenic style, and begins, "O ye men of Lincoln, &c." But we have not room to insert it. His wit must be allowed to cut with a keen and irresistible edge in the effusion which follows. "Could we suppose a dialogue to take place between the dead and the living, it is to be feared there would not be so much harmony between the two Bishops of Lincoln, as there was between the two Kings of Brentford, who are introduced as both smelling at the same nosegay." (P. 55.)

But our learned author presses into his service the living as well as the dead. He read, he says, with no small satisfaction, the Charge of one truly worthy and honourable prelate, which, it seems, is altogether in his favour. Yet what does this prelate inculcate on his clergy? Why, to preach "*the pure doctrines of the gospel of peace; to insist upon that precious faith which is the gift of God, and is, in truth, the life and spirit of every thing which relates to vital religion.*" There is not, we are certain, a Bishop on the bench, and we trust that there never will be one, who would not heartily join in the same advice. There is here, of consequence, nothing particular. But Sir Richard goes upon the supposition that every Bishop who exhorts his clergy to preach *the doctrines of the gospel*, must mean by these doctrines *the system of Calvin.* The supposition is convenient for Sir R., to be sure: but he cannot be ignorant that it is totally false. Does Sir R. think the Bishop of Lincoln a Calvinist?

Another learned and distinguished prelate, in a Charge delivered in 1800, has also made use of language which our author seems to think entirely in his interest. His Lordship, as Sir R. exultingly observes, "*calls Mr. Calvin the venerable Calvin.*" "He expresses himself," says the Baronet, "in the most candid and Catholic manner upon *those very points* on which your Lordship has lately opened the sluices of controversy." (P. 57.) It is, surely, singular that our author's assertions should almost uniformly be in flat contradiction to the very authorities which he quotes in support of them. His extract from the Charge alluded to has no relation, even the most remote, to the points controverted by the Bishop of Lincoln. Its author is speaking of the *Episcopal Constitution of the Church*, and of *Church authority* as opposed to schism. In this view, and in this view only, he says, "I know not what hinders, but that the highest supralapsarian Calvinist may

may be as good a churchman as an Arminian." That his obſervations were not intended to apply to the doctrinal differences between the two parties on other ſubjects, is plain from the following explanation of his ſentiments, which is, indeed, ſo clear that it cannot be miſtaken. "This I know, that *the points of doctrine, in diſpute between the Arminians and the Calviniſts*, have ſo little to do with *the points of diſcipline, in diſpute between Churchmen and Schiſmatics*; that the opinions of St. Auſtin, which are the baſis of Calviniſm, have had their ſtrenuous aſſertors in the Church of Rome herſelf." The learned prelate's intention becomes ſtill more evident, when he adds, that, "if we would look for warm advocates of *Church-authority in general*, and for able writers in defence of *our own form of Church government in particular*, ſuch we ſhall find among thoſe divines of our Church who were called, in their day, *the doctrinal Calviniſts*."

The truth of this aſſertion we ſhall not controvert; becauſe it is, certainly, not *impoſſible* for a doctrinal Calviniſt to be an Epiſcopalian: though it is more, we think, than probable that, if the learned prelate's Charge had been compoſed ſomewhat later, his language would have been caſt in a different model. For in the very next year, our Calviniſts, by the mouth of their ſpokeſman Mr. Overton, declared that they allowed of no "Churchmen" but themſelves. It is, however, abundantly ſufficient for our purpoſe, that this learned prelate, in the paſſage produced by Sir Richard Hill, no farther approves of the ſentiments of Calviniſts, than they favour "Church-authority in general," and "our own form of Church-government in particular." Of the principal diſputes between Arminians and Calviniſts he gives no opinion, though the Baronet has expreſsly affirmed the contrary. He ſays, indeed, that, when he ſpeaks of Calviniſm, "he looks only to Calviniſm, ſuch as the *venerable* Calvin would himſelf have owned, not enriched and embelliſhed with the extravagancies of later viſionaries." The learned prelate, who is himſelf a Churchman, a conſiſtent, and, therefore, a HIGH CHURCHMAN, will, perhaps, recollect the obſervation of Dr. Kipling, "that to compliment Calvin's memory in print, for a preface or dedication only (ſo critical are the preſent times), is not altogether harmleſs." We ſhall have, at leaſt, we are certain, his Lordſhip's thanks for our uniform endeavours, in oppoſition to the diſingenuous arts of our preſent Calviniſts, to exhibit Calviniſm, *ſuch as it is*, ſuch, in ſhort, *as it was manufactured and owned by the venerable Calvin himſelf*.

Sir Richard deals greatly in certain flowers of rhetoric very proper for amuſing the imagination, and for nothing elſe. In one place he tells us that the duties of the paſtoral office are "neither to be learned at a card table, in a ball-room, a play-houſe, or a dog-kennel, nor in a circle of jovial bottle-companions." (P. 59.) Will Sir R. be obliging enough to name the perſons who have ſaid that they were? In another place he aſſures us that ſeveral of the clergy with whom he has the happineſs of being particularly acquainted,

"Men of real grace and true humility, attached by every principle to

our

our excellent constitution both in Church and State, are now held up to public odium, branded with names of reproach equally unjust and ignominious, insomuch, that whosoever ventures too near them is supposed to be in danger of catching the infection of Puritanism, Methodism, Schism Enthusiasm, Fanaticism, Jacobinism, and almost every other ism that can be thought of." (Pp. 60. 61.)

To this pathetic lamentation we can only answer that, in our opinion, the danger is very great. And Sir R. may say;

"Pudet hæc opprobria nobis
Et dici potuisse, *et non potuisse refelli.*"

Our author assures us that, "at this very moment, some of the most able, pious, laborious ministers in the kingdom are not only shut out of lectureships, but out of the Churches, *merely because they believe our articles according to the original sense of our reformers.*" (P. 59.) This, we think, is an eminent instance of the figure according to which grammarians derive *lucus a non lucendo.* But, if the wicked Arminians endeavour, now and then, to shut these pious ministers out of the Churches, the godly Calvinists are still more indefatigable in bringing them in. It may, perhaps, be not altogether unknown to Sir Richard Hill, that associations have been formed, and contributions raised, for the purpose of buying up as many advowsons as possible, in order that the Church may be properly supplied with abundance of right "evangelical" ministers.

"Your Lordship," says our author, "is too well acquainted with the language of the Confessional, the Independent Whig, and other more recent publications by men of talents and abilities, to render it needful for me to make any observations on the contempt and obloquy, which for some years past have been cast on those called, or rather *miscalled*, the *regular Clergy of the establishment*, for subscribing to articles in a sense directly opposite to their *plain, literal, grammatical meaning.*" (P. 61.)

Yes, Sir, and you and your friends are the principal authors of this obloquy and contempt. You, contrary to common sense and truth, hold up the Articles as Calvinistic; and such writers as those whom you have mentioned, who care as little for Calvinism as for Anti-Calvinism, are happy to take advantage of your misrepresentation, that they may have a pretext for abusing the clergy. But your *still* presuming to urge the ROYAL DECLARATION as a proof of the CALVINISTIC sense of the articles is a pitch of assurance to which we thought even *you* incapable of ascending.

The facetious Baronet has many excellent observations (which we are forced to omit) on the evil consequences of the "flimsey, lax, ambiguous, prevaricating mode of subscription which clerical convenience and ingenuity have discovered." "Let us carry this idea," he observes, "into our code of laws, what confusion would ensue on the interpretation of *wills, legacies, deeds, bonds, releases*, &c. &c. Charming work and amusement would it make for the gentlemen of the long robe!" (P. 63.) This is bad enough, of all conscience, we must

muſt own; though the learned Baronet, at other times (as we have already remarked), can diſpenſe with the literal meaning of words. But the looſe mode of interpretation adopted by the clergy would, if carried into common life, be productive of ſtill more dangerous effects. It would affect not only the *purſes*, but the *perſons* and *lives* of his Majeſty's loyal ſubjects. On the latter head our author's fears are thus expreſſed;

"Extend it to phyſic, and who could know the meaning of *the doctor's medical Latin! One apothecary* might ſend the patient *good wholeſome drugs*, ſuited to his caſe; another might put a different conſtruction on the phyſician's preſcription, and doſe the poor ſick man to death, by large quantities of *ipecacuhana and laudanum*: both, however, leſs dangerous than thoſe doſes of *ſpiritual ipecacuhana and laudanum*, which are ſo copiouſly ſent forth from too many ſubſcribing *clerical ſhops* throughout the kingdom; and which can only ſerve as *emetics* and *ſoporifics*, wherever they are adminiſtered." (Pp. 63, 64.)

Our readers, we truſt, will agree with us that of the foregoing paſſage the dignity, the juſtneſs, and the wit are nearly equal. The following is of a very different kind, and, of courſe, muſt be appreciated by a different ſtandard. Of the two, however, it is certainly the more curious.

"The thirty-nine Articles, however, ſtand firm, as the walls and bulwarks of our Sion; and it is not in the power of all the arts of twiſting, torturing, wire-drawing, falſe-gloſſing, and ſubterfuging, which ſophiſtry and duplicity can muſter up, to evade the force of them, as they ſtand in their own original ſimple dreſs, in the Book of Common Prayer. From this book, however (I mean from thoſe copies of it that have been printed ſince Archbiſhop Laud's time), care has been taken to expunge many ſtrong morſels of Calviniſm, which are ſtill to be found in the old folio editions of that excellent form of ſound words, which was reviſed, corrected, and altered, ſome things left out, and others inſerted, by the particular advice and aid of Mr. John Calvin, as Mr. Strype informs us. Among thoſe ſtrong and ſavoury morſels, I reckon the Confeſſion of Faith, one prayer in the burial ſervice, and another at the end of the reading Pſalms." (P. 67.)

On the firſt ſentence of this extract we ſhall make no remarks. It is mere common place, to which every reader will affix the ſenſe which, by his previous prejudices, he is diſpoſed to admit. But the other two ſentences greatly ſurprized us, and we ſeriouſly regret that Sir R. has left us completely in the dark, with regard both to the "Confeſſion of Faith," and to the "prayers" which he mentions. That they are *ſtrong and ſavoury morſels of Calviniſm* we are very willing to believe; for in Calviniſm Sir R. is undoubtedly an epicure. But, although by the confeſſion, we may expoſe our ignorance, we are forced to own, that we never heard of theſe ſavoury morſels, having never had the good fortune to meet with a copy of the editions in which they are contained. In Wheatly, who has the reputation of an accurate and well-informed writer, no intimation is found, that

theſe ſavoury morſels ever conſtituted part of the Book of Common Prayer. Sir R.'s language, however, is, we will not ſay *intended*, but certainly *calculated* to lead the reader to ſuppoſe that Archbiſhop Laud was guilty of the crime of falſifying the Book of Common Prayer, and that the fraud has been continued by the wicked Arminians ever ſince. But we can partly conceive how the matter ſtands. Sir R. has ſeen a copy of the Prayer Book containing theſe precious morſels of Calviniſm. It is evident, *a priori*, either that ſuch copy muſt belong to an edition clandeſtinely printed, and purpoſely interpolated by Calviniſtic influence; or that the morſels which Sir R. ſo highly values were ſimply *bound up* with the Prayer-Book. Which of theſe two ſuppoſitions is the fact, we muſt wait for farther information to aſcertain; but one of them muſt be true; for no ſuch Prayer Book as Sir R. deſcribes ever was, or could be printed *by authority*. The firſt ſuppoſition is not very inconſiſtent with the known ſpirit of Calviniſts. With reſpect to the ſecond, we take the liberty to hope that, ſhould our author be pleaſed to bind up with his Prayer-Book, the *Weſtminſter Confeſſion*, or *Calvin's Inſtitutes*, he will not inſiſt on our acknowledging either the ſecond or third as a part of the firſt. In this hope we repreſs, at leaſt for the preſent, a number of reflections which crowd upon our minds.

It is impoſſible to conceive a more wayward and unreaſonable being, than a man whoſe mind is thoroughly tinctured with the true ſpirit of Calviniſm. In ſuch a man's eyes, whatever an Anti-Calviniſt ſays or does muſt be wrong in itſelf, and proceed from bad motives. Our author ſays, that "the doctrines of the Church of England are ſound, ſpiritual, vital, evangelical, Calviniſtical." He adds, that they are "built indeed upon the foundation of the prophets and apoſtles, Jeſus Chriſt himſelf being the corner-ſtone." (P. 68.) He undoubtedly expects this aſſertion to be believed. Yet obſerve with what a different meaſure he metes to himſelf and to the Biſhop of Lincoln. When his Lordſhip aſſerts, that the doctrines for which he contends are built upon the ſame foundation, our author aſks, "Is there an heretic upon earth who would not ſay the ſame? Search out all the learned Arians and Socinians throughout the land, and you will not find one who will not plead ſcripture for the ground of his belief; all and each individually will affirm, that his faith is built upon the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone." (P. 50) We mean not to call in queſtion either the truth or the propriety of theſe profound obſervations. We ſhould ſimply like to know what it is which makes ſo marked a diſtinction between the Biſhop and Sir Richard, that ſuch reflections ſhould be naturally ſuggeſted by the affirmation of the one, and not of the other.

But the worthy Baronet ſees every expreſſion of his learned antagoniſt through a medium which at once diſcolours and diſtorts it. "I am," ſays the Biſhop, "moſt ready to allow that many Calviniſts have been pious and excellent men, and I am fully ſatisfied that there are, in theſe days, many zealous Chriſtians, both among the clergy and

and the laity, of that perſuaſion, who would be among the firſt to deplore any evil which might befal our conſtitution in church and ſtate." *We* ſhould ſay that this paſſage is moderate and handſome, ſuch as well becomes a Chriſtian Biſhop, and a gentleman. Our author talks of it in a very different ſtyle. "To what end," he aſks, "are ſuch conceſſions, after the harſh treatment which the maintainers of them (the Calviniſtic doctrines) have received from your Lordſhip's lips and pen? They may, *in the weak and ſcanty minds of ſome*, be looked upon as the effuſions of a peaceful ſpirit of candour and forbearance, as the breathings of pure charity and brotherly love; whilſt *men of judgment* will eſteem them only as the mere daubings of a *timid tergiverſation*." (P. 68.) Our author's ſentiments, it muſt be acknowledged, are here very fully and perſpicuouſly expreſſed; nor are they, we conceive, in the ſmalleſt danger of being looked upon either by *men of weak and ſcanty minds*, or by *men of judgment*, as the effuſions of a peaceful ſpirit of candour and forbearance, or as the breathings of pure charity and brotherly love. We were once pretty intimately acquainted with a lady whoſe Calviniſm was of the ſublimeſt caſt, inſomuch that ſhe openly profeſſed her conviction, that her huſband, the moſt benevolent of men, and a dignitary of the Church of England, becauſe he did not believe in Calvin's reprobation, would infallibly be damned. When this charitable lady was put in mind that ſhe had no right to judge ſo harſhly of the ſtate of thoſe who differed from her, ſhe conſtantly replied in this elegant phraſe, "*I hate the ſtinking cant of candour.*" The worthy Baronet ſeems to be of a congenial ſpirit. In one point, however, we can hardly agree with him. The *ſeeming* moderation of the Biſhop is aſcribed by him, to *timidity*. His Lordſhip, we think, has never diſcovered, and we are confident that he never will diſcover, *timidity* in aſſerting the truth. But of whom does our author ſuppoſe the Biſhop afraid? If the worthy Baronet has not lately read the amuſing and inſtructive fable of a fly, proudly perched on a chariot, and rapidly driven along a duſty road, he may, perhaps, peruſe it again with advantage.

However ſtrongly Sir R. like our former female acquaintance, may "*hate the ſtinking cant of candour*," he has evidently no averſion to cant of another kind. "Should your Lordſhip," he ſays, "feel any degree of uneaſineſs on the peruſal of this epiſtle, you have many comforters at hand, whilſt I myſelf can boaſt of but few: I have, however, the comfort of my own conſcience, in knowing that I have acted with a ſingle eye to God's glory, and not without earneſt prayer for his direction." (P. 69.) This is, certainly a very curious paſſage in ſeveral reſpects. For firſt, although it is extremely obvious that it muſt be very deſirable for his Lordſhip, ſhould he be diſturbed by our author's publication, to have many comforters; we are ſomewhat at a loſs to conceive the reaſon why Sir R. complains that he himſelf can boaſt of but few. His good nature, we preſume, makes him ſympathiſe ſo deeply with the pain which he ſuppoſes his pamphlet

phlet to have inflicted on the Biſhop's mind, that he ſtands in need of a multitude of comforters to conſole him for having wounded his brother's peace. But whatever occaſion our author may have for many comforters, and however few, in compariſon with the Biſhop, he may have at hand, he hints, in polite and gentle terms, that he has ſuch comforters as his Lordſhip cannot have. How, indeed, can an Anti-Calviniſt have "the comfort of his own conſcience," who can never be allowed to act "with a ſingle eye to God's glory," and who conſequently muſt be ſuppoſed to act "without earneſt prayer for his direction?" Shall this conſtruction of our author's words be deemed unfair? Then we ſay that his language in this place has no meaning. But, we beg our author's pardon; it may be only an expreſſion of that "humility of mind which," Mr. Overton ſays, "ſo highly becomes the character of Chriſtians in their beſt eſtate." Yet our firſt interpretation ſeems in perfect uniſon with the charitable tendency of the following plain paſſage.

"Your Lordſhip very properly recommends zeal to your clergy, and more properly ſtill, a zeal according to knowledge, without which it is more apt to exert itſelf againſt what is truly praiſeworthy, and to become a *zeal perſecuting the Church*, than in favour of the doctrines which are according to godlineſs; and hence we ſhall ſometimes find that *a few* of the *regular clergy* are quite alert, and all alive, when ſtorming *the evangelical citadel*, or *the ramparts of Calviniſm*, though they appear tame and quiet enough when reading over *the dirty, old, dog-eared ditty, which comes in turn out of the old family bundle*. The reaſon is plain enough: *in the one caſe the heart is earneſt in the buſineſs; in the other the lips only are engaged.*" (P. 70.)

The learned Baronet, not ſatisfied with what he had done in the body of his pamphlet, has added a poſtſcript of ſeventeen pages, on which we can afford to beſtow but a few ſhort remarks. The firſt recurs again to the attributes of God, which he repeats, "the Calviniſt dares not meaſure by the *crooked line* of his own *darkened underſtanding*; but makes *carnal reaſon* know its own place, and ſubmit to divine faith." By way of puzzling the Biſhop, our author begs him to ſolve the queſtion, "why God ever permitted ſin to enter into the world?" He urges the conduct of the Children of Iſrael, who, in conſequence of a divine command, ſpoiled the Egyptians; and the caſe of the forty-two young infants, who were torn in pieces by two ſhe-bears, in conſequence of being curſed by the prophet Eliſha. Whatever, on theſe points, may be the Biſhop's opinion, it is plain that Sir R. in order to ſecure his favourite Calviniſm, would willingly ſacrifice to atheiſts and infidels both natural Religion and Revelation. Perhaps his queſtion might be properly enough anſwered by another: "Why did God create any *free* and *accountable* beings?" And with regard to our author's particular caſes, if he can really ſee no difference between theſe and that of God's condemning to eternal torments the greater part of mankind, for no other reaſon but that he chooſes to do ſo; then we think that Sir R. is in a very fair way to

"live

"live and die," (as he says, "his heart's desire and prayer *is*,") "*the rankest Enthusiast, Calvinist, and Methodist that ever existed.*" (P. 72.)

Our author next resumes the Bishop's affirmation, that "much remains to be done by men themselves, before they can have any share in the benefits of their Redeemer's blood." This doctrine Sir R. cannot yet understand; and his reasoning with regard to it is truly admirable.

"How any man," he says, "can or will do all this MUCH in a state of nature, we are not told. Should your Lordship reply, that the persons you mean have already a *true and lively faith in Christ*, are already partakers of the *grace of Christ*, and the *inspiration of his Spirit*; then, my Lord, I must subjoin, [Mr. reader, the consequence,] that they are indeed justified believers, and such as are undoubtedly in a state of salvation, and *now have their share in the benefits of their Redeemer's blood*; consequently, instead of MUCH, *nothing* remains *to be done by themselves*, to procure what they are already possessed of, and that freely, without money and without price, unless your Lordship can make it appear, that possessing, and not possessing, are one and the same thing." (Pp. 77 and 78.)

It is curious to observe with what marked antipathy Calvinists always speak of *sincerity*. This antipathy is as strongly expressed by our author, as it was by Mr. Overton. Thus he tells us, that by the law of grace or the gospel dispensation, "sincerity of endeavour on our part is totally excluded;" and that "what is obtained by the sincerity of our own endeavours can never be reckoned of grace, but of debt." "If by the *law of the Gospel*," he afterwards adds, "be meant a new *remedical* law, suited to our present fallen state, and which mitigates the rigour of the moral law of works, *accepting sincerity instead of perfection*, I must declare, without hesitation, that neither Scripture nor the Church of England know any thing of such a law, or such a dispensation." (Pp. 78, 79.) This doctrine, we know, has the sanction of great names, such as those of Mr. Overton, Mr. Wilberforce, and Sir Richard Hill. But had it the sanction of an angel from Heaven, it would equally continue to be what it is, a glaring and palpable contradiction. Our readers may see our sentiments with regard to it, Vol. XV. Pp. 382—384; and we must, *without hesitation*, repeat, that "it is founded in a most shameful misconception of the very nature of the Christian dispensation."

When the Bishop speaks of "the *redemption purchased* by the blood of Christ," Sir R. says, that his Lordship might as well talk of *an atoned atonement*, or *a salvation saved*. His reason is, that "not *redemption*, but *the persons redeemed*, were the objects of Christ's purchase." (P. 80.) This criticism is by much too refined and deep for us to meddle with. But the Baronet's observations on his Lordship's assertion that, throughout our Common Prayer, "good works are never represented as unnecessary to salvation," deserve to be inserted as *a strong and savoury morsel* of Calvinism. We shall insert them, however, without any comment, having frequently, on former oc-

casions,

casions, made our readers acquainted with our opinion of their value.

"And pray, my Lord, who ever said they were so? I am sure no Calvinist, or *evangelical preacher* whatever, would affirm any such thing. That they have no part in procuring the pardon of sin and acceptance with God, *(which is by faith only as apprehending the righteousness of Christ)* every faithful minister will constantly maintain; but that good works are the necessary fruits and evidences of lively faith, every sound divine will not only admit, but will earnestly contend for them in that view." (Pp. 80, 81.)

Our last quotation from our author's publication shall be a pretty long one; exhibiting, at large, his attachment to the constitution of that Church of which he professes himself so zealous a member.

"Your Lordship laments the growth of sectaries, and that many leave the communion of the established Church. But, if dissenting congregations increase, as they certainly do, the true cause often is, that those who are become their ministers, could not get ordination in the Church of England, because they had not regularly taken their degrees at the University, though in other respects by no means deficient in learning or abilities, *and well qualified by distinguishing gifts of grace and divine knowledge.* And are not such men as eminently fitted to preach the gospel of peace to a plain country congregation, as those who are adepts in logic, mathematics and algebra, or in all the abstruser points of philosophy? But they have not attended the divinity lectures. If *divinity lectures* were always *lectures in divinity,* [the Baronet is witty!] there might be some weight in this objection; but, *in general,* what are modern divinity lectures, but so many pompous, dry, bad sermons, without *spiritual savour,* or *unction,* and often without that name, which is above every name, being once mentioned? In short, *divinity lectures* (by courtesy so called), have nothing *divine* about them." [Bright wit again!]

"It very frequently happens that, when a young man is piously disposed, and earnestly wishes to get into the Church, the poverty of his parents cannot afford him a University education; he devotes himself to his studies, and makes progress in the common branches of learning; he applies for orders, and brings testimonials of his sound faith and exemplary moral conduct; but he is rejected, as not being Bachelor or Master of Arts. Add to this defect, he perhaps lies under the suspicion of Methodism; or of being tainted with Calvinistic principles, in proof of which he is known to attend those who are *miscalled* EVANGELICAL PREACHERS; or he is an enthusiast, has been heard to talk of *inward feelings,* and of the *love of God shed abroad in the heart*; or he is singular, precise, and *righteous overmuch*; to crown all, he *depreciates good works,* and he is held up as an enemy both to Church and State."

"Under all this load of obloquy, what can a poor, injured, persecuted young man do? He prefers, and loves the established Church, and he trusts that *he is called of God,* or, as the Ordination Office has it, that he is *inwardly moved by the Holy Ghost,* to take upon him the work of the ministry. Must he then *bury his talent in the earth, or hide it in a napkin?* He dares not do so; he still waits in hopes of episcopal ordination, but it cannot be obtained. Remonstrance is of no avail. He is excluded. By what law? By the law of reason [*carnal* reason] or justice? Nay, but by the law of

power. He is invited to take charge of a congregation among the Diſſenters; becomes a miniſter in that line, and draws many after him from the Church to the Meeting, who never return from the Meeting to the Church again." (Pp. 86—89.)

That diſſent and ſchiſm are too common in the land, is a fact which muſt be equally acknowledged and deplored. But how is it to be accounted for? Not by the miſconduct of our ſpiritual governors; but firſt, by the vitiated appetite of the people, who prefer poiſoned nonſenſe to wholeſome doctrine; and principally, by the countenance and encouragement of ſuch Churchmen as Sir R. Hill, who tell the people that it is of no importance, provided they hear what is good, whether they hear it in the Meeting Houſe, or in the Church. But the Biſhops, according to Sir R. Hill, are perſecuting tyrants, who exclude from the Church young men of the moſt "diſtinguiſhing *gifts of grace and divine knowledge.*" Their Lordſhips, it would ſeem, are no proper judges of the qualifications of theſe pious young men. When ſuch candidates, therefore, apply to them for orders, might it not be eligible to have a board appointed, conſiſting partly of Calviniſtic "True Churchmen," and partly of avowed Diſſenters, in order to aſcertain their *gifts and graces?* Of this Board Sir R. might be conſtituted preſident. The Biſhops would then be in no danger of incurring, in this reſpect at leaſt, the guilt of perſecution, ſince they would have nothing to do but to lay their hands on ſuch *men of inward feelings* as the Board had approved. There might, indeed, be ſome danger that the Church ſhould be filled with ignorant blockheads and wild fanatics; but there would be plenty of "ſpiritual ſavour and unction." Beſides, after all, what advantage can divines receive from what is fooliſhly *miſcalled* a learned education, ſince in our Univerſities, the "*divinity lectures*," we are poſitively aſſured, "*have nothing divine about them?*"

But, when a hopeful young man of ſuch "divine gifts and knowledge," is refuſed by the Biſhops, "*what can he do?*" We anſwer, *without heſitation*, let him betake himſelf to ſome uſeful occupation, by the exerciſe of which he may benefit the State, inſtead of diſturbing and diſgracing the Church. But, ſubjoins our author, "*he dares not do ſo.*" He is not, however deficient in boldneſs; for he dares to be guilty, not only of ſchiſm, but of impudent and ſacrilegious intruſion in the ſacred office. He firſt takes upon him, without any authority, that character, which even our Saviour himſelf would not aſſume till he was regularly commiſſioned; and this uſurped character he afterwards makes uſe in labouring, to the whole extent of his abilities, to rend and tear in pieces the body of Chriſt. Thus acts Sir Richard Hill's "*young man of grace,*" who truſts that he is "*inwardly moved by the Holy Ghoſt, to take upon him the work of the miniſtry*;" and he acts with Sir Richard's full approbation! Were our author but half as well read as he pretends, in the writings of the excellent Biſhop Jewell, he could not be ignorant how widely he has, in this, as in many other reſpects, departed from the primitive principles of the Reformed Church

Church of England. Theſe principles, as they relate to the preſent ſubject, are ſhortly and perſpicuouſly ſtated by Jewell in his Apology. We ſhall copy the paſſage in which they are contained, and leave Sir Richard Hill to meditate, at his leiſure, on the ſtriking oppoſition between them and his own.

"*Miniſtrum legitimè vocari oportere, et rectè atque ordine præfici Eccleſiæ Dei: neminem autem ad ſacrum miniſterium pro ſuo arbitrio et libidine, poſſe ſe intrudere. Quo major nobis ab iſtis fit injuria, quibus nihil ſæpius in ore eſt quam apud nos nihil ordine, nihil decenter, omnia confuſè ac perturbatè fieri: omnes apud nos eſſe ſacerdotes, omnes eſſe doctores, omnes eſſe interpretes.*" (Apol. P. 40.")

Harveſt Home, conſiſting of ſupplementary Gleanings, original Dramas, and Poems; Contributions of literary Friends, and ſelect Re-publications, including Sympathy, a Poem, reviſed, corrected, and enlarged, from the Eighth Edition. By Mr. Pratt. 3 vols. 8vo. about 1648 pages. Phillips. 1805.

BEFORE we enter upon this work, we have to make one obſervation on the claſs of writings to which, till examined, it may appear to belong. We have peremptorily given our opinion hoſtile to all compilations and book-making. From this general proſcription we do not know of any exceptions we can admit, beſides collections for the reading of children and ſchool-boys; and extracts from moral, pious, and loyal treatiſes ſimplified to the comprehenſion of the low and ignorant. All aſſemblages of excerpts and quotations intended for the peruſal of perſons of education, we conſider as mere waſte of paper and print. Having made theſe general remarks on compilations, we with great pleaſure declare that there is much leſs of quotation and extract in this publication than the title would lead a reader to anticipate; and that the greater part, whether the production of Mr. Pratt or his friends, is original.

Our author commences with ſupplementary gleanings. He takes his ſtation in Hampſhire, and gives a very lively and agreeable deſcription of the county, the city of Wincheſter, and the ſeveral towns, the ſcenery, and manners of the country. In all the works of Mr. Pratt there prevails a ſpirit of ardent and delicate benevolence, which ſpeaks to the heart as ſtrongly as his ſenſible obſervations ſpeak to the head. Highly as we prize this valuable quality, we cannot help obſerving, that in Mr. Pratt it ſometimes operates to exceſs, and induces him to beſtow praiſes upon books, and upon individuals, which cannot be allowed to the alleged extent, by the rigid and impartial juſtice of either literary or moral criticiſm. *Nil admirari* was a maxim of one of the ſoundeſt judges and ableſt eſtimators of either literary or moral criticiſm; and when received with limitations, which the good ſenſe of Horace evidently meant, was certainly

one of the moſt ſalutary precepts which he delivered. We regret that the benignity of Mr. Pratt's heart repeatedly leads him to exhibit authors of very ordinary talents and very inferior literary reputation, as perſons of genius; and that he exalts reſpectable but common moral characters into a degree of perfection which is rarely attained by human nature.

There is a very clear and conciſe outline of the progreſs of the maritime towns of Hampſhire in ſhipping, about the fourteenth and fifteenth centuries. There are ſeveral amuſing anecdotes about different kings of England. We perfectly agree with Mr. Pratt's eſtimation of William Rufus; but not altogether in his opinion of William the Conqueror. Our author's general judgment upon the ſovereign ſeems to be too much founded on his afforeſting great tracts of land; whereas that was not the ſole ground which William left for appreciating his conduct. Neither do we altogether agree with his view and eſtimate of the conduct of Henry the Second in ſubmitting, for political reaſons, to the mandates of the Church; we do not with Mr. Pratt judge that ſubmiſſion mean, but, on the contrary, the ſacrifice of a wiſe and magnanimous mind to the neceſſity of the times, and therein we agree with Mr. Hume who has not conſidered the ſubject without attention.

In his account of Wincheſter, the author confers a juſt tribute of applauſe on Dr. Warton. Much of this was well known before; however it is a pleaſing part of the ſelection. Mr. Mant's poem, which our author very highly praiſes, appears to us the production of a good claſſical ſcholar, well acquainted with verſification and poetical hiſtory; but we cannot ſay we diſcovered in it thoſe marks of genius which have ſtruck the more delicate apprehenſion of Mr. Pratt. It is too much loaded with the verbiage of epithet. Swift did all he could to bring ſounding expletives into diſrepute; but they ſtill prevail as much as if he had not written about *Cupid's purple pinions*. Our gleaner conducts us to Rumſey, and there gives a very high character of the late Lady Palmerſton. We next are brought to the New Foreſt; and here the exquiſite taſte of Mr. Pratt finds ſuch an ample ſubject for operation, that we accompany him with very great pleaſure. But this pleaſure ariſes from the works of Mr. Pratt himſelf, and not from extracts from Mr. Gilpin, or any other writer. The writings of Mr. Gilpin we read with ſatisfaction, but not at *ſecond hand*. This foreſt contains many rough and irregular characters; but we are happy to find that there are in the ſame neighbourhood many perſons of great virtues; and one family, the Earl and Counteſs of Shaftſbury and Lady Barbara, and a venerable relative, who reſides chiefly in London, *by the author's account*, poſſeſs ſuch virtues as would reflect a luſtre not only on the foreſt of Hampſhire, but on the garden of Eden.

Our author made theſe remarks in 1709; in 1804 he again viſited the ſame ſcene, and continued his obſervations on the foreſt. From Hampſhire he proceeded to Warwickſhire, and took a ſtati-

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very different from the foreſt. His view of Birmingham is very amuſing, nteresting, and inſtructive. The information reſpecting the town liſplays great induſtry of enquiry, the obſervations of a diſcriminating ead, and a reſpectable knowledge of the nature and value of the objects hich he exhibits. His reflections ſhew a mind in ſeveral points not ncompetent to the commercial, political, and moral appreciation of he circumſtances which he is deſcribing. When he comes to Warick caſtle he preſents a copy of verſes, which convey an happy allulon to Guy Earl of Warwick and the Daniſh giant. Towards the nd of the firſt volume, our author introduces an account of Britiſh *barities*; and though we do not exactly perceive the train of the aſſoiations, by which this ſubject is introduced, and though we knew he liſt of the moſt important inſtitutions very well before, we again, ith much ſatisfaction, re-echo Infant Aſylum, Magdalen Hoſpital, Marine Society, Middleſex Hoſpital, and many other names which an never be repeated, without exciting the grandeſt ideas of Britiſh enevolence. We ſhould think the critic, that would object to the repeion of ſuch a catalogue, merely becauſe it is very well known, equally ſtidious, as a critic who ſhould object to the ſound of ſuch inſpiring mes as Crecy, Poictiers, and Agincourt and Blenheim, and many her ſcenes of glorious victories by land, or our ſea warfare from the rmada to the Nile; or that would object to the introduction, even nexpected, of ſuch names as Bacon and Newton, Shakeſpeare or ilton. The one claſs of names equally atteſts the national benevoence, as the firſt of the other two reflects on the national courage, arlike talents, and power; and the third on national genius and iſdom. Enemies, therefore, though we be to compilation, we canot object to ſuch paſſages, eſpecially in a work which does not profeſs purſue unity of deſign, or of object.

The ſecond volume conſiſts of three productions in a dramatic form; e firſt is entitled HAIL FELLOW WELL MET, in five acts; its obct is to ſhew the abſurdity, inſanity, and deſtructiveneſs of the velling ſyſtem, which was inculcated by the French revolution. The me to which this work refers, is the cloſe of the year 1792, a few eeks before France declared war againſt Britain. The author informs that it is the general opinion of his friends, that there could not be a ore ſeaſonable time for the publication than the preſent. From this neral opinion we doubt not there will be numerous diſſenters who ill aſſert that Mr. Pratt attacks doctrines that are no longer of any nſequence or efficiency; we, however, are of a quite contrary opion, and think that the inſubordination, profligacy, and impiety of cobiniſm, are now fully as prevalent as in 1792. They do not, inced, now operate in clubs, but in the general tranſactions of ſociety. rvants are much leſs obedient to their maſters. Journeymen ardently rm combinations for commanding thoſe whom their ſtation in ſociety orally and politically obliges them to obey. The lower claſſes in neral, ſuch as mechanics, retail tradeſmen, or ſhopkeepers, are uch leſs reſpectful to their ſuperiors, the gentry and nobility.

There is an approach to a confuſion of ranks and diſtinctions. Evils ſo alarming to any regular and well-conſtituted government deſerve to be expoſed; and from Mr. Pratt they have received a very fair and ſevere expoſure, which diſplays a moral and political reflection, if not extremely deep, at leaſt juſt, and, indeed, obvious; and the ſharpneſs of ſarcaſtic powers directed to the very beſt purpoſe of ridicule. The ſcene is chiefly at Havre de Grace, but near the cloſe is very happily changed for the new foreſt of Hampſhire. The following are the outlines of the fable:

Sir John Aircaſtle, a gentleman of the county of Hants, in the beginning of the French revolution, ſwallowed every aſſertion, idea, and chimera, of the votaries of that change, either in France or England, as truth and Goſpel. He inculcated the ſame on his ſervants, who readily enough learned a leſſon that raiſed them to equality with their maſter. An old widow ſiſter, who had lived many years without a ſecond offer, became very much diſcontented with the conſtitution, under which men did not value the charms of old and ugly women as much as young and beautiful. The brother and ſhe abominating England, ſet out to the bleſſed land of France, there the baronet and his ſiſter endeavoured to reduce themſelves and their ſervants to a perfect equality, and for that purpoſe to aſſimilate both to the *ſans culottes*. When the play opens, they had made very great progreſs in effecting their ſcheme. Sir John had incurred great expence in the execution of this project, and was repreſented, by the friendly deception of ſome old church and king neighbours and relations, as having ruined his eſtate, unleſs he would immediately return to England. Of his ſervants, two untainted Engliſhmen were faithful to the maſter. One of theſe uſed every effort to allure Sir John to leave France, by repreſenting the iniquity of the paſſing tranſactions, and the happineſs he might ſtill enjoy in his native iſland. The other, by quoting to him his new doctrines, tried the ſame end. Steps had been purpoſely taken by his friends to ſeize the rent and moveables of his eſtate. A generous old farmer conerned for his landlord, whom, before his infection, all had loved and revered, and ſtill remembered with grateful and melancholy kindneſs, came over in a fiſhing-ſmack to offer the ſavings of a frugal and induſtrious life to relieve the wants of Sir John, and to exhort him to return to his own country. Meanwhile various circumſtances tended to increaſe the influence of ſuch friends. An entertainment was given, at which was to begin the attendance of the maſter, and wife, and daughter, on the ſervants of the kitchen. The *fete* as uſual with *ſans culottes* entertainment, produced among the revolutioniſts a ſcene of drunkenneſs and uproar, attended by the groſſeſt inſolence both to Sir John and the ladies. Two or three church and king gentlemen, relations of Sir John, and one ſuitor to his daughter, perceiving the baronet enraged by the conduct of the ſervants, widened the breach, and at length prevailed on him to agree to a flight, of which they had prepared the means. An Engliſh ſhip having been wrecked on the coaſt, had gone to the bottom. Twelve ſailors had eſcaped and reached the

the French ſhore in the long-boat, and landed near Sir John's houſe, where they were joyfully recogniſed by the adherents of their country, who were all ſober, and not ſeen by the ſans culottes, who were all drunk. Sir John's houſe being out of town, he and his friends hurried, unobſerved, to the ſhore; theſe were no ſooner embarked, than, moſt fortunate to tell, a favourable breeze immediately blew up and conveyed them to England, where Sir John and his loyal and patriotic friends and adherents enjoyed comfort and happineſs, while the ſans culotte ſervants were left in France to enjoy the bleſſings of equality and regicide.

The purpoſe of this fable, every friend of order, civilization, virtue, and the Britiſh conſtitution, muſt approve. It clearly ſhews that men are much happier by adhering to the leſſons of experience, than by following the wild viſions of revolution. This truth, to be ſure, *is not new*, but one which is always worthy of being inculcated on the lower claſſes. We exhort the noblemen, gentlemen, and others, who keep footmen, grooms, and butlers, to circulate this play among thoſe claſſes, unleſs it ſhould have the good fortune to reach them without any ſuch auxiliary efforts. Diſtributed among the humble ranks, it will certainly do moſt important benefit, while perſons of taſte and literary talents muſt, on the whole, be pleaſed with the execution. The plot, to be ſure, at leaſt the eſcape part, is ſomewhat marvellous; that a ſhip ſhould be wrecked on a coaſt of the channel has no marvel, that juſt as many ſhould be ſaved, as with Sir John's adherents could work and defend without overloading the boat, was a nicely-balanced incident. That the wind, which is ſuppoſed to have blown on a lee-ſhore when the boat was ſtranded, ſhould change to the land ſide at the very inſtant they embark, was a circumſtance beſpeaking the peculiar gift of Providence, often exerciſed in protecting the righteous. We ſhould therefore deem it extremely illiberal to make any critical cavils upon the *probability* of all theſe coincidences. We do think that the ſituation of Miſs Aircaſtle, her parents, the loyal and patriotic friends, adherents, and gallant Britiſh ſailors, were ſuch as to admit of an author to *ſtretch a point* in ſaving them; and if ſuch means of reſcue may appear doubtful to probability, they all *might have happened.* We, therefore, on the whole, approve of the plot. The characters are well drawn, well diverſified, and well adapted to the reſpective and general purpoſes. The ſentiments, language, and manners of the revoluioniſts, are ſufficiently characteriſtic. The ſentiments of the loyal and patriotic friends of England, in the various gradations, are worthy of Engliſhmen, and manifeſt the conceptions, which at once juſt and grand, our author entertains of the land, people and king of Britain. The account of the progreſs of the frenzy told by Lady Aircaſtle to a friend, illuſtrates at once the advance of revolution, and exhibits a fair and favourable ſpecimen of the compoſition. Sir Thomas Steady aſked her ladyſhip to what lengths the jacobinical fit was gone in Sir John Aircaſtle and his ſervants, to which ſhe anſwers:

Lady Aircastle. "Almoſt to our ruin; I'm aſham'd to tell you how far. He (Sir John Aircaſtle) invited his ſervants over from England; and, on the evening of their arrival, addreſſed them thus: 'I have ſent for you here to take off your fetters, to make you free men and free women, to ſhare with you my houſe and fortune, and to partake the charm and benefits of this land of liberty. Henceforth you are my brothers, equal in rank and pretenſions; I can atone for the tyranny of the paſt, only by the freedom you will enjoy in future. This is the laſt moment of your ſervitude.'

Sir Thomas. "How did they take this?

Lady Aircastle. "At firſt they ſeemed at a loſs to underſtand it; ſome thought he meant thereby a reproach for neglect, and took this for a bantering way to chide and diſmiſs them; others thought that he was gone out of his ſenſes. Not one entered into his idea, in the ſpirit of gravity with which it was broached; for though they had heard that the French were committing all manner of exceſſes about liberty, their notions were ſo confined, their fears and hate ſo ſtrong of the French themſelves, that the greateſt inſtance, perhaps, they could poſſibly give of their attachment to their maſter and the family, was truſting themſelves in this country; and, indeed, one of them (your favourite, and whoſe fidelity is ſtill uncorrupted, true Ned the butler, the honeſt fellow who has juſt left the room) repreſented that he had been the inſtigator of the ſervants undertaking the voyage, thinking the good family had got into ſome hobble in France, and might be reſcued out of the jaws of the French parlez vous, by their joint efforts, elſe he ſhould not have invited them to come over, for that he neither liked the country nor the people; and that ſo far from living amongſt them, or becoming one of their gang, he would die as he was born, a true Britiſh ſubject.

Sir Thomas. "I always remarked in that fellow one of thoſe minds and underſtandings, which preclude the neceſſity of education, to give either grace or energy to virtue. But my poor friend, how ended this folly?

Lady Aircastle. "The liberty allowed them of being uſeleſs, notwithſtanding theſe aſſurances, ſat awkward upon them a long time; they could not eaſily forget that they had been educated to induſtry, that they had long ſerved one of the beſt of maſters; or that they had derived their happineſs, no leſs than their livelihood, as a virtuous effect of thoſe honeſt cauſes. Some of them mechanically purſued the buſineſs of the day; till, in the end, the influence of ſurrounding examples, the habit of ſeeing honeſt ſervitude exchanged for rapacious indolence, or active ſeductive wickedneſs, and the frequent inſtances of violated virtue, of murdered innocence, and every other abomination againſt decency, nature, religion, and the laws, and all theſe again ſanctioned by their infatuated maſter, who, although a priſoner in his gouty chair, refuſed the leaſt ſervice, and even received the help he was obliged to accept, from Ned and the ſteward, thankleſsly, all this, I ſay, obliterated, by degrees, the ſenſe of what they ſhould be, the memory of what they had been, and reconciled them at laſt to the madneſs of the times. They are now almoſt as diſtracted, as worthleſs as Sir John wiſhes them to be.

Sir Thomas. "And this is the boaſted freedom for which ſo much treaſure has been purloined! ſo much guiltleſs blood ſhed! for which the blameleſs ruler of the realm was martyred, and his hapleſs family deſtroyed!!! Honeſt people are conſtrained to hide their affections, and their moſt honourable attachments, in holes and corners; and all the virtues of the

the land have been forced to emigrate; while under the ſpecious names of patriotiſm, heroiſm, and republicaniſm, with the majeſtic ſovereignty of the people, aſſaſſination, murder, ſacrilege, and every other crime, go free, nay, are rewarded. In the French revolution, my lady, the proverb is falſified: "A good beginning" has there degenerated in progreſs, and muſt be accurſed in the end. Let us haſten then, my friend, to the country where integrity may aſſert itſelf, and where only turpitude need to ſhun the day."

From both the quotations and remarks we have made, we doubt not that our loyal and patriotic readers will all join with us in praiſing the object and principles of the work; we alſo think, with certain limitations and exceptions, that it will be received by literary readers as a good dramatic tale. In that view we think well of it on the whole; and we declare it a really ſatisfactory proof that the genius of Mr. Pratt is ſtill undiminiſhed, and perfectly competent to efforts of originality, as ſuch would we always wiſh to receive from the pen of Mr. Pratt.

The next continuous piece that we encounter, is by no means original in ſubject, though new in plan; it is an attempt to dramatiſe the famous NUT BROWN MAID OF PRIOR. We muſt candidly tell the author, that when a work of diſtinguiſhed and admired genius comes from ſome eminent pen in a ſpecific form or ſhape, it is by no means ſafe for another to try to change that form and ſhape. If any man were to propoſe to new model Pope's Eſſay on Criticiſm, or Gulliver's Travels, we ſhould not think the attempt prudent or practicable; both have amuſed, delighted, and inſtructed the world for near a century as they are; and we doubt if any changes would make them pleaſe and inſtruct more than in the preſent arrangement. The ſame may be ſaid of Henry and Emma. Prior rendered the alleged difficulties of Henry, and the united diſintereſtedneſs, generoſity, and magnanimity of Emma, ſo ſtrikingly picturesque and impreſſively pathetic, that no other diſpoſition could improve the ſame tale. The production diſplays taſte, fancy, and ingenuity; but the reader enters into neither, as applicable to the ſtory of Henry and Emma; and, in fact, this dramatic effuſion contains ſcarcely any of the exquiſite dialogue between the youth and the maid which Prior ſo admirably winds into the final developement.

The next performance is an extremely well-contraſted picture of exceſſive heat and exceſſive coldneſs of affection. The compared ſubjects are, an emaciated lord, and a furious Welſh baronet. Their interference, ſituation, and circumſtances, very fully illuſtrate theſe oppoſites.

With this performance, intitled Fire and Froſt, the ſecond volume concludes.

The third volume is devoted to poetry; many of the pieces are *pretty*, and ſome of them pathetic; but the volume contains, like a part of the firſt that we mentioned, a great deal too much of the panegyric, much of which the world knows very well to be exaggerated, and will not take, on Mr. Pratt's word, when contrary to fact and eſtabliſhed

eſtabliſhed opinion; and, if they do not know the particulars, they will wait for examination. For our parts, though Mr. Pratt, in his notes to the poem of the Phyſician, introduces, in verboſe liſts, almoſt half the practitioners in town, and would make them all great men, we do not think they all are or can be great men. In every profeſſion, learned as well as unlearned, the profeſſional character is mediocrity; and the ſame may be ſaid of authors. It is vain to ſet a man down for a genius, merely becauſe he has ſcraped materials for tranſmuting even into uſeful books.

The Poet's Cottage is dedicated to Dr. Mavor, to whom the author ſeems to be indebted for friendly efforts, which the warm heart of Mr. Pratt has received with ardent gratitude. Two or three poems follow on ſeveral ſons of that gentleman. The verſes are pretty; but, as we do not know the youths in queſtion, we can be no judges of the applicability. Verſes to pictures in Warwick caſtle praiſe the paintings of that manſion as through the expreſſion ſuperior to the works of Raphael and Titian. Another poem appearing to be the production of Dr. Mavor, intitled the Counſels of Affection, diſplays taſte, virtuous and religious ſentiments, and is preſented in good verſification. Some of the other poems that follow, ſeem to turn on perſonal circumſtances, and ſome benefits received by the author. Various ſhort effuſions follow, and bring us to the event of a chancery ſuit. Mr. Anſtey, we are afraid, has ſo much exhauſted the law as a ſubject of wit and ſatire, that we do not ſoon expect future competitors who will raiſe ſuch amuſement and entertainment as proceeded from John a Gudgeon and John Gull. The Modern Hercules is a production of ingenuity, ſenſe, and reflection, in correct and fluent verſe. In a few lines are contained a handſome well-turned compliment to Mr. Phillips the bookſeller. A Soliloquy on Hampton Court, introduces an alluſion to the celebrated ſtory of Wolſey. On Dr. Thornton's Botany we have never delivered any critical opinion, and therefore ſhall not at preſent declare our acquieſcence with, or diſſent from, the author's panegyric. A poem, intitled Edward and Matilda, is a pretty enough deſcription, but deficient in ſimplicity. The Ploughman ſo Stout, of Mr. Pye, meets us with great pleaſure. We hail the vigour of genius which ſucceſsfully expoſed the abſurdity of German wonders; the playfulneſs of humour which invented at once ſo laughable and ſo probable a tale, and preſerving the imitation throughout, marked the ſtriking contraſt of improbability and probability between the fate of Alonzo and Roger. After this production of Mr. Pye, are introduced ſome pretty and pathetic poems by his daughter, who appears to have inherited the family genius. There follow ſeveral poems from Dr. Mavor, which are good compoſition and verſe, and abound in juſt moral reflections. From the poems which Dr. Mavor both receives and writes, we are led to believe he is a worthy and benevolent man. There is a poor, vulgar, contemptible joke about a Caledonian louſe, of which any reſpectable Scotchman would rather be the ſubject than the author. It is, beſides, a moſt bungling perverſion

perverſion of Sancho Pancho's experiment in the boat on the Ebro. There is a moſt extravagant and fulſome eulogium on the Earl of Moira; certainly a benevolent, gallant, and accompliſhed nobleman, but certainly not ſuperior in talents to our leading politicians, and to the higheſt much inferior. The following poems are ſo ſhort, that they require or admit no character. The poems of M. Dallas are well compoſed, and in good verſe. In a great number of others, our author adheres to ſimilar ſhortneſs of effuſion. There is a decent eſſay on Horace's idea of a country eſtate. It is impoſſible to follow, in detail, ſuch a multiplicity of pieces; we ſhall therefore obſerve, in general, that the writers, without exhibiting in thoſe curſory eſſays, either fancy, or force, or the tenderneſs of pathos, write Engliſh verſe with fluency and accuracy. John and Dame, or England verſus Buonaparté, is very well adapted to its object, and likely to produce much good to the lower orders in the ſame way that benefit was effected by Thomas Bull to his brother John Bull, in a famous tract written in November 1792. The laſt poem is upon Sympathy, which we really have only looked over without much analyſis or eſtimate. Perhaps it may ſome time come directly before us, when it ſhall have critical juſtice. On the whole, in theſe three volumes of Mr. Pratt, by far the beſt is the ſecond; and of that the drama upon equality. The ſecond volume evinces lively genius directed to the higheſt purpoſe. The firſt abounds in important knowledge and judicious reflection. The third, being a collection from ſuch a number of hands, can have no appropriate character; and we think that beſtowing the due praiſe on various parts of the third, yet, on the whole, both in ability and intereſt, it is much inferior to the firſt and ſecond. But taking the production all in all, in its three volumes, we declare, that after charging the defects there appears to us to remain a great balance of excellencies in the Harveſt Home of Mr. Pratt; that it is worthy of its author, and abounds in pleaſure and amuſement, which are not rarely accompanied by utility and inſtruction.

Catholic Emancipation. 8vo. Pp. 59. Price 1s. 6d. Stockdale. 1805.

THIS is a very able and valuable pamphlet. The queſtion of which it treats is, undoubtedly, one of the moſt important which the peculiar circumſtances of the times preſent for the conſideration of the enlightened patriot and ſtateſman. It is not a queſtion of flight or temporary moment, which may be decided either way without much inconvenience; but of tranſcendent magnitude, and of permanent intereſt, the determination of which muſt affect the very fundamental principles of our venerable conſtitution, both in Church and State. The Roman Catholics of Ireland, it muſt be allowed, have, within the preſent reign, and eſpecially during the latter years of it, experienced ſingular tenderneſs and favour. They

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are not, however, yet, it appears, contented; and nothing, it would seem, will satisfy them but a total abolition of those salutary restraints which the wisdom of our ancestors thought indispensibly necessary to protect the stability of our Protestant establishments. We, for our part, take no delight in reviving unpleasant recollections, which, we heartily wish, could be buried in everlasting oblivion. But when the claims and pretensions of any set of men are not only constant and clamorous, but boundless, the most charitable and good-natured disposition may be permitted to inquire on what grounds such men expect to have their claims and pretensions acceded to. What, then, have the Roman Catholics of Ireland done to merit a farther extension of their privileges? Have they been, lately, distinguished by gratitude for the favours which they have already received, by affection for their Protestant brethren, by attachment to their country, and by loyalty to their Sovereign? Their best friends will hardly venture to advance such a plea in their behalf. It is natural, however, for themselves, perhaps, to urge their demands for what they are pleased to call *Emancipation*, a name under which they tacitly include the whole political power of the kingdom, together with the legal establishment of their religion, if not a complete dissolution of their connection with the British empire. But that a party should be found in the Imperial parliament who declare themselves not only willing but forward to comply with these demands, may well excite a surprize. That the bench of bishops, the appointed guardians of our Protestant Church, should exhibit even a SINGLE individual of this description, must excite astonishment. But we are not greatly alarmed on the subject. There yet remains in this country, among persons of every denomination, a sufficient portion of native good sense, of patriotic concern for the prosperity of the empire, of enlightened zeal for the interests of the Protestant faith, and even of regard for the Irish Catholics themselves, to prevent the success of a measure which is pregnant with the most mischievous and blasting effects. The most exalted and venerable Personage in the nation is known to be decidedly against it. The great minister now at the head of his Majesty's councils, whatever may have been, at a former period, his sentiments with regard to it, must see it, at present, we are fully persuaded, in its proper light; and he is not a man to be frightened or bullied into any measure which does not meet with his entire and deliberate approbation. Mr. Pitt has abundance of reason to know that he possesses, what he so well deserves, the *confidence of the country*; a confidence of which no *petty indiscretion or trivial miscarriage* will ever deprive him. But he will, we feel confident, not censure us for reminding him, that THE SAFETY OF THE UNITED PROTESTANT CHURCH OF ENGLAND AND IRELAND IS AN OBJECT OF PARAMOUNT AND ESSENTIAL IMPORTANCE, an attack upon which must overset any minister, and might even endanger the throne. The temperate and sensible publication before us commences thus:

"As

" As the meaſure of Catholic Emancipation (if we may believe public report,) is to be brought forward during the preſent ſeſſion of Parliament, it would be criminal in the friends of the preſent eſtabliſhment in Church and State any longer to preſerve a prudential ſilence, and, by ſo doing, to enable miſrepreſentation, and the intrigues of party, to prevail over truth and the conſtitution."

" I ſhall not attempt to urge, to its ſupporters, the danger of agitating ſuch a queſtion in the preſent ſtate of the empire, or anticipate the immediate conſequences [which] the diſcuſſion may have upon the tranquillity of Ireland; nor ſhall I advert to the *well-known ſcruples* of a moſt exalted Perſonage upon the ſubject, becauſe I am fully aware what little effect conſiderations of delicacy or [of] policy can have upon the conduct of men, if they can be ſuppoſed to have the noble deſign in view of embarraſſing the King's government, and of alienating the minds of his Catholic ſubjects in Ireland."

" But there are, no doubt, many who have eſcaped the vortex of party, and refuſed blindly to ſubmit their underſtandings, upon ſo important a ſubject, to the ſole guidance of others. To ſuch honeſt and conſcientious men the following pages are moſt humbly ſubmitted." (Pp. 5, 6.)

The pamphlet is divided into four ſections, in the firſt of which the author ſtates his preciſe ideas of Catholic Emancipation, and of the mode by which, in his opinion, it is to be effected. Catholic Emancipation he conceives to be " a diſpenſation of thoſe who profeſs the Roman Catholic religion from the neceſſity of taking the oaths of ſupremacy and abjuration, and of making and ſubſcribing the declaration annexed to them." It includes, he thinks, " an excluſive privilege, to men of that communion, to ſit and vote in the two Houſes of Parliament, and to fill the higheſt offices of the empire, without taking thoſe TEST OATHS, which every *Proteſtant*, in England and Ireland, is now obliged to ſwear before he can become a ſenator, or fill any of the higher employments under the government." (P. 7.)

It is known to all that, in 1793, an act was paſſed in the Iriſh Parliament, which, at that time, was univerſally underſtood to have emancipated the Iriſh Catholics, by rendering them eligible to *every office*, whether civil or military, thoſe only excepted which are expreſsly ſpecified. By this act they cannot ſit or vote in either houſe of Parliament, nor can they hold or exerciſe the following truſts: thoſe of Lord Lieutenant, or other chief governor; Chancellor or Keeper; Treaſurer; Chancellor of the Exchequer; Judges; Maſter of the Rolls; Secretary of State; Privy Seal; Teller of the Exchequer, or Auditor General; Lieutenant-governor, or Cuſtos Rotulorum of counties; Secretary to the Lord Lieutenant, or other chief governor; Privy Counſellor; Law Officers of the Crown; Maſters in Chancery; Provoſt or Fellow of Trinity college; Poſtmaſter-general; Maſter, and Lieutenant-general of the ordnance; Commander in chief; General on the ſtaff; Sheriffs and ſub-ſheriffs of counties; and officers in corporations. From theſe employments every perſon is excluded, " UNLESS," ſays the act, " *he ſhall have*

have taken, made and ſubſcribed the oaths and declarations, and performed the ſeveral requiſites, which by every law heretofore made, and now of force, are required to enable any perſon to ſit and vote, or to hold, exerciſe, and enjoy the ſaid offices reſpectively."

The *Emancipation* of the Iriſh Catholics, our author conceives, will be accompliſhed by a repeal of this clauſe; which will give them a diſpenſation from the neceſſity of taking the oaths, and of making and ſubſcribing the declaration contained in the Iriſh act 2d Anne, chap. 14. The *Engliſh* Catholics muſt alſo be emancipated by repealing all the diſabling ſtatutes ſtill in force againſt them. Our author is aware, he ſays, that other oaths will be framed for the Catholics. But the oaths of ſupremacy and abjuration, thoſe bulwarks of our preſent conſtitution in Church and State, muſt be diſpenſed with, if any emancipation be ſeriouſly intended. Obſerve, then, the groſs abſurdity that will follow, unleſs the oath of ſupremacy be aboliſhed altogether: "Every Proteſtant will be obliged to *ſwear*, what none of them attempt to deny, that the King is the ſupreme head of the Church as well as of the State; while every Roman Catholic in the empire will be *legalized* in his denial of the King's eccleſiaſtical ſupremacy, and exempted from all the pains and penalties of a *præmunire*, to which every Proteſtant will be ſtill left liable." (P. 11.)

"By our preſent conſtitution," ſays the author, "the Church and State are ſo inſeparably connected, that, I apprehend, it would be impoſſible to ſeparate them without deſtroying both. Indeed it has been doubted whether it be in the power of Parliament to repeal the acts of ſupremacy, any more than it could the Great Charter. Even Queen Mary (bigot and tyrant as ſhe was) did not venture to do it, but granted *diſpenſations* from the oaths enjoined by them." (Pp. 13, 14.)

It was owing to their ſenſe of the mutual dependance of the Church and State upon each other, that, at the revolution, our anceſtors carefully excluded Roman Catholics from political power, by framing the preſent oaths with ſuch preciſion of language that no ingenuity could evade them. Our anceſtors "well knew," continues this writer, "that ſincere Roman Catholics muſt prefer their own faith to the reformed; and, believing it to be the nature of man to wiſh to bring over others to his own opinions in religion and politics, they were aware that the uſe that Roman Catholics would make of power, would be to ſet up their eſtabliſhment on the ruins of proteſtantiſm. They had been taught, by woeful experience, that a prince of that perſuaſion, of moral conduct in other reſpects, and of no very mean abilities, could be induced *to break his coronation oath*, at the inſtigation of his bigotry and his father confeſſor; and, as they preferred liberty and the reformed religion to popery and arbitrary government, they determined, as far as in them lay, to take care that thoſe who, in after times, were to make laws for, and to govern their deſcendents, ſhould firſt give a pledge of their attachment to the Church

Church and the State, by a conformity to those principles of religion which they conceived to be the only security for their liberties in this world, and the most rational mode of attaining felicity hereafter." (Pp. 14, 15.)

It was on this principle that they framed the present oaths of supremacy and abjuration, and the declaration annexed, as SOLEMN TESTS, to be required of all those who were to be entrusted with the making of laws, or with the administration of the government. With these tests the English advocates of the Irish Catholics will venture to advise his Majesty and the two Houses of Parliament *to dispense*. They will venture to propose that to George III. which cost James II. his crown: and to guard against which the present royal family was originally called to the throne of these realms.

The evil, however, will not stop here. The complete *emancipation* of the Protestant Dissenters is necessarily connected with that of the Catholics. For, with what face can those privileges be refused to the former, which are granted to the latter? "When," as our author observes, "the *repealers of statutes* and *dispensers with oaths*, have removed every impediment to political power which stands in the way of their Catholic friends in both countries—surely they will not stop there. Upon what pretence of policy or justice will they suffer the test and corporation laws to exist in force? What have the Dissenters *lately* done to render them unworthy of the notice of these philosophical innovators? Surely, some liberal-minded man will rise in Parliament, and move for leave to bring in a bill to repeal the act of 13 Charles II. stat. 2. cap. 1. commonly called the Corporation Act: the 25 Car. II. cap. 2. commonly called the Test Act: that clause of 7 and 8 Will. III. cap. 34. which provides that no Quaker shall have any office or place of profit under the government: 5 Geo. I. cap. 4. and that part of 19 Geo. III. which relates to endowed schools and colleges." (Pp. 16, 17.)

To such philosophical innovators, and philanthropic dispensers with oaths which form the barriers of our present constitution, our author, with great propriety, recommends the following admirable reflections by Dr. South.

"Some, indeed, account it the very spirit of policy and prudence, where men refuse to come up to a law, *to make the law come down to them*, and, for their so doing, have this infallible recompence, that they are not at all the more loved, but much the less feared, and, which is a sure consequence of it, accordingly *respected*. But, believe it, it is a resolute tenacious adherence to well-chosen principles, that adds glory to greatness, and makes the face of a governor shine in the eyes of those who see and examine his actions. *Disobedience, if complied with, is infinitely encroaching, and, having gained one degree of liberty upon indulgence, will demand another upon claim.* (Pp. 17, 18.)

The truth of this maxim was never more completely illustrated than in the conduct of the Roman Catholics of these kingdoms. The second section of this pamphlet proves, from our history, the impossibility

impoſſibility that Roman Catholics and Proteſtants can agree together in the adminiſtration of political power. The aſcendancy of one party *muſt* be eſtabliſhed by the downfall of the other. Queen Mary had re-eſtabliſhed the maſs, dropt her title of head of the Church, and reſtored the Catholic biſhops and clergy. But her two firſt parliaments prevented the full ſucceſs of her deſigns. They were, therefore, diſſolved; and, by the zeal of the Catholics, the influence of Spaniſh gold, the power of prerogative, and the intrigues of courtiers, a compliant Houſe of Commons was returned. This parliament repealed all the ſtatutes enacted in prejudice of the Church of Rome; enabled the Queen to diſpenſe with the ſtatute of *proviſors*, and to receive a legate from the pope, who received the kingdom again into the boſom of that Church; and, finally, they revived all the former ſanguinary laws againſt heretics. "Inſtantly," ſays Hume, "the rage of religious perſecution was let looſe, and England was filled with ſcenes of horror, which have ever ſince rendered the Catholic religion the object of general deteſtation, and which prove that no human depravity can equal revenge and cruelty, covered with the mantle of religion."

During the reign of Elizabeth, Papiſts were excluded from political power by the oath of ſupremacy, enacted in her ſecond year. She appeared, however, much leſs diſpoſed to treat her Catholic ſubjects with rigour, than anxious to keep a ſtrict watch over the Puritans. Yet the plots and conſpiracies againſt her life and government, fomented by the Catholic clergy, were almoſt innumerable both in England and in Ireland. The people were taught, by their prieſts, and particularly by the Jeſuits, to believe that to deprive an heretical queen of her crown and life would be meritorious in the ſight of God. It was the knowledge of this implicit belief which covered the ſeas with the Spaniſh *Armada*. "And a conviction," our author pertinently obſerves, "of the exiſtence of ſimilar opinions, *at this moment*, among the maſs of the common people in Ireland, may now determine *Bonaparte* [Buonaparté], '*the beloved ſon in Chriſt of his preſent holineſs*, to bend all his forces againſt that part of the empire, with the hope of ſucceſs, by means of the aſſiſtance of the ſame pious agency." (P. 22.)

The Catholics had formed high expectations from the acceſſion of James I. who, they flattered themſelves, had derived from his mother a cordial attachment to the Church of Rome. But though James enforced no rigorous meaſures againſt the Catholics, whom he even preferred to places of truſt and profit, they were diſappointed in their views of complete aſcendancy. They, therefore, hatched the Gunpowder Plot: "an event," as Hume very juſtly deſcribes it, "one of the moſt memorable which hiſtory has conveyed to poſterity, and containing at once a ſingular proof of the ſtrength and weakneſs of the human mind; its wideſt departure from morals, and moſt ſteady attachment to religious prejudices."

Our author purſues his hiſtorical deduction through the reigns of the

the three laſt princes of the houſe of Stuart; but the events are ſo well and ſo generally known that we do not think it neceſſary to accompany him. The proceedings, however, of James II. in Ireland, in which kingdom he entirely threw off the maſk, form ſo ſtriking an illuſtration of our author's argument, that they muſt not be ſuppreſſed. James inveſted the Catholics with the whole power of the ſtate: He gave the Iriſh a Catholic lord lieutenant, with a Catholic commander of the forces, and a Catholic chancellor. The army was immediately filled with Catholic officers, and the courts with Catholic judges. Catholic ſheriffs were appointed for every county and city of the kingdom; and a Houſe of Commons was returned in which there were but *ſix Proteſtant members*. "This Houſe of Commons repealed the acts of *ſettlement and explanation*, under which all the Proteſtant landed property was then and is ſtill held; *attainted by name two thouſand four hundred and ſixty-one Proteſtants of rank and conſequence*; and, not very long after, this Houſe of Commons *repealed the act of Henry VIII. which annexes Ireland to the crown of Great Britain.*"

"In England," continues our author, "the oppoſition which James met with from his Proteſtant parliament, and the odium which his *diſpenſing with oaths* and *teſts* had excited againſt him, produced an univerſal confederacy among his Proteſtant ſubjects; and this unhappy prince, abandoned by his nobles and abhorred by his people, deſerted by his army and forſaken by his own family, was forced to abdicate the throne of his anceſtors—*which* WILLIAM *and the ancestor of the preſent royal family were invited to occupy*, WITH THE EXPRESS STIPULATION THAT THEY WOULD UPHOLD THE PROTESTANT RELIGION, AND MAINTAIN THE FUNDAMENTAL LAWS OF THIS KINGDOM." The inference which our author draws from his hiſtorical deduction is too well founded to admit of contradiction; and it ſuggeſts the moſt important practical leſſon to THOSE WHOSE PROSPECTS ARE YET IN REVERSION. . . . . "A KING OF ENGLAND, IF HE WOULD REIGN IN THE HEARTS OF HIS PEOPLE, MUST SUPPORT THE CONSTITUTION IN CHURCH AS WELL AS IN STATE." (P. 32.)

Our author proceeds, in his third ſection, to ſtate ſome of thoſe acknowledged doctrines of the Romiſh Church, which render men of that communion ſo hoſtile to every other religious eſtabliſhment. The firſt is the doctrine of implicit faith in the Church, and of blind ſubmiſſion to her deciſions. This tenet ſubjects the ignorant laity to the deſpotic power of their prieſts, of whom they are the ready tools for the moſt immoral purpoſes. "A Spaniſh grandee having complained to the father confeſſor of a queen of Spain that he did not pay him the reſpect due to his rank and nobility: 'It is not I,' replied the prieſt, 'who owe reſpect to you, but you to me, who have every day your God in my hand, and your Queen at my feet." (P. 34.)

The ſecond is the doctrine of excluſive ſalvation, which generates in every ſincere Roman Catholic, a reſtleſs zeal for making proſelytes, becauſe he looks on all without the pale of his Church as in the high

and certain road to damnation. The influence of this principle the author illuſtrates by the well-known ſtory of the late Lord Dunboyne. "In Butler's Catechiſm, the one at this day taught to the Iriſh Roman Catholics, and in the 11th leſſon on *the true Church*, it is ſaid, '*there is no other true Church but the Roman Catholic*'—and, '*no one can be ſaved out of it.*" (P. 35.)

The third tenet to which our author adverts is *the ſupremacy of the Pope*. In Roman Catholic ſtates this tenet is not ſo dangerous. But, in Proteſtant ſtates, it puts the Catholic clergy beyond the controul of the eſtabliſhed government. Both biſhops and prieſts derive their authority from the Pope, and, at their conſecration or ordination, take an oath to obey his commands; which oath directly leads them to attempt the overthrow of every different religion. Hence the acknowledged doctrines of the Romiſh Church, *that no faith is to be kept with heretics; that oaths to an heretical ſtate are not binding; that it is not only lawful, but an imperious duty, to oppoſe heretical princes, and overturn heretical governments; and that all decrees of general councils, approved and confirmed by the Pope, are to be received as unerring and infallible rules of both faith and morals.*

"I ſhall here," ſays our ingenious author, "be told that the Engliſh and Iriſh Roman Catholics have renounced their doctrines; but I deny the fact. The leading lay Roman Catholics of England and Ireland did, I grant, renounce the moſt objectionable of theſe tenets of their faith. But I do inſiſt that there never has been any ſolemn, univerſal, renunciation of theſe opinions by the Roman Catholic clergy of England and Ireland. *They could not renounce them without ceaſing to be Roman Catholics.*" "But ſo far have this claſs of men (whoſe powerful influence over their flocks, particularly in Ireland, will not be denied,) been from renouncing theſe doctrines, that, when the leading *lay* Catholics of England, with Lords Stourton and Petre at their head, upon their application to parliament in 1791, drew up a *declaration* of their principles, and a *proteſtation* againſt the moſt obnoxious and dangerous doctrines of their faith, and framed an oath, which they were ready to take as a ſolemn declaration of the *modern* faith of Catholics; the *Vicars Apoſtolic* of England, viz. Charles biſhop of Rama, William biſhop of Acanthus, and John biſhop of Centuria, addreſſed an exhortation 'to all the clergy and laity of their reſpective diſtricts,' condemning the oath, and the whole proceedings. "We declare," ſay theſe fathers, "that the aſſembly of the Catholic committee has no right or authority to determine on the lawfulneſs of oaths, declarations, or other inſtruments whatſoever concerning doctrinal matters; but that this authority reſides in the biſhops, they being, by divine inſtitution, the ſpiritual governors in the Church of Chriſt, and the guardians of religion. . . . *We condemn, in the fulleſt manner,* THE ATTEMPT *of offering to parliament an oath including doctrinal matters.*" (Pp. 37—40.)

In confirmation of his reaſoning our able author puts a caſe which comes directly to the point. "Suppoſe," he ſays, "thirty or forty noblemen and gentlemen induced, for a political purpoſe, to ſign a declaration againſt every one of *the Thirty-nine Articles*; would it thence

thence be inferred that the whole body of the Proteſtant clergy, and every other member of the Church of England, had conſented to abjure theſe articles of our faith? And, moreover, if our archbiſhops and biſhops had made a ſolemn proteſtation againſt this proceeding, would any perſon of common ſenſe inſiſt that the declaration of theſe thirty or forty noblemen and gentlemen was to be conſidered as the unanimous opinion of all the Proteſtants of England? The Roman Catholic lords and gentlemen of England, who formed the Catholic committee in 1791, (I ſpeak of them with great reſpect,) were men who, ſoaring above the prejudices of their early education, *became Catholics upon ceaſing to be Papiſts.*" (Pp. 40, 41.)

Undoubtedly, while the Church of Rome adheres to her claim of infallibility, no tenet which ſhe has ever embraced can be afterwards relinquiſhed. Accordingly Mr. Plowden ingenuouſly owns "that, if any one ſays or pretends to inſinuate, that the modern Catholics, who are the late object of the bounty of Parliament, *differ in one iota from their anceſtors*, he either deceives himſelf, or he wiſhes to deceive others. *Semper eadem* is more emphatically deſcriptive of our religion than of our juriſprudence." Dr. Troy, the preſent popiſh archbiſhop of Dublin, has *expreſsly declared*, in a paſtoral letter 1793, "*that the religious opinions of the Roman Catholics are unchangeable; that the Church of Rome is infallible in her doctrinal deciſions and canons on points of faith and morals; and that, therefore, Catholics are obliged to adhere implicitly to ſuch decrees and canons of the Church, aſſembled in general councils, and confirmed by the Pope, as rules of faith.*"

"I am informed," ſays our author, "that there are, at this moment, in Ireland 2300 Roman Catholic eccleſiaſtics, perfectly independent of the government, moſt of them men educated in a foreign country, acknowledging and obeying a foreign juriſdiction, looking up to a foreign power for their advancement, and depending upon voluntary contribution for their bread; attached to the government under which they live by no bonds of intereſt, duty, or affection to ſociety; by none of thoſe endearing ties which controul ordinary men in their conduct, and which even check thoſe of the moſt daring minds in their projects of unlawful ambition, by the dread leſt their failure ſhould entail reproach and poverty upon their children and dependents."

"Such has been the condition of the Roman Catholic clergy of Ireland ſince the days of Elizabeth; and the conſequence has been, that ſuch numbers of them have openly appeared in, or ſecretly abetted, every conſpiracy and rebellion which *has* [have] afflicted Ireland from that day, down to the eventful times in which we live." (Pp. 43—45.)

Our author's laſt ſection is intended to prove that "Catholic emancipation will produce Catholic aſcendancy in Ireland;" and he has proved it completely. The repreſentatives of Ireland in the Imperial Parliament (12 or 13 excepted) are all returned by a popular election. The majority of the electors, (with the exception of

the four great Proteſtant counties of Armagh, Antrim, Londonderry, and Down), are Roman Catholics; of whom a large proportion conſiſts of forty ſhilling freeholders of the loweſt order of the people. While Roman Catholics are excluded from Parliament, theſe electors will vote, in general, with the perſons on whom they chiefly depend: for all Proteſtant candidates are, in their eyes, equal. But when, by a repeal of the preſent oaths, or a diſpenſation from taking them, Roman Catholic candidates ſhall be entitled to offer themſelves, it is folly to ſuppoſe that the electors will not chooſe them.

"We know, by experience, that, in the laſt Iriſh Parliament which ſat in the reign of James II. Roman Catholics were returned for every county and city in the kingdom, *excepting three*; and, whenever they ſhall be again *emancipated*, it is a fair preſumption that the great majority of the repreſentatives of Ireland will be Roman Catholics; unleſs we are to conclude that the conceſſion of this privilege in their favour will deprive them of all deſire to reap the fruits of it, and that *Catholic emancipation* will work the miracle of extinguiſhing thoſe great and ruling paſſions of the human mind—ambition, and the luſt of power." (Pp. 48, 49.)

An act of parliament was paſſed, on the reſtoration, for the *ſettlement* of Ireland. Some doubts having ariſen on the conſtruction of this act, another was paſſed, about three years after, which is uſually called *the Act of Explanation*. By this laſt act the then lord lieutenant was empowered to make rules for the better regulating of all cities, walled towns, and corporations, and for electing their magiſtrates and officers. Theſe rules, when enrolled in the chancery, were to be as binding in law as if made by act of parliament. Accordingly a ſett of NEW RULES AND REGULATIONS, as they were called, were drawn up by the Duke of Ormond and the Privy Council, which were then declared, and have ſince continued, to form the conſtitution of all the corporations of Ireland.

By theſe *rules and regulations* no perſon can hold the office of a mayor, or any other office in corporations, who ſhall not previouſly have taken the oaths of ſupremacy and allegiance, beſide the oaths uſually taken on admiſſion to ſuch offices. Though, therefore, ſince the paſſing of the Iriſh act 33 Geo. III. c. 21, Roman Catholics can vote as *freeholders* at elections, they cannot vote as *freemen* either for a member of parliament, or for a magiſtrate or other officer in a corporation, without taking the ſame oaths as their Proteſtant fellow-ſubjects. And as one of theſe oaths is the oath of ſupremacy which they refuſe to take, the corporations have continued Proteſtant, and contributed to counterbalance, by their influence, the weight of the Roman Catholics in the kingdom.

"But whenever," ſays our author, "the preſent conſtitution of the corporation of Ireland ſhall be violated by *a diſpenſation* from the oath of ſupremacy in favour of the Roman Catholics, immediately the Roman Catholics, by their numbers, wealth, and influence in the ſeveral corporate towns and cities of Ireland, will overbear the Proteſtant minority, by crouding

crouding into the corporations, and out-voting the Proteſtants; and, as upon every annual election for city-officers, members of guilds, &c. &c. &c. they will naturally ſupport the candidate of their own religion and party, the Proteſtants of Ireland will ſoon be *ouſted* from all the corporations, and Roman Catholic mayors, ſheriffs, common-councilmen, &c. &c. &c. in future be elected for thoſe towns. . . . . What a ſcene of mutual ſtrife, jealouſy, and religious animoſity will ariſe in the mean time! . . . . Will the colliſion of parties and intereſts that muſt take place, during the ſtruggle for power, calm the religious animoſities of either party? . . . . Are ſuch to be the fruits of this great meaſure for *tranquillizing Ireland?* TRANQUILLIZING IRELAND!!!" (Pp. 54—56.)

We copy entire our authors impreſſive recapitulatory concluſion; and we call upon every one of our readers, by the duty which he owes to his King and Country, to weigh it with the moſt ſerious deliberation.

"The Iriſh Roman Catholics, ſince the Iriſh act 33 Geo. III. enjoy an equal ſhare of *civil liberty* with their Proteſtant fellow-ſubjects, and are exempted from all thoſe diſabilities to which their Roman Catholic brethren in England are ſtill liable.

"Parliament cannot, in juſtice or policy, admit Roman Catholics to a full ſhare of *the political powers of the ſtate*, and continue to ſubject the whole body of *the Diſſenters* to the diſabilities [which] they at preſent lie under. Neither *Roman Catholics* nor *Diſſenters* can obtain the ſame political power as *the Church of England men*, except by *the repeal* of the preſent TESTS, OATHS, and LAWS, or by *a diſpenſation* from the neceſſity of taking them to qualify for the higher employments of the ſtate."

"The *repeal* of, or a *diſpenſation* from, theſe *teſts*, *oaths*, and *laws*, is a direct violation of the principles of the Revolution in 1688, and a ſubverſion of our *preſent* conſtitution, which our Monarch, at his coronation, has ſworn to uphold and preſerve."

"Roman Catholics and Proteſtants have never yet agreed, either in England or Ireland, in adminiſtering together the powers of government; nor is it poſſible that they ever can agree together, from the nature of the principles and doctrines of the Church of Rome, and the mutual jealouſy [which] they entertain of each other."

"Theſe doctrines and principles of the Church of Rome have never been diſclaimed by the great body of the Roman Catholics of England and Ireland; and that they flouriſh in full vigour, at this day, in one part of the empire, the events of the Iriſh rebellion in 1798, and the daily occurrences which take place in Ireland, unequivocally prove."

"The power of the court of Rome is, at this day, as implicitly acknowledged in Ireland, as at any former period of the hiſtory of that country; nor will the re-eſtabliſhment of the order of the Jeſuits weaken the authority of the Pope. *Neither has the coronation of the French Uſurper by his Holineſs leſſened the ſanctimonious reſpect entertained for his dignity, by the maſs of the Roman Catholics of Ireland.*"

"Catholic emancipation will put the Roman Catholics of Ireland in complete poſſeſſion of political aſcendancy, and entirely ſubvert the Proteſtant or Engliſh intereſt in that kingdom."

"Finally, let us never forget that our wiſe anceſtors (even without the awful example of the French revolution before their eyes,) were cautious

how they tried innovations in government. Let us keep in mind that they never indulged the theoretical hope of gaining over a diſcontented party, in the ſtate, by timidly yielding to their claims; and never were guilty of diſguſtiug their tried and firm ſupporters, by hazardous experiments to conciliate their opponents. But, by manfully meeting the dangers with which they were conſtantly ſurrounded, they ſecured the confidence of their friends, and, while they appalled their adverſaries, extorted their reſpect."

"If, in the inſcrutable decrees of Providence, it be ordained that the venerable fabric of the conſtitution which our anceſtors have raiſed muſt, at length, fall, let us, at leaſt, have the conſolation to reflect that we ourſelves have not, by ſhaking the pillars, accelerated its deſtruction." (Pp. 57—59.)

POLITICS.

A few Remarks on a Pamphlet, publiſhed by ſome Individuals, ſuppoſed to be connected with the late Board of Admiralty, entitled "Obſervations on the conciſe Statement of Facts, privately circulated by Sir Home Popham," &c. *In which the Calumnies of thoſe Writers are examined and expoſed; together with Strictures on the Reports of the Navy and Victualling Boards; on ſome Proceedings of the late Admiralty, not generally promulgated; Hints on the Effects of the late Experiments againſt the Enemy's Flotilla, &c.* By Æſchines. 8vo. Pr. 60. 2s. Sold by all the Bookſellers. 1805.

IN a preliminary advertiſement the author tells us that he has been reduced to the neceſſity of leaving his pamphlet in a mutilated ſtate, from the apprehenſions which the Printers have entertained, ſince ſome late trials for libels. And, to ſay the truth, theſe apprehenſions are not ill-founded; for there certainly has been a manifeſt determination on the part of ſome *Whigs* of the late miniſtry to impoſe unuſual reſtrictions on the Preſs—ſuch reſtrictions as would render it highly dangerous to diſcuſs, with freedom, the public characters of public men. We admit, that there is a great deal of prudence and of policy in ſuch determination; for unqueſtionably there is no public character likely to be ſo much injured by that free inveſtigation which leads to a full expoſure of defects, as the one with whom originated the hopeful project of ſilencing diſcuſſion by proſecutions. Having no inclination, however, to become the object of ſuch proſecutions ourſelves, we ſhall be very brief in our account of the remarks before us. Of the tract to which they profeſs to be an anſwer we know nothing but from the extracts which are here given from it. As far as we can judge from them, the ſtrong cenſures of Æſchines are eminently juſt; and the treament which Sir Home Popham has experienced is moſt tyrannical and unjuſt. Of that treatment, the following fact, the only one which we can venture to quote, is no bad ſpecimen.

"It appears, by a letter from Colonel Harneſs, publiſhed by order of Marquis Welleſley, that, from the excellent ſtate of the Romney's boats, and the ſpirited aſſiſtance of her crew, upwards of four hundred troops were ſaved from the Calcutta, which was wrecked in the Red Sea; but how muſt the feelings of the Britiſh public be ſhocked, when they learn that it was the intention of the late Board, to make this gallant officer *pay for the boat*, by which theſe brave fellows were preſerved, becauſe the

was not conformable to the eſtabliſhment of the navy! and the ſame advantage was intended to be taken of him, with reſpect to any improvements he had made in the ſails and rigging!"

If this be a fact, it is "a damning fact" indeed. But we dare not proceed; though an admirable proof of the capacity of the late admiralty for *reforming abuſes* is preſented in P. 47; which we would fain lay before our readers; we muſt refer them, however, to the tract itſelf, the author of which has more ſpirit than prudence, and is *a very bold man* indeed!

Thoughts on Coalitions, with a Reference to the preſent State of Parties. 8vo. Pp. 116. Ginger. 1805.

THE author of this tract, which is written with conſiderable ability, and with an equal portion of ſpirit and of temper, takes a very full, and a very juſt, view of the principle and nature of political coalitions, in general; and of that coalition which has recently taken place between what has been called the *new* and the *old* oppoſition, in particular. He draws alſo a very proper diſtinction, between *reconciliation* and *coalition*, applying the former as characteriſtic of the union between Mr. Pitt and Lord Sidmouth, and the latter as deſcriptive of the junction between Mr. Fox and Lord Grenville. In the courſe of this diſcuſſion a view is taken of the political principles and conduct of Mr. Fox, as forcibly delineated, at various times, in Mr. Cobbett's Political Regiſter; and that deliſeation is contraſted with ſome ſubſequent eulogies of Mr. Fox, in that ſame publication. Of the author's manner, and mode of argument, the following paſſage will ſuffice as a ſpecimen.

"It was *on December 4, 1802 (about two years ago)* that Mr. Cobbett, in a letter ſubſcribed with his own name, reminds Mr. Fox of the tranſactions of that day. After many expoſtulations, of different ſorts, we come to this paſſage: 'Where, I pray you, Sir, ſhall I look for a proof of your diſlike to the rebels, the traitors, the regicides, and the would-be regicides of England and Ireland? Shall I find it in your *loathſome calumnies of the houſe of Stuart*, in your miſerable attempt to defend the characters of Ruſſel and Sidney, in *your* teſtimony at Maidſtone, or in your ſilence at the time *of the mutiny in the fleet?* Where, where, Sir, ſhall I find, in all the cumbrous volumes of harangues, which you have uttered during the laſt *ten years of treaſons and conſpiracies againſt the throne and life of your Sovereign*, where ſhall I find one ſingle ſentence or phraſe expreſſive of your abhorrence of theſe diabolical machinations? Will you refer me to *your ſpeech at the Shakeſpeare tavern on the 10th of October 1801?* 'The peace is glorious to France and TO THE FIRST CONSUL, and *I rejoice at it.* We have *not* gained the object of the war, and I like the peace *ſo much the better.* France has ſet an example which will be highly uſeful to all the nations of the earth, and, above all, to GREAT BRITAIN. I fear that, from the nature of the conteſt in which you have been engaged, you may have contracted principles of admiration for unlimited monarchy, but *the peace, followed up by a good underſtanding between the two countries*, will do them away. I hope we ſhall return to the *temper* which we were in when *we* CASHIERED *one King*, and elected another.'— 'Theſe words were, if we believe Mr. Cobbett, ſpoken in October 1801, and repeated by him in December 1802; not *a twelvemonth before the coalition between Mr. Fox and*

Mr. Windham, and leſs than *five months* before that coalition was called for in the Political Regiſter!!"

"Here it ſo happens that I am able to fortify Mr. Cobbett with the authority of another branch of the party. On the 3d of November, Lord Temple expreſſed himſelf to this effect in the Houſe of Commons: '*He who ſhould declare his pleaſure at the peace, becauſe it was glorious to the enemy,* WAS NOT THE CONNECTION THAT HE SHOULD COURT; *it was a ſentiment which could not dignify the patriot or the Engliſhman.* HE SHOULD SHRINK FROM IT WITH ABHORRENCE. *The man who employed it* SHOULD BE CAREFULLY AVOIDED, and *his principles guarded againſt.*'

"Within one year, 'one little year,' after this ſpirited declaration, was his Lordſhip cloſely connected with the man who had done this!"

At the cloſe of his comments on this ſtrange inconſiſtency, in reſpect of Mr. Fox, the author reduces Mr. Cobbett to a dilemma, from which he will find, we ſuſpect, conſiderable difficulty in extricating himſelf. He there quotes Mr. Windham's very juſt remark on Mr. Fox's ſpeech of May 4th, 1803, on the renewal of the war. "*He had not words to expreſs, in terms ſufficiently ſtrong, the wickedneſs of that honourable member's ſpeech. He had made himſelf a pander to the loweſt and baſeſt paſſions of the loweſt and vileſt of mankind.*"

But, in a note to line 100, of theſe thoughts, he imputes the memorable expreſſion, "Periſh our commerce, and live our conſtitution," to Mr. Windham, whereas it was uttered by Mr. George Hardinge. We were rather ſurprized at ſuch a miſtake in a writer who ſeems to be ſo cloſe a political obſerver, and ſo generally accurate in his ſtatements and remarks.

Letter to a learned Lord upon the abſolute Neceſſity of placing the literal Diſcuſſion of Political Subjects (thoſe of Members of Parliament excepted) *under an* IMPRIMATUR; *and expoſing the Profligacy, Temerity, and dangerous Tendency of that peſt to the Engliſh Nation—a profeſſed Political Scribbler.* By Diogenes. 8vo. PP. 72. 3s. Egerton, Hatchard, and Ginger. 1805.

An Analytical Review of various Libels, Public, Private, Seditious, and Treaſonable; publiſhed by Cotin ſince the Publication of thoſe of which he was convicted in June laſt, ſelected from his Weekly Pamphlet. By Diogenes. PP. 142. 2s. Egerton, &c. 1805.

THESE being parts of the ſame publication, which is yet unfiniſhed, we have claſſed them together. As to the notable project for placing an *imprimatur* on the literary productions of Engliſhmen, we truſt we ſhall never live to ſee it realized. The *policy of prevention*, indeed, in matters of general police, is a moſt wiſe policy which our government and our laws moſt ſedulouſly encourage and promote. But the law of libels is, and moſt properly, in our eſtimation, ſpecially excepted from the general application of this rule, though unqueſtionably the preſs has become a moſt powerful political engine, infinitely more powerful, and infinitely more formidable, than it ever was at any previous period of which hiſtory takes cognizance; though to that, principally, we aſcribe the ſubverſion of the throne and of the altar, and the eradication of all religious and moral principle from the minds of the people in France; though, in ſome parts of the laſt fifteen years, it has been devoted to the ſame purpoſe in this country; and though we feel that its licentiouſneſs will prove more deſtructive

ſtructive of its freedom, than any other operative cauſe, yet ſtill there is a legal remedy for the ſuppreſſion of this evil, which, properly applied, would ſcarcely fail to remove it; and till its inefficacy be proved by repeated failures, which is not likely to be the caſe, we truſt no encroachment whatever will be made on the freedom of the preſs, as exiſting in theſe happy realms, ſubject to fixed and adequate reſtrictions. There is not, indeed, the ſmalleſt reaſon whatever for ſuppoſing that proſecutions for libels, when ſupported by legal proof, will fail to produce the deſired effect. And very little attention muſt that man have paid to the proceedings of our courts of juſtice during the laſt three years, who can maintain that there exiſts the leaſt ground for ſuch a ſuppoſition. Nay, we will go farther, without the dread of contradiction from any lawyer in the land, we will aſſert, that if the law of libels were to be rigidly enforced, and carried to its utmoſt legal extent, as defined by all writers of note upon the ſubject, and as clearly laid down and applied by the moſt learned and moſt able of our judges, at different periods, and on different occaſions, it would be impoſſible, without a certainty of incurring puniſhment, to enter upon any political diſcuſſions whatever, except on general principles; or upon any diſcuſſions of a perſonal nature. The moderation and good ſenſe of the government and of the public, have happily proved an efficient corrective of the ſeverity of the law; and, we hope, that we ſhall never witneſs an attempt to ſupply any other corrective. The freedom of the preſs is a gift too precious, a privilege too valuable, a right too ſacred, to be trifled with on any account; and we are indebted to it for bleſſings of too great magnitude, to allow it to be ſubjected to the capricious and fantaſtical ſpeculations of every idle innovator. Blackſtone has ſo well expreſſed our notions on this ſubject, that we ſhall tranſcribe the paſſage.

"The liberty of the preſs is eſſential to the nature of a free ſtate; but this conſiſts in laying no *previous* reſtraints upon publications, and not in freedom for cenſure from criminal matter when publiſhed. Every freeman has an undoubted right to lay what ſentiments he pleaſes before the public: to forbid this, is to deſtroy the freedom of the preſs; but if he publiſhes what is improper, miſchievous, or illegal, he muſt take the conſequence of his own temerity. To ſubject the preſs to the reſtrictive power of a licenſer, as was formerly done, both before and ſince the revolution, is to ſubject all freedom of ſentiment to the prejudices of one man, and make him the arbitrary and infallible judge of all controverted points in learning, religion, and government. But to puniſh (as the law does at preſent) any dangerous or offenſive writings, which, when publiſhed, ſhall, on a fair and impartial trial, be adjudged of a pernicious tendency, is neceſſary for the preſervation of peace and good order, of government and religion, the only ſolid foundations of civil liberty. Thus the will of individuals is ſtill left free; the abuſe only of that will is the object of legal puniſhment. Neither is any reſtraint truly laid upon freedom of thought or inquiry. Liberty of private ſentiment is ſtill left; the diſſeminating, or making public, of bad ſentiments, deſtructive of the ends of ſociety, is the crime which ſociety corrects *."

Upon what principle this writer could think of excepting *members of par-*

* Blackſtone's Commentaries, Vol. IV. Pp. 151, 152.

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liament from the operation of an imprimatur, we really cannot conjecture. Freedom of *ſpeech*, to a greater extent than is allowed to any other deſcription of ſubjects, it is certainly neceſſary for the wiſeſt purpoſes of civil policy, that they ſhould enjoy; but why they ſhould be allowed to monopolize the freedom of the *preſs*, it is ſcarcely poſſible, we think, for any rational being to imagine.

Theſe tracts, eſpecially the firſt, are copiouſly interlarded with ſcraps of Greek, Latin, Italian, and French, and diſplay a wonderful waſte of learning, ſuch as it is. We ſhall not attempt to analyſe them, for much as we differ from the object of the author's attacks, in his *preſent* political principles and opinions, ſuch as they appear at leaſt, in his publications, we cannot but ſtrongly reprobate ſuch aſſaults upon him as theſe. To convict an author of inconſiſtency, contradiction, and abandonment of principle, by fair argument and plain proof, and to draw even ſtrong deductions from facts previouſly eſtabliſhed, (ſuch as are drawn by the judicious author of the "Thoughts" reviewed in the preceding article,) is to do no more than that which every public writer has a legitimate right to do, and to which every author is fairly expoſed. But to ſay that a man deſerves to *be hanged*, that he is a *villain*, and that he *does not teach his children to ſay their prayers*; and to conſign him at once to *the devil*, is to deal forth the moſt malignant abuſe, which nothing could juſtify, and which, even were it as true, as in the preſent inſtance it is falſe, inſtead of ſerving muſt injure the cauſe of truth. To return quotation for quotation: Non tali auxilio, nec defenſoribus iſtius, tempus eget. Whatever the preſent politics of the individual in queſtion may be, his character as a parent and a huſband has been eſtabliſhed beyond confutation on the moſt reſpectable authority, in a court of juſtice. Beſides, what right has any man to meddle with the private character, or domeſtic concerns of a public writer? Any ſuch *inquiſitorial* attempt we ſhall ever condemn as intolerable, by whomever, or againſt whomever, it may be directed. The writings of a man are fair objects of attack; and arguments are fair weapons to uſe. But his private conduct, and the management of his family, are no fit ſubjects for public inquiry or diſcuſſion; and abuſe is not the weapon of a man. There are other points, too, on which we differ, *toto cœlo*, from Diogenes; for inſtance, he abuſes his opponent for inſerting a letter, in his publication, in praiſe of what he is pleaſed to denominate "the horrid barbarous traffic of human fleſh;" that is, the ſlave-trade. Now, though we are of opinion that the diſcuſſions on this trade (which in our younger days, before our judgment was ripened, and without a proper inveſtigation of the ſubject, we, alſo, haſtily and inconſiderately condemned) have been productive of much good, by bringing about many proper and ſalutary regulations in the conduct of it; yet, on the other hand, they have certainly done harm, by inſtilling falſe hopes into the minds of the negroes in the Weſt Indies; and, farther, we think it no difficult matter to defend the trade, on the ground not merely of *policy*, but of *humanity*. Again, he abuſes his opponent for attacking "the memory of *the great Waſhington*," and declares that the memory of the dead ought to be *reſpected*. According to this logic, the memory of Robeſpierre, and of every other regicide, ſhould be reſpected! Away with the Pagan maxim, "de mortuis nil niſi *bonum*," which would deprive hiſtory of half its uſe and advantages, and let us ſubſtitute a more Chriſtian maxim in its place: "De mortuis nil niſi *verum*." Has this writer forgotten, too, that the *great Waſhington* was a *great rebel?* Or is the hiſtorian to be deemed a libeller who marks the rebel with his re-

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probation? Forbid it loyalty, forbid it truth! Let it not be ſuppoſed, however, that we approve the *application* of the paſſage in which this cenſure of Waſhington is contained; on the contrary, we freely concur with the writer in the Morning Poſt, againſt whom it is levelled.

In reſpect of the alleged libel upon our countrywomen, adverted to in p. 136 of the ſecond tract, we certainly ſo far agree with the writer of it, as to think the epithets "*foul, unnatural*, and *deteſtable*," fairly applicable to ſuch women as marry *black* men; and, for our part, we heartily wiſh (for reaſons too long to detail here) that no black man was ſuffered to ſettle in this country. We do not like to ſee the fair perſons of our countrywomen ſo horribly profaned, nor a mongrel race eſtabliſhed in our native land. Providence evidently deſigned them for a different climate; and there, in the name of decency, let them remain. The remarks of the writer in queſtion, are certainly too general, becauſe, thank Heaven! the practice is not ſo common as he appears to think it is; and they may alſo be conſidered as too ſtrong, though it is very natural for a man who feels ſtrongly, *on ſuch a ſubject*, to ſpeak ſtrongly.

As to the denial of Diogenes that this writer rendered no ſervices to his country in America, it is a denial in the teeth of fact; unqueſtionably he *did* render very important and eſſential ſervices, not only to his native land in particular, but to the cauſe of religious and moral order in general; and, whatever oppoſition there may be between his preſent ſentiments and our own, we ſhall never ſuffer any prejudice to render us ungrateful or unjuſt; and certainly every real friend to his country muſt acknowledge, with unfeigned gratitude, the ſervices in queſtion, which were performed under very critical and trying circumſtances.

We ſhall purſue this inveſtigation no farther; but, while we admit that Diogenes has certainly exhibited ſome contradictions in his opponent, and quoted ſome paſſages which are open to cenſure, he has completely failed in his attempt to eſtabliſh the moſt ſerious and weighty of all his charges. In the paſſage adduced in ſupport of the charge of *treaſon*, it would puzzle the moſt acute inquirer to diſcover even the ſlighteſt indication of a treaſonable ſentiment. In concluſion, we cannot but expreſs our ſurprize that, in quoting the adage of the Pot and the Kettle, he ſhould not have taken ſpecial care to preclude the poſſibility of its application to himſelf.

A Letter from a Gentleman at Berlin to his Friend in London occaſioned by the Seizure of Sir George Rumbold; containing a ſuccinct View of the Life and Conduct of Macbeth, and a Tranſlation of "Sketches from the Life of Oliver Cromwell," *which have been juſt publiſhed at Berlin by Kotzebue; together with a ſhort Compariſon of the Characters of Macbeth and Cromwell with that of Buonaparté, and a ſummary Application of the Hiſtory of thoſe Regicides to the Events of the preſent Day.* 8vo. Pp. 32. Budd. 1805.

THIS is a very intereſting little tract, exhibiting ſeveral ſtriking analogies between the uſurpers and aſſaſſins of paſt times, and the great uſurper and aſſaſſin, *par excellence*, of the preſent day. It alſo contains many pertinent and judicious obſervations. The concluding remarks addreſſed to princes and ſtateſmen, are particularly forcible, and highly deſerving their moſt ſerious attention.

A Review of the Papers on the War with Spain. By Allan Macleod, Eſq. 8vo. Pp. 96. 2s. 6d. Ginger. 1805.

MR. MACLEOD here enters, with the ſpirit of a Briton, into a manly and

and able juſtification of our government, in reſenting the aggreſſive conduct of the court of Madrid; and demonſtrates the conſequent war with Spain to be both juſt and neceſſary. He truly conſiders the Spaniſh monarch in the degraded light of a tributary, or rather, vaſſal, of France; and his dominions as a province of the new Gallic empire. Throughout the diſcuſſion he preſerves the ſame temper and ſpirit, and his production is equally creditable to his feelings as a man, and to his principles as a patriot.

An Appeal from the Paſſions to the Senſe of the Country upon Buonaparte's Invaſion. 8vo. Pr. 18. Stockdale. 1803.

THIS ſenſible little tract, which has ſo long eſcaped our notice, contains much uſeful advice as to the means of defending our iſland againſt the threatened invaſion of the Corſican ruffian. The author, who diſplays in all his ſentiments and language, the true ſpirit of a Briton, pays ſome juſt compliments to Mr. Pitt and Lord Melville; but ſeems to think that the patriotic ardour of the former of theſe ſtateſmen, had led him in his eager wiſh to cruſh our enemies upon our own ſhores, to pay too little attention to the neceſſary means to prevent them from ſetting foot on the Britiſh ſoil. He will ſee, however, with pleaſure, that the meaſure which he ſo ſtrongly recommends, of increaſing our diſpoſeable force, has been adopted by Mr. Pitt, ſince he became miniſter. And certain it is, that nothing can be more dangerous than to revive at this period the antiquated prejudice, which it has been too much the faſhion to encourage, againſt a ſtanding army. For, in the new ſtate of things which has ariſen in Europe, without a formidable army of this deſcription, we ſhall run great riſk of loſing not merely our liberty, but our independence.

The ſtyle of this pamphlet is entitled to as much praiſe as its matter; and both combine to reflect honour on the head and heart of its author.

POETRY.

The Horrors of Seduction, with other Poems. 12mo. Pr. 142. 6s. Longman and Co. 1805.

WE have peruſed theſe Poems with a mixed ſenſation of pleaſure and concern; of pleaſure excited by the uniformly good ſentiments which pervade them; by the love of religion, morals, and virtue, which is diſplayed in almoſt every page; of concern occaſioned by the want, which the author deplores in his preface, of a literary friend, whoſe advice might have been highly uſeful to him in the correction of errors, and in the ſuggeſtion of improvements. The firſt poem, entitled *The Horrors of Seduction*, is the longeſt of the whole, (indeed the others are all ſonnets or ſhort ballads,) yet not ſufficiently long to embrace all the topics which naturally and neceſſarily ariſe out of the ſubject; than which not one can be found better adapted for the diſplay of poetical genius and ſkill. The ſeducer is, indeed, traced through his vicious career to his death-bed; but we loſe ſight of the object ſeduced at the moment when we feel moſt intereſted about her fate. The author has manifeſted ſome taſte in the ſelection of his imagery, and has ſhewn himſelf not deſtitute of genius, but he wants judgment, not merely to prune luxuriant expreſſions, but to amplify where the

the ſubject requires amplification. His language too is not always correct, and in ſome places, grammar is ſacrificed to rhyme. Ex. Gr.

"While playful Love, with look and mien benign,
Around the nymph his ſlender nets entwine. (entwines)

"Lo! her tearful eyes,
Her home, the ſane of happineſs, ariſe. (ariſes)

"He warmly pleads her ſtay, with piteous whine
And mournful look, where dumb affection ſhine. (ſhines)

In P. 64, v.69, *drenched* is uſed inſtead of *drain*, by which the ſenſe of the line is not only totally altered, but the poet is made to ſay the very reverſe of what he means. We had alſo noted ſeveral defective verſes; but we ſhall purſue no farther the painful taſk of pointing out defects in compoſition, where the intention of the writer is ſo manifeſtly good, and his ſentiments and principles are ſo uniformly excellent. The ſmaller pieces in this volume, which occupy one half of it, are much more correct than the larger poem.

A Verſion of the Pſalms of David, attempted in metre. By Joſeph Cottle. 12mo. Pp. 300. Longman and Co. 1805.

Mr. COTTLE's *firſt* verſion of the Pſalms was noticed in the 12th volume of our Review, p. 299; and it is with great pleaſure we perceive, that the preſent is, in all reſpects, an *improved* verſion, and free from thoſe defects which were viſible in the former. From the correct and ingenious obſervations in his preface, it is evident that he entertains very juſt conceptions of the ſerious and moſt difficult taſk which he has undertaken to perform. Speaking of Dr. Watts's production, he truly remarks; "His mind was moſt amply impregnated with genius and piety. Without piety, genius may pleaſe the imagination, but will never affect the heart; and without genius, piety will pleaſe thoſe only who conſider the language and mode in which thoughts are conveyed as of little conſequence. Dr. Watts, however, poſſeſſed a genius which conferred dignity on piety, and a piety which ennobled genius." It is but juſtice to add, that both theſe requiſites, without which no man ſhould attempt to write ſacred poetry, are poſſeſſed, in an eminent degree, by Mr. Cottle.

Of the nature of the *verſion* before us, the only verſion properly ſo called, produced by Mr. C. (for his former production was not, in fact, a verſion of the Pſalms) a juſt idea may be formed from the author's account of his own plan.

"Parallelíſms, thoſe remarkable features in Hebrew poetry, ſo peculiarly pointed out by Bishop Lowth, I have cautiouſly endeavoured to preſerve; whilſt, on ſome few occaſions, I have taken the liberty to ſubjoin to the Pſalm a profeſſed paraphraſe, and on others, to enlarge on a verſe which expreſſed a ſtriking and important ſentiment. This is ſomewhat deviating from what might be expected in a regular verſion, yet is, perhaps, the more entitled to toleration, as it is adding *to*, rather than ſubtracting *from*, the Pſalms, and which, if diſpleaſing to the reader, may generally be paſſed over without injury to the ſenſe. I have, however, on theſe occaſions, guarded againſt the introduction of any ideas which might not fairly be inferred from the text. Theſe brief enlargements,

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or paraphraſes, will readily be diſtinguiſhed, by a reference to the figures in the margin, which are made to correſpond with the verſes in the Pſalms.

That the author ſhould have failed, in ſeveral inſtances, in imparting to his imitation the force and dignity of the original, is leſs to be wondered at, than that he ſhould have ſucceeded, in ſo many, when the difficulty of the taſk, ariſing from the extreme grandeur and ſublimity of the inſpired pſalmiſt, is properly conſidered.

The Bettyad, a Poem: deſcriptive of the Progreſs of the Young Roſcius in London. By G. M. Woodward, Author of Excentric Excurſions through England and Wales. With a Caricature Plate. 2s. 6d. 4to. Pp. 19. Allen. 1805.

TO enable our readers to form an opinion reſpecting the merits of this poem, which may be conſidered as a hiſtory of the firſt night's performance of that *wonderful* boy, Maſter William Henry Weſt Betty; we think it ſufficient to quote the following paſſage.

" Next day, the Sunday prints ſo grave,
All other ſubjects careful wave,
From critics laſh to free him;
Recorder!—Meſſenger!—Review!—
All give young Betty honour's due:—
Th' OBSERVER *did not ſee him!*

" Then comes the Chronicle, and Poſt;
The Herald, Times, and all the hoſt,
Prepare their inquiſition:
Then critic ink begins to flow;
And Printer's Devils, in a row,
Are put in requiſition!

" Still incenſe all to Betty raiſe,
E'en wand'ring Syrens chaunt his praiſe,
And hail the wond'rous creature:
In ev'ry corner portraits ſtrike,
And ſtrange to ſay, not two alike,
Yet all pourtray'd from Nature!"

DIVINITY.

A Diſcourſe on the Inſpiration of the Scriptures. By the Rev. Richard King, M. A. Rector of Worthin, Salop; and formerly Fellow of New College, Oxford. 8vo. Pp. 32. Hatchard. 1805.

A VERY able diſcourſe, exhibiting a brief ſummary of the principal arguments in proof of the inſpiration of the Scriptures. It is a clear, perſpicuous, and forcible exhibition, well-calculated to impreſs the minds of thoſe who have paid but little attention to this important ſubject.

The

The Caſe of Hezekiah, conſidered as a Ground of Conſolation, and a Motive to Union in Prayer, at the preſent alarming State of the King's Health, and of the Britiſh Empire: In a Sermon preached at Woburn Chapel, on Sunday, February 26, 1804. By the Rev. G. A. Thomas, L.L.D. Miniſter of the ſaid Chapel, Prebendary of Lichfield, and Rector of Wickham, Hants. 8vo. Pp. 24. 1s. Rivington's. 1804.

THIS very worthy and reſpectable clergyman has, ſince the publication of this diſcourſe, paid the debt of Nature, which all human beings muſt pay; ſnatched, in the prime of life, from his family and friends, by whom his loſs is moſt deeply, and moſt juſtly, deplored. This ſermon, therefore, may be conſidered as his laſt legacy, to his Sovereign and his Country. It was preached, at a period of great national alarm, when his Majeſty was afflicted with a dreadful illneſs, when his miniſters were on the point of reſignation, his councils at a ſtand, and his kingdom threatened with deſtruction by an implacable foe. The efficacy of prayer for averting ſuch a dreadful calamity, as that with which this country was then menaced, is ſhewn from the example of Hezekiah, when labouring under a mortal diſeaſe, and reſcued from death by the interpoſing hand of the Almighty. The ſtriking analogy between the characters of the two princes is placed in a ſtrong point of view, and very properly urged as a ground of hope, that the *end* of their affliction would be the ſame.

From the virtues of the King the preacher naturally paſſes to the duty of allegiance, on which he makes the following juſt remarks.

"Far from deſiring to make a religious diſcourſe the vehicle of politics, I cannot help obſerving, that experience, recent and melancholy experience, muſt have convinced every unprejudiced mind, that any legitimate and lawfully-conſtituted government is preferable to anarchy, which generally gives birth to the moſt arbitrary uſurpation of dominion, in ſelf appointed governors, and the moſt abject ſubmiſſion and degradation of the deluded people. In theſe points (more truly practical than ſpeculative) a ſingle text of Scripture, fairly interpreted with the context, carries with it more conviction, than volumes of metaphyſical reveries. 'Whoſoever, therefore, reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation." (Rom. xiii. 12.) The fair interpretation of which text, I think, is this: they who reſiſt governors ruling conformably to the exiſting laws, reſiſt the authority of God; and they who thus oppoſe his wiſe and beneficial appointment, for the public welfare, ſhall receive condemnation, not only from the ruling power, whom they reſiſt, but alſo from the Supreme Governor, whoſe ordinance they ſo impiouſly violate. For the rectitude of this interpretation, I may appeal to thoſe ſtubborn witneſſes, HISTORY and EXPERIENCE.

Certainly this is not too *rigid* an interpretation of the text.—In ſupport of his own opinion, Dr. Thomas gives the following appoſite paſſage from Lord Bacon.

"Allegiance is of greater extent and dimenſion than laws, or kingdoms, and cannot exiſt by the laws merely; becauſe it began before laws, it continueth after laws, and it is in vigour when laws are ſuſpended, and have not their force—on politics.

The

The Character and final Perseverance of the Righteous. A Sermon preached at St. Margaret's Chapel, Westminster, on Sunday December 16, 1804. *On Occasion of the Death of Mrs. Henrietta Stemler; who departed this Life December* 6, 1804; *aged fifty-five Years: With some interesting Particulars of her Life and Death.* By John Davies, M. A. Minister of St. Margaret's Chapel; and late Fellow of Trinity College, Cambridge. 8vo. Pp. 40. Hatchard. 1805.

THE lady whose merits form the subject of this sermon, was an instructress of youth, in the city of Westminster. In early life she appears to have been a follower of John Wesley, from whose doctrines her mind received a tincture of melancholy and mistrust that rendered her, at times, uncomfortable to the end of her days. At least, so we understand the preacher to mean. He tells us too, that he is not able to inform us; "nor," adds he "do I think she herself knew from what precise period of her life *her religious experience* is to be dated." We always thought that this said *experience* formed so remarkable an epoch in the life of a Methodist, and was attended with such extraordinary circumstances, as to make the most powerful, and even indelible, impression on the mind. But, be this as it may, the last days of Mrs. Stemler, of which a narrative is here given, prove her to have been a sincere and pious Christian, who built her faith and her hopes on the only solid foundation of all faith and of all hopes.

A Sermon, preached at the Parish Church of Trinity, in the Minories, on Wednesday, October the 19*th*, 1803. *Being the Day appointed for a public Fast.* By Henry Fly, D. D. F. R. S. and S. A. Minister of the said Parish.

THIS Fast-sermon must be classed among the best of that description of discourses, which, to the honour of our clergy be it said, have been more numerous and able, than on any former occasion of a similar nature. Dr. Fly deduces from the history of Hezekiah and the fate of Sennacherib grounds of consolation and rules of conduct for the people of this country, which is now threatened, and by much the same kind of foe, with the same fate with which Judah was menaced in those days. By the Lord was Judah delivered, and without the Lord Great Britain cannot be saved. The precept is plain as it is forcible, and the inference infallible. If *our* Jerusalem fall, it will not be the fault of Hezekiah, but of his people. The style and argument of this sermon are such as might be expected from an elegant scholar and a sound divine.

An Address from a Country Minister to his Parishioners, on the Subject of the Cow-Pox, or Vaccine Inoculation. By Thomas Alston Warren, B. D. Fellow of St. John's College, Oxford, and Curate of Flamstead, and Kensworth, Herts. 12mo. Pp. 22. 4d. or 25 for 6s. Rivingtons. 1803.

THE inhabitants of these parishes, with the cure of whose souls Mr. Warren is entrusted, having imbibed some strong prejudices against inoculation for the cow-pock, composed this address for the laudable purpose of removing them. And it is very well calculated to produce the desired effect.

Three plain Reasons for the Practice of Infant Baptism. By Edward Pearson, B. D Rector of Rempstone, Nottinghamshire. 12mo. Pp. 38. 6d. Ingram, Nottingham. Hatchard, London.

WE are happy to find that this zealous and sensible member of the established Church pursues the excellent plan of publishing small tracts, on important points connected with the duties of Christianity, for the information and instruction not only of his own parishioners, but of the public at large. It is a plan, most laudable in itself, and most beneficial in its consequences; and, from the manner in which Mr. Pearson has hitherto conducted it, it must be highly conducive to the removal of errors, and to the establishment of Christian faith. The first of these tracts was noticed in our last, in terms of commendation, inadequate to its merit. The second, now before us, is entitled to an equal portion of praise. The three plain reasons here assigned for the practice of infant baptism are, 1. Because infant-baptism among Christians is correspondent to infant-circumcision among the Jews, 2. Because it is highly probable, that infant-baptism has been practised by the generality of Christians ever since the days of the Apostles. 3. Because, *supposing* the practice of infant-baptism to be an error, it is an error on the safer side. These reasons are ably supported by arguments, derived from Scripture, which cannot, we think, be resisted by any man who sits down to read them, with a mind open to conviction, whatever his previous opinions may be.

In support of one branch of his argument, Mr. Pearson quotes a passage from St. Cyprian, which he very properly recommends, on another account, to the attention of Calvinists.

"The Holy Ghost," says St. Cyprian, "is given to all in equal measures, through the divine indulgence and benignity, without any regard to their bulk or growth. For, as God accepteth no man's person; so neither doth he respect the *age* of any one; since he approves himself the Father of all, and opens to all alike the attainment of his heavenly grace." *Epist.* 64. On which Mr. P. observes, in a note; "This passage of St. Cyprian is equally strong against the opposers of infant-baptism, and against the espousers of the Calvinistic doctrine of *election and reprobation*; and let it be remembered, that this passage was written so early as the year 253."—We leave this pill for Messrs. Overton and Co. to swallow and digest.

A Sermon to Farmers. By the Rev. John Riland, M. A Rector of Sutton-Coldfield, Warwickshire. Jones, Birmingham. Richardsons, Royal Exchange.

THIS veteran in what is called the *Evangelical School*, has been long known to possess the bathos above most of his fellows of the same persuasion. When Tom Payne had raised a ferment about the Rights of Man, this divine published a threepenny pamphlet upon the Rights of God; and the dull insipidity of the performance corresponded with the degrading absurdity of the title. To the sermon before us is prefixed a grateful dedication to an old farmer, for having assisted the author, with some others, in the delicate and arduous business of compounding for tythes.

"By this benevolent ſcheme" (ſays he) "I am pleaſingly compelled, indulging *to* gratitude, to ſubſcribe myſelf your *affectionate and indebted John Riland.*"

To conciliate attention, he tells his friends the farmers, that they are reputed the leaſt religious, and he is afraid that the accuſation is quite true. He adviſes them to ſay, "God ſpeed the plough; obſerves that the weather is uncertain, that all the elements are at the beck of the God of ſeaſons;" and expatiates upon this idea in a ſtring of *truiſms*. He reminds them that they have homework, when they have no outwork; and this homework is the care of their ſouls.

They are not to ſell too dear. Live and let live. They muſt ſell to the poor in *batches*. If they ſell dear, the ſellers may laugh, but the buyers will weep. He requeſts them not to labour on a Sunday, and then concludes with the neceſſity of caring moſt of all for the ſoul. "You read," ſays he, "of one fool in Luke xii. do not make more! Liſten to me then with both your ears (one would ſuppoſe the whole body had rather more than two ears amongſt them all) whilſt I with warm earneſtneſs, &c." At laſt he has the modeſty to let Mr. Hervey ſpeak for him, and wretched indeed muſt be that orator, who does not ſpeak better for him than he can ſpeak for himſelf. Such is his wide extended fame in the midland counties, that many in the courſe of his long labours have been induced to hear and ſee him in the pulpit on account of his oddity; and the uniform report has been, that he is a *driv'ler, and a ſhew*. Of his pen we may wiſh with the poet,

Jupiter, ut pereat poſitum rubigine telum!

The Influence of Chriſtianity on the Military and Moral Character of a Soldier. A Sermon, preached before a Detachment of the Second Weſt York Militia, at Whitburn, in the County of Durham, on Sunday, November, 25, 1804. By the Rev. J. Symons, B. D. Rector. 8vo. Pr. 43. Rivingtons. 1805.

"AND the ſoldiers likewiſe demanded of him, ſaying, and what ſhall we do? And he ſaid unto them, do violence to no man, neither accuſe any falſely, and be content with your wages."—*Luke* iii. 14. A text more appropriate to the ſubject than this, perhaps, could not well be ſelected.

We have peruſed this ſermon with great ſatisfaction. It is a diſpaſſionate, perſpicuous diſcourſe, extremely well adapted to the habits and underſtandings of ſuch a congregation as that to which it was delivered. The reverend author ſucceſsfully combats the opinion, that war is unlawful; and enlarges with much effect on the advantages which are to be derived by a ſoldier, as well in his public, as in his private character, from a due attention to the doctrines of Chriſtianity. We can confidently recommend the ſermon to the attention of ſuch military officers as may feel intereſted in the morals and diſcipline of their *corps*.

MISCELLANIES.

Second Report of the Committee for managing the patriotic Fund, eſtabliſhed at Lloyd's Coffee-houſe, 20th July, 1803. 8vo. Pr. 188.

IT is impoſſible for any one, having the feelings of a Briton, to read this truly patriotic volume without a w of ſatisfaction, and a ſtimulus

mulus of honeſt pride. It contains a memorable example of the liberality of the age, and many glorious inſtances of Britiſh valour ſucceſsfully exerted againſt the enemies of the country. The following is a ſummary of the receipts and expenditure of this admirable fund.

"The total amount of the ſubſcriptions is 158,343l. 5s. 10d. and 21,200l. three per cent. conſols. The amount of the dividends received on government ſecurities is 13,004l. The amount paid and voted is 19,434l. 1s. 6d.; excluſive of 407l. per annum granted for the lives of the reſpective parties, and eſtimated at about 6000l."

We are happy to find that the contributions to this fund have been ſo ample, as to be greatly more than adequate to meet all the calls upon it, and as to render it unneceſſary to tax the generoſity of the public any farther, at preſent.

A Narrative, expoſing a Variety of Facts and irregular Tranſactions in one of the Departments of Foreign Corps, during the late War. By James Poole, ſeveral Years a regimental Inſpector, and ſince Deputy Inſpector-General in that Department. 8vo. 3s. Parſons. 1804.

An Anſwer to a Pamphlet of Mr. James Poole, entitled, A Narrative, &c. &c. By Mr. Gardiner. 8vo. 3s. Evans. 1804.

A Reply to Mr. Richard Gardiner's Anſwer to a Narrative, expoſing irregular Tranſactions, &c. &c. 8vo. 2s. 6d. Egerton. 1805.

THE tranſactions to which theſe pamphlets refer are of much too ſerious a nature to be decided, or even diſcuſſed, in a court of criticiſm. To the commander in chief and to the ſecretary at war, as the proper judges in ſuch a cauſe, we conſign them, with an aſſurance that they will be found highly deſerving their moſt ſerious attention.

A Letter addreſſed to the Right Honourable Lord Hobart, his Majeſty's late principal Secretary of State for the Colonial Department. By Colonel Thomas Picton, late Governor and Captain-General of the Iſland of Trinidad, and Brigadier-General commanding the Troops on that Iſland. 8vo. 2s. Lloyd.

A Refutation of the Pamphlet which Colonel Picton lately addreſſed to Lord Hobart. By Col. Fullarton, F.R.S. 4to. 2s.6d. Stockdale.

WHO can decide when colonels, and commiſſioners, diſagree?—Certainly not critics. Beſides, adhuc ſub judice lis eſt. The Privy Council has taken cognizance of the unhappy diſputes between theſe gentlemen, and it would be indecorous in us to give an opinion on the ſubject, previous to its deciſion. We can only lament, therefore, the exiſtence of the difference, and the perſonal aſperity to which it has given riſe.

Obſervations on the Weſt India Dock Salaries, in a Letter addreſſed to Randle Jackſon, Eſq. Barriſter at Law. 8vo. Pp. 16. Stockdale.

THE object of this writer is to expoſe the directors of the Weſt India docks for the acceptance of ſtipends or ſalaries, for the diſcharge of their duty. Conſidering that theſe ſituations are moſtly filled by merchants, and men of opulence, we confeſs it appears to us that there are good

grounds for his cenſures. The majority of proprietors, however, it ſeems, entertained a different opinion, by voting ſuch ſalaries.

An Eſſay of [on] the Impolicy of a Bounty on the Exportation of Grain; and of the Principles which ought to regulate the Commerce of Grain, divided under the following Heads: Of the Hiſtory of the Corn Laws; Influence of the Population on the Corn-Trade; Effects of the Bounty on the Rent of Lands; Effects of the Bounty on the Profits of the Farmer; Effects of the Bounty on the Value of Silver; Exportation and Importation; Landlords, Farmers, and Corn-Dealers. 8vo. Pp. 70. 2s. 6d. Baldwins, London. Anderſon, Edinburgh. 1804.

THE author has here opened to himſelf a wide field of diſcuſſion; but he does not range at large in it, without method or without a guide; but purſues, with ſteady ſtep, a ſtraight path, clearing before him the thorns and thiſtles which obſtruct his courſe. There is ſcarcely a ſubject of more difficulty, or one on which a greater variety of opinions obtains, than the corn-trade; and the public are certainly much indebted to any intelligent man who, having directed his attention to it, communicates the reſult of his obſervations and inquiries. Such a man is the writer of this tract, who condemns the bill for granting a bounty on the exportation of grain, and indeed all meaſures, either of a reſtrictive nature, or otherwiſe, which have for their object an interference with, or regulation of, the corn trade. It is a matter of vaſt importance, and preſents conſiderable difficulties, in whatever point of view it is conſidered. The advocates, however, for either ſyſtem, for a free and for a reſtricted trade, may derive much advantage and information, from the peruſal of this eſſay, in which the ſubject is diſcuſſed with ability and temper.

The Spectator in Miniature: being a Collection of the principal Religious, Moral, Humourous, Satyrical, and Critical Eſſays, contained in that celebrated Publication. Compreſſed into Two Volumes. By the Rev. F. Prevoſt, and F. W. Blagdon, Eſq. 24mo. Pp. 700. 2s. 6d. Suttaby. 1804.

THESE ingenious and induſtrious literary *provveditori*, who ſupply wholeſome food for every mind, have ſelected ſuch eſſays, from the Spectator, as relate to ſubjects of permanent intereſt; omitting only ſuch of the papers as were limited to objects of a temporary nature. The lives of Addiſon and Steele, with their portraits, are prefixed, one to each volume. In an appropriate preface the editors expreſs a wiſh, in which every friend to virtue will join them, "that ſome eloquent eſſayiſt, ſome modern *Spectator* may riſe, to ridicule the contemptible follies of the day, to check the growing profligacy of manners, and to ſtop the alarming progreſs of zealous fanaticiſm: and that, inſtead of contradictory, abſurd, and idle reports of news-writers, the *daily* preſs, by preſenting ſhort and moral eſſays, may again be turned into a vehicle of wiſdom and virtue; and applied to make men good and wiſe, rather than prejudiced and talkative politicians."

Theſe gentlemen proclaim their intention, in caſe this their firſt eſſay ſhould meet with adequate ſupport, to follow it up with abridged editions, on a ſimilar plan, of other celebrated periodical publications. And when we conſider the quantity of matter (for the type is very ſmall) and the loweſs *of the price*, we think it can ſcarcely fail of ſucceſs.

Gelial's

REVIEWERS REVIEWED.

Goliath's serio-comic Appeal from the British Critic to the Anti-Jacobins, in which are contained some Strictures upon the Principles and Conduct of the People called Quakers.

TO THE MOST LEARNED, THE MOST LOYAL, AND MOST ORTHODOX, MY LORDS * ANTI-JACOBINS, IN THEIR HIGH COURT OF CRITICISM MOST ILLUSTRIOUSLY ASSEMBLED,

This serio-comic appeal is humbly presented, and submitted to their candid consideration, the author nothing doubting that their Lordships final decree will be to the glory of the appellant, and the confusion and *trembling* of all the enemies of Goliath slain.

——— Ridentem dicere verum
Quid vetat! Hor.
Men' moveat Cimex Pantilius? Hor.
Qui tremulum non odit, amet tua Critica Brito. Virg.

My Lords,

PERMIT me to trespass a few moments upon your time, while I call your attention to a humble literary performance, in the shape of a fast-day sermon. The title of this discourse, my Lords, is *Goliath slain*, and *the Philistines put to flight*: a loyal and patriotic title, my Lords, and of good omen, which we all hope and trust, will one day be fulfilled. My Lords, I presume, a copy of this discourse, in homely rural typography, was presented to your right honourable bench, according to the particular instructions of the author; but probably its outward appearance (which I own was rather suspicious) might strike you with the idea that it came from some schism shop, which, I knew, would be no recommendation to your Lordships; and so it might be thrown aside, among the other neglected lumber of your court, of the last year. Such as it is, my Lords, I hereby acknowledge it as one of the few literary sins which I have to answer for. I had flattered myself that it was but a peccadillo; but Mr. British Critic, of November last, tells me it is the greatest offence that ever was committed in "any English pulpit," and "advises me, on many accounts," (without naming any,) never to commit the like again, at least in the article of "printing." In the plenitude of his episcopal authority, he forbears to silence me in the pulpit. The preaching part, it seems, if "I will insist upon preaching," is still left at my own option, for which I am very thankful, and shall not fail to govern myself according to the indulgence granted me, as often as I am in the humour for it. So far all is well: but pray, my Lords, what right had Mr. British to lay me under any restraint as to "printing?" Who gave him the authority of non-imprimatur? And what business had he to intrude his Brito Critical advice upon me unasked? My Lords, saving your presence, this was a piece of very great impertinence, for which I must take leave to *criticise* a little with Mr. *British*; and not only so, but to *condole*

* The Anti-Jacobins being judges *en dernier resort*, (for who shall review the Reviewing Reviewers?) have a right to be addressed as peers of the realm of—Criticism.

with him; for since he hath thought fit to be the wanton and unprovoked aggressor, I must let him see that I can be "sorry" as well as he. Yes, my Lords, I am "sorry," very "sorry," that any critic professing himself *British*, should be so "deficient in judgment," as to cavil at a discourse which was very well received by a genteel congregation, which was very handsomely spoken of by several very sensible and intelligent *reviewers in private life*, and which hath been honoured with the *public testimony** of better judges than himself. This British critic, my Lords, is no more qualified to *criticise* a fast-day sermon, than I am to teach a Rigadoon. He is a fellow, my Lords, of no critical "mark or likelihood;" neither analysis nor synthesis in him. *He is not up to a quotation*, neither beginning, middle, nor end, in his brain, consequently an *infinite* blockhead. In short, my Lords, this British critic was formed for nothing but d———n.†

But hold, if I go on at this rate, I may subject myself to an action of damages for breaking up the British *ferme*, and sending all their customers to your Lordships court. I should be sorry that this poor wretch of a scribbler should starve for want of bread. He might not find so ready a market for any more of his *bad* criticisms, and I shrewdly suspect that he has no talent for writing any thing that is *good*.

My Lords, I had been given to understand that this British court was a court of loyalty and orthodoxy, holding a sort of concurrent jurisdiction with that of your Lordships; but from some late symptoms I am inclined to suspect that there is something "rotten in the state of Denmark." Probably they may not have a sufficient *fund* of orthodoxy to carry on business, and so these British critics are reduced to the necessity of occasionally admitting a heterodox quarter-partner to keep their heads above water, and to save the *ferme* from—What shall I say? God forbid that this should ever be the case with your Lordships.

My Lords, I am very sensible that this sermon of mine is very far from a *chef d'œuvre*; but whatever its demerits may be, I could not help exposing them. As to the preaching part, my Lords, I had a *call*. Do not frown, my Lords, I repeat the word, I had a *call*, that is to say, by the *post*. And I may venture to add, that I had also a *call* to "print;" not by the *post*, my Lords, but from the *inward motion of the spirit*. I see, by your whispering, my Lords, that you do not like me the better for this *inward motion of the spirit*. You seem to regard me as one of those *evangelical preachers*, whose sermons, I know, are not to your taste. But if you will be pleased to exercise a little judicial patience, I will explain myself. It was an *inward call* of the *Quaker-spirit*, my Lords. What! (your Lordships seem to say) a Quaker moved by the spirit to print a *fast-day sermon* preached in the *steeple-house!* Pardon me, my Lords, you misconceive me; I meant only to say, that I had a *call* of my *own spirit*, or my own *self-will*, which I take to be the true *Quaker spirit*. Yes, my Lords, I confess I felt this spirit stirring within me, and urging me to "print" in vindication of my character, from the aspersions of gainsayers and blasphemers of every denomination; and more particularly of a queer set of people among us, in whose outward deportment there is *much sleekness*, but in whose inward parts there is said to *little truth*. By what strange policy, my Lords, was it enacted that a set of

* Vide Orthodox Churchman's Review for February 1804.

† In the theatrical sense. Theologically speaking, μη γενοιτο.

men notorious, and even proverbial for *inattention to facts*, should enjoy the exclusive privilege of credit upon their *bare words?* You know, my Lords, there were no members from *Ireland* in either house to make any such motion. But let that pass; the thing is done; and the wisdom of parliament must not be called in question.

If ever you have met with any of these people in your travels, my Lords, the following portrait may help to call them to your remembrance:

In bodily conformation they are supposed to be like other men, only with this difference, that their necks and knees are without joints, and their backbones, *sans vertebræ*, so that they can neither kneel, nor bow, nor bend the body. In the way of salutation, they "kingly do but nod." They are not much addicted to sports of any kind, save that of cudgel-playing with *Priscian* *, whose head they break most unmercifully every day, and every hour of the day. They are distinguished by coats of antique cut; and they wear umbrellas of a considerable size, pasted and glued to their heads.

They are very proud of their own *cast*, and have no connection with any other in the way of natural union, some few instances of wanton apostacy excepted; in all which cases the offending parties are severely punished, even with expulsion and loss of their *cast*.

What religion these people are of, it is difficult to say. It hath been asserted that they are Jesuits; and, indeed, in several points, they bear a striking resemblance to the disciples of *Loyola's* school; such as dissimulation, equivocation, mental reservation, and hostility to the ecclesiastical establishment of these realms; and, lastly, in their ready adoption of the Latin maxim *calumniare fortiter, aliquid adhærebit*, which the most ignorant among them know how to translate, at least *practically*.

Others have pronounced them no Christians, which may be the case; though they pretend to more "perfect" Christianity than any of their neighbours. They say they have "no sin," and consequently never pray for pardon. They are above *ordinances*, or rather they never had any ordinances. They want no instruction from the *hireling ministry* of the *steeple-house*, trusting entirely to friend Barclay †, and their own inward lanthern and guide-post. "No gabbling over confessions and petitions" is ever heard in their religious assemblies, in which all is still as a mouse. No sound is heard among them but the *horrid sound* of silence, or the still more horrid sound of the *imo ex pectore hum*; save when some gifted brother, or doubly-gifted sister, comes out of Macedonia to help them to a little use of speech. Upon such occasions they are all alive, and cards fly round in all directions to invite their neighbours of every denomination to come and partake of the religious entertainment provided for them, and to see and hear the glorious fruits of the *unstinted* spirit, and of a free and no-*hireling ministry*, whether in the theatre, or the upper room of an inn, or elsewhere; for these people, like the Persian magi of old, seem to attach no particular sanctity to any one place more than another.

But the principal part of their religious worship consists in *silent reveries*, in which they are caught up the Lord knows where, and are so bewildered in the immensity of spiritual space, that they can find no substantial or cer-

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* Breaking Priscian's head is a proverbial expression for speaking false grammar.—N. B. This note was not intended for Anti-Jacobin information.

† Vide Barclay passim.

tain object for their faith to rest upon. Some of our most eminent divines have pronounced their religion pure deism; but if these learned men will be pleased to re-consider the subject, I think they will see some cause to accede to my definition, viz. that it is *pure nonsense*.

Some good qualities they are observed to set out with, which, however, do not improve under their management; for they have the unhappy talent of converting that which is good in them into evil. Their punctilious abstinence from profane swearing in common conversation is highly commendable; but not sufficient to compensate for their pertinaciously refusing to swear in *judgment*, *justice*, and *truth*, and so suffering criminals to escape condign punishment *, by which very serious injury may be done to the community. And still more exceptionable are their wild, visionary, and impracticable notions of Christian peace, which, in times of inevitable war and public danger, render them the dead weight of the community; or rather the *torpedos* of all that come in contact with them, and the *remoras* of the vessel in which all good subjects, with all that is dear to them, are embarked.

Upon this unpardonable conduct of theirs, I took the liberty to expostulate with them pretty roundly, telling them, not in the very words, (lest they should "smile and grin," (as Mr. British Critic says,) but in words to the following effect: viz. That in case all hands should be wanting upon deck, they must not expect to be eternally indulged in their idle dreams and nonsensical scruples, lolling in their hammocks, and crying peace, peace. No, no, said I, every thing in its season. Peace is a fine thing, no doubt, but we cannot come at it in a tempest. When the state vessel is in danger of being overset, it is no time to cry peace, peace, but—all hands upon deck; oh! ohe!—thee friend Arm-strong take a rope—thee friend Strong-back take a spell at the pump—thee friend Nimble-toe run up aloft, and haul down the top-gallants and main-sail—thee friend Steady stand to the helm, and beware of *back-sliding*. In short, all of ye stand to your tackle, and prove yourselves true British hearts of oak, and sturdy Anti-Gallicans. None of your *shivering ague-fits* now, I beseech you.

In the mean time I called upon them to lug out a fair quota of their mammon of unrighteousness, telling them that it was out of all reason that we *steeple-house* men should bear the whole burthen like asses, while they, sly foxes, were "smiling and grinning" in their sleeves at our simplicity for suffering ourselves to be made the dupes of their hypocrisy and cunning. And, in the warmth of my *declamation* †, I challenged the whole flock of *Meroz*, with their bell-weather at their head, to justify such niggardly, such unmanly, such unpatriotic conduct; and I offered to pluck out those peace-peace maggots which that quibbling young Scotch Jesuit had planted in their noddles. In vain—as well might you attempt to convert the Jews, as to persuade these incorrigibly pertinacious men to shoulder a musket, or part with a shilling in the cause of God and their country.

Not that I *altogether* failed of success. From two or three of them who had a little more shame than the rest, I extorted upwards of a hundred pounds to purchase flannel waistcoats for the volunteers; so that however Mr. British Critic may despise my sermon, it was not an unprofitable one.

It is true these patriotic donations of my few friends were clogged with

* A late instance of this we have seen at G——r in a cause of forgery.

† By this hangs a little sparring tale,

an awkward sort of proviso; for the jackets to be bought with this sanctified money were only to be worn in a peaceable and quaker-like manner, and *medicinally* to prevent colds and rheumatisms. This might have subjected the poor volunteers to the inconvenience of *stripping* in the heat of action, and giving their enemies an advantage in the critical moment. However, willing to run all hazards at such an alarming crisis, I would not have refused a hundred or two more, even with this restriction; but with all my powers of oratory, which are acknowledged to be uncommonly great, and to leave a *strong sensation* behind, *especially on fast-days*, I could not, for the life of me, squeeze a shilling more from this pertinacious and parsimonious tribe of men. Yet small as the sum was, I became very proud of it; because I piqued myself upon a *new discovery in requisitionary finance*, at a time when money was so much wanted for the public service; a discovery which, I hope, will be improveable, and recommend me to the favourable notice of the premier minister of these realms, and procure me a canonry of Windsor, a preferment for which I have a very strong predilection "on many accounts," (as Mr. British says) and of which I wish I may not be disappointed. But canon or no canon, Mr. Premier shall have my most fervent prayers, and another fast-day sermon, (if that will do him any good) to support him in his arduous combat with this overgrown gigantic champion of Gath, whom I slew, October 19, 1803, and whose horrendous visage I exhibited before the congregation of the people; at which Mr. British Critic says, he "thinks" they "smiled and grinned" (By the way, my Lords, is not this British Critic an *Irish* critic, with a *cork-screw* in his *thinking* faculty, which *twists* his head to the *left* when it should be to the *right?*) Yes, my Lords, I most sincerely wish that Mr. Premier may be enabled to make as quick dispatch with him, as I have to boast of. Could he but seize some critical occasion to give this horrid monster the knock-down blow, and leave him extended on the plain, he would do an inestimable service to his country, and to all Europe. For such an exploit, however, he must expect neither prayers nor thanks from the Quakers; nor any better treatment than I experienced upon a like occasion. And if ever he should offer himself as a candidate for any borough where they have gotten a strong footing, they will vote against him, one and all; and not only so, but oppose him with all their interest and influence, and all their powers of *calumniare fortiter*, which are very considerable. The spirit will move them to cry *war-man! tax-man! test-man!* and for a moment suspend its hostility to the *steeple-house*, and hoist the flag in triumph over him.*

These are the people, my Lords, of whom I stand in jeopardy every hour. Yes I know they hate me with a most perfect hatred. And for what, my Lords? Even for telling them, in their own blunt way, that they ought to be ashamed of themselves for thus deserting the cause of God and their country. For this plain-spoken truth, my Lords, they are become my most determined enemies; and, being men of long-winded malice, they will never forgive me. Who knows how many more *anonymous letters* and *British criticisms* the *spirit* of vengeance may furnish them with in their secret and silent councils? Would you have thought, my Lords, that men of a semblance so dove-like, could retain so much gall and bitterness in their

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* The Quakers are now as bustling and handy at these things as any other men,

hearts?

hearts? But appearances, my Lords, are deceitful, especially distant ones. Approach those *apparent* doves, and the deception will vanish. Not an atom more of *innocence* will be found in *them* than in birds of other feather; and of *humility* not near so much. They are too proud to pray and ask pardon for their offences, as hath been already intimated. To own themselves in the wrong, and to ask forgiveness, would be tantamount to *steeple-house confession*, which the great bell-weather of the flock hath taught them to hold in contempt and derision. Thus, however *stiff-rumped* these people may be, they certainly are not *strait-laced*; and, notwithanding all their ranting against *Peter's great steeple-house*, and the great *hireling minister thereof*, I cannot help suspecting that, in this *spirit* of theirs, there is a spice of something very like popery. They certainly have a *dispensation* for sin, however they came by it. They can lie, cheat, equivocate, break their promise, and betray their trust; they can slander, back-bite, and calumniate; they can deal in works of darkness, corruption, and *rottenness*; and all this without remorse. In all these matters their consciences give them no pain. But when called upon for a little *swearing* and *fighting*, though it were in the cause of *public justice*, and to save a *whole nation from destruction and bondage*, they are constantly seized with *tender scruples* and *shivering ague-fits*.

But here some shallow-brained British Critic will exclaim, fine Christian doctrine truly! Here is a dragoon-chaplain urging the poor harmless Quakers to swear and fight like troopers. Was ever such language heard from "any English pulpit." This (we think) could hardly fail of setting all his hearers a "smiling and grinning." Whatever the man's "intention might be," we are sorry he should be so deficient in judgment, and that he should so egregiously mistake the very nature of a fast-day, and the "intention of government in appointing it *;" which surely could not be to beat up for recruits of light dragoons to trample our fellow-creatures under foot of men and horses, but to widen the church-doors according to *that excellent prayer* †, &c. and to pray for the prosperity of our enemies, whom we are at all times commanded to *love*; and whom we ought now in gratitude to *caress*, seeing they are so good and so kind as to say, they only wait for the first opportunity of fair wind and weather to pay us a *domiciliary visit*, and help us to repeal the test; that odious and ugly test which still stands as a barrier in the way of our advancement, and confines all the loaves and fishes in the pale of the *steeple-house*.

All this, I know, was *implied* in Mr. British's *Critique*, though nothing more than "smiles and grins," and "deficient in judgment," and "never less adapted, &c. were *expressed*;" and for not speaking out he had his reasons. He was afraid to hazard more, lest the cloven foot of the disloyal secretary should be more prominent than his purpose required.

My Lords, I humbly conceive that the intention of government, "in appointing a fast-day," is not to make *Quakers* of *us*, but to make our enemies, *Quakers*, *i. e.* tremblers; and, under this idea, I did not think it improper, after the devotions of the desk, to *declaim* a little from "an English

* Anonymous letter sent me, and so much in the style and sentiment of the British criticism, that I have a strong suspicion of their both coming from the same corner.

† In the anonymous letter my sermon was contrasted with that *excellent prayer*, &c. viz. in the service for 1803.

pulpit"

pulpit" upon the neceſſity of valorous exertion *on our part*; and I was almoſt tempted to introduce the fable of Hercules and the Waggoner, which the puritanical Mr. Britiſh, no doubt, would have ſaid was very "ill adapted to "an Engliſh pulpit" on a ſolemn faſt-day, it being a heatheniſh fable, and conſequently unfit for Chriſtians to hear; beſides the idea of a huge muſcular demi-god in the cloud ſcolding a lazy-lubbard waggoner for not clapping his ſhoulder to the wheel, might have ſet the whole congregation a "ſmiling and grinning," which certainly is very improper behaviour, and very ill becoming an occaſion ſo ſerious.

My Lords, in this war-whoop *declamation* of mine from "an Engliſh pulpit," I could have no other view than the welfare and ſafety of my country. Private advantage, with regard to me, was out of the queſtion. What was I to gain by battle and bloodſhed more than any other man? My Lords, being but a half-pay chaplain of a diſbanded regiment, I was entirely *hors de combat*. I could have ſhared none of the *rich* booty of a run-away army of beggarly Frenchmen, not ſo much as a maſs-book, my Lords. But why do I ſay a maſs-book? I doubt whether ſuch a curioſity could have been found in the whole army; for you know, my Lords, Frenchmen are now grown too proud to ſay their prayers, and in this reſpect reſemble our *upright* Quakers, as alſo in their rejecting the Church-kalendar, and ſubſtituting another of their own invention; ſo that you ſee, my Lords, there would have been two points of union and attraction between theſe two deſcriptions of people at their very firſt interview, which, by degrees, might have brought them to a more perfect aſſimilation, beginning with the diſcipline of marching, counter-marching, preſenting, and firing, and ending with cutting capers *a-la-mode de Paris*. What ſort of *dancers* the *Friends* might have made, I am not prepared to ſay; but I am inclined to think that they would have been found rather awkward in learning that polite accompliſhment. Buonaparté, himſelf in perſon, could never have brought them to make a good *premiere reverence* *, for a certain natural impediment in the vertebræ, as already mentioned.

My Lords, I hope enough hath been ſaid to convince you that I could have no ſelf-intereſted view in taking upon me the commiſſion of ſerjeant-eccleſiaſtic to drill theſe contumacious religioniſts. My motive, my Lords, was truly public-ſpirited and patriotic. Upon a moderate computation I had reckoned upon the poſſibility of raiſing a corps of twenty thouſand Quakers upon an emergency; none of your Falſtaff's ragged recruits, but with good linen and coats upon their backs, only the ſkirts rather too long. Such a project, my Lords, would have furniſhed a conſiderable augmentation of the military force of theſe realms, at a criſis which ſo imperiouſly demanded our utmoſt exertions.

And, with regard to their religious ſcruples, I told them I *did* maintain, and now tell them again that I *do* maintain, and that to my dying day I *will* maintain, that it is not only *permitted*, but an indiſpenſable duty of every ſoul of us, Quakers and all, to fight, and to fight manfully *pro aris et focis, toties quoties*, let Buonaparté come on us as often as he will.

This duty of ſelf-defence, individually or nationally ſpeaking, I need not tell your Lordſhips, is grounded upon the firſt law of nature, a law never ſuperſeded, nor meant to be ſuperſeded, neither by the laws of *Moſes*, nor

* Very low bow.

the

the law of Chriſtianity, nor any other law but Quaker law. Upon this ground I might challenge the whole corps, one and indiviſible of them. But what avails it to contend with ſuch ſlippery diſputants? In vain may you preſs them with arguments from the Bible. With *them* the Bible is of no further authority than as it is interpreted by the ſpirit of Friend Barclay: and even in Barclay we have no ſure hold of them; for when Friend Robert does not bear them out at every point, each individual ſlinks into the labyrinth of *his own private* ſpirit, where no *steeple-house* man has any clue to follow him. Quo teneam, &c.

My Lords, I preſume you have read the *Snake in the Graſs*. The author of that book ſeems to have been a near obſerver, and to have known them well. From him I learn that thoſe ſcruples of conſcience againſt handling fire-arms, any otherwiſe than in the way of mankind, and vending them, are all mere pretence. He declares that they can prime and load, preſent and fire, as well as the beſt of us, if they pleaſe; and he refers us to chapter and verſe in the hiſtory of our country, when they fought like heroes. Nay, I do not know but ſome of them might be of Cromwell's *lobſter-corps* of invincibles. So that you ſee, my Lords, there is a deadly *fighting ſpirit* in them, when they give their minds to it. And when once their hands are fairly in, they are not ſatisfied with little matters. We find how lightly they accounted of their favourite leader's little achievements at home, and how eagerly they ſtimulated him to make the grand tour of Europe a-la-Buonaparté. But as to this fighting buſineſs they are rather delicate in their choice. It is not every quarrel that they like. In this affair between George and Napoleon they ſeem to have been wavering, though there was a time when I very much ſuſpected that they were edging towards the latter. God forgive me if I did them any wrong. But now Friend George being pretty well ſupported, he may rely on their allegiance while he can keep poſſeſſion. Yes, my Lords, theſe men are wiſe in their generation, always *ſubmitting* to the powers that be, when they cannot help it, and venting all the bile of their *reſiſtance* againſt the *ſteeple-house* and a *hireling miniſtry*, of whom they have many woeful tales to tell about the ſpoiling of their goods, and other grievous perſecutions, at the next annual meeting of *Friends*, when their loſſes and damages are all repaired out of the common purſe; and the names of the ſufferers and confeſſors are honourably mentioned in the uncouth ſtile and ridiculous records of this queer ſociety.

In theſe and all other points of wiſdom they are inwardly inſtructed by the *ſpirit*, which is their infallible oracle in all their enterprizes and purſuits, eſpecially in the ways and means of getting money; in order to which they are inſpired to be active, buſtling, and diligent in their callings, and to let no day paſs without ſome addition to their ſtore; and, above all, to redouble their diligence on *faſt-days* *, which are days of *monopoly* to *Friends*, when all the *ſteeple-house* men have ſhut up their ſhops, and gone to pray for the ſucceſs of his majeſty's fleets and armies, for which wicked and bloody-minded prayers they certainly deſerve to be puniſhed, and for which *Friends* are authorized by the ſpirit to ſteal their cuſtom from them upon all occaſions.

There was a time when this ſpirit of theirs was exceedingly turbulent

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* Quære, Is the ſame contempt of the royal proclamation obſervable in the metropolis?

and

and unruly, forcing its way into the *steeple-house* to gainsay and contradict the *hireling minister* in the middle of his oration. Sometimes in its freaks it would take a long pole and break the windows of the ungodly from east to west, and from west to east. But of late years it hath been so still and quiet, that by certain shrewd observers it is suspected of having resigned its dominion to another spirit of a very different character, called the *spirit of trade*, only reserving to itself the occasional right to rant and rail a little against the *hireling ministry*, especially on fast-days, and the annual meetings of *friends* *.

From these people, my Lords, from these *quondam* unruly ranters, now metamorphosed into sly and mischievous foxes, I have received injuries which, I fear, can never be repaired. I once thought that Quakers would neither swear nor d—mn; but, from sad experience, I am now convinced of the contrary. Seated on the British Critic bench, (how their broad brims found admittance there, your Lordships shall hear by and by,) they have d—mned me and my sermon to all eternity. Nay, they have not only d—mned the sermon which I have already preached and printed, but all other sermons which I may hereafter preach and print. Is not this d——n with a witness, my Lords? By which an immense *potentiality* of wealth hath been lost to me; and by which my reputation, as a fast-day preacher, is blasted, ruined, and undone. How can I have the effrontery ever to appear again in any "English pulpit," if any body who has the command of one should be mad enough to afford me another occasion? And to add to the aggravation, this disgrace hath befallen me at a time when there is a fair prospect of removes and vacant dignities, to some of which, in the height of my glory, I might have aspired with meritorious pretension, and so have retired in *otia tuta*, after all my labours, and lucubrations and fast-day preachings, and *giant-killings*, amidst a host of foes, in *the tents* of *Meshech*, and *the dwellings of Kedar*.

But, my Lords, my greatest woe is yet untold. Something more than a twelve-month ago, my Lords, I had the grievous misfortune to lose the finest and fairest turkey-cock that ever mortal eye beheld. It had been reared with the most tender care, and fed at no little cost, and was intended as a Christmas present for a very worthy friend living and dwelling at R——— in S——— (where may he long happily live and dwell) to whom, being under many obligations, I take this public opportunity to acknowledge them; and, at the same time, to call upon him *verbo sacerdotis* (for such he is, my Lords, and I hope not the worse evidence in your Lordships estimation for his sacerdotal character) to witness the truth of what I am going to say. While I was ruminating upon my heavy loss and vexatious disappointments, and wondering what secret enemy of my peace and tranquillity could have had the heart to commit this cruel depredation upon me, I received a letter from my worthy friend as before *specified*, informing me that, on the very morning of the date of his letter, he had held a long consultation with a very sensible and intelligent neighbour of his, an American loyalist, well acquainted with *Philadelphia*, and the *habits* and *capabilities* of that great rendezvous of Quakers, upon the subject of my stolen

* Where I observe the old fanatical and insolent cant of *hireling ministry* is never forgotten, in speaking of a Church the most respectable in Christendom, and the grand bulwark of Protestantism.

turkey,

turkey, and moreover reporting the following very extraordinary circumstance:

During a short pause in the conversation between my worthy friend and his neighbour, as before *specified*, he (my friend, as above *specified* *) observed a sudden change, it seems, in the countenance of his neighbour, and such an agitation of his whole frame, as portended that something of *loud* importance was to be uttered. Nor was my friend mistaken; for in an instant his neighbour, as before *specified*, started from his seat, thumped upon the table, and, with the voice of a Stentor, exclaimed *eureka*! By ——— "B———'s turkey was stolen by the Quakers in revenge for his *Goliath slain* †."

Such a marvellous and instantaneous discovery, you will agree with me, my Lords, could not be *sine afflatu divino*. That my turkey was stolen by the Quakers, no body but an infidel can doubt; and the presumption is very strong, that, after a whole year's Quakerocramming, the Editor of the British Critic was bribed to insert that wicked libel upon my sermon, and that the mercenary writer of the said libel was rewarded with a drumstick of it.

O blind to the future! that I should rear and feed this beautiful milk-white bird for the Christmas festivity of one of my best and most beloved friends, and that I could not foresee how the nicest parts of it were destined to pamper the luxurious appetite of an inimical British Editor, and that the last fragment of it was doomed to descend into the odious heterodox paunch of a d———n British Critic ‡.

And now, my Lords, having told you all my grievances, and brought all my complaints into your right honourable court, I appeal to your superior tribunal for redress, as far as it may be within your jurisdiction to grant it. I do not apply to your Lordships to tell me what particular Quaker was moved by the spirit, or deputed from the silent and secret council to commit this petty thievery; or whether the sly fox, whoever he was, did the wicked deed at the hour of twilight, midnight, or cock-crowing; for, though I am sensible that you are *wise men* in your way, I never heard that you were *wise men* in the way of recovering lost turkies, especially when stolen by the Quakers, who never impeach a *friend*.

But though you cannot restore my lost turkey, I hope you *can*, and I trust you *will*, restore me my quondam fast-day fame. My Lords, if you will deign to cast an eye upon the Orthodox Churchman's Review for February 1804, and compare it with the British Critic of November last, you will see from what a blaze of glory I have fallen, and under what a rude and dismal eclipse I have now the misfortune to stand.

To this my serio-comic appeal, my Lords, which, I fear, begins to weary your Lordships patience, will you permit me, in conclusion, to tack one short petition? which is, that you would be pleased to give that heterodox, disloyal, *gloomy November, Cork-screw critic*, just one glorious Anti-Jacobin flagellation. If you would but for once do this *in your best manner*, my Lords, I think it

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* From the frequent repetition of this word *specified*, hangs a secret between my friend and me.

† A literal fact, of which my friend and his neighbour, as before *specified*, are both ready to make affidavit before your Lordships, if required.

‡ Again theatrically speaking.

would

would make both him and Mr. Editor rue the day that ever they meddled with my sermon, and, perhaps, might leave such a qualm upon their stomachs, as to make them disgorge my turkey back again upon the Quakers.

"Valete, viri doctissimi et illustrissimi, pergite adversarios Ecclesiæ cohibentes—pergite regis inimicos comprimentes—pergite porró criticos hosce ineptos et nefarios castigantes, et in tali negotio diu et valdé desiderato, sint vobis omnia felicia et fausta." J. B.

The Christian Observer.

TO THE EDITOR.

Sir,

I have been greatly delighted and instructed, by your *reviews of reviewers*, and I have often felt regret that you do not bestow a greater portion of your time and work in the execution of that most excellent part of your plan. It is obvious that you overlook many things worthy of notice, and that you hereby give an advantage to your opponents, which they ought not to possess, and of which I am certain that you are well qualified to deprive them.

It was by mere accident, and at distant intervals, that I met with three numbers of the *Christian Observer*, the editors of which I at once discovered to be earnestly disposed, and seriously determined, to undermine your credit, and to destroy your usefulness, without being over fastidious with respect to the means of accomplishing their object. You certainly do not see that insidious and hypocritical performance regularly. In one of the numbers which I saw many months ago, and to which I cannot now particularly refer, you are not only accused of *inconsistency*, but of something which looks like downright *popery*, and of a serious wish to introduce *popish opinions* and *tyranny into the Church of England*. The charge of *inconsistency* is of great utility to these *pious* men. It will always produce a certain effect among their ignorant and credulous readers. It is capable of extensive application in the random way in which they are accustomed to throw it out against all their opponents; and it requires no accuracy of detail or reference which would be particularly injurious to their cause. The charge of *popery*, &c. including that of being inimical to *protestant principles*, is also of great importance to them, because popery is so frightful a thing as to be amply calculated to excite indignation, which *indignation, howsoever excited*, renders it altogether unnecessary to enquire whether there is even the slightest ground for the odious accusation.

The second number of this precious work which came under my inspection, is that which contains the review of Dr. *Gleig's Sermons*, to which you have so amply replied in your Appendix to Vol. XVIII. The third number is that for December last, in which I find strictures on that able article by a correspondent who signs Anti-Calumny. From page 746 of this number, it appears that the article, in your Appendix, was also commented upon in the *Observer* for November, p. 699, which I have not seen. Permit me, therefore, to direct your attention to both these numbers. I am persuaded, at the same time, that you would do well to look over the whole work, and to allow no future number to escape you; for, though the writers in the *Christian Observer profess* to be members and firm supporters of the established Church, they endeavour, on all occasions, as far as I can judge from the specimens which I have seen, to represent you as peculiarly inimical

mical to her doctrines, in which I presume no true son of the Church of England will join them. I think it of real importance, therefore, that these vile insinuations and accusations should at length be stopped, or at least that the authors of them should be exposed to the world in their proper colours. Nor will this, on your part, be a difficult task: it is certainly necessary, and may be useful.

I have no wish to be represented or considered as a calumniator, and I am very certain that I seriously and sincerely detest calumny; but, at the risk of being so represented and considered by your opponents, (of whose good or bad opinion I am equally regardless,) I must say that, from the numbers which I have seen, I am compelled to look upon the *Christian Observers* as the most insidious enemies of the doctrine and discipline of the Church of England, of any writers whose works I have ever perused. That they are Calvinists in doctrine is avowed; *moderate*, indeed, they pretend to be; but *moderate Calvinism*, we are assured by their worthy coadjutors the editors of the *Gospel Magazine*, (see No. for Dec. 1804, p. 458,) is an absurdity totally indefensible; and the writings of the Christian Observers prove it to be so. It is, however, true that the shew of moderation, and the constant repetition of the claim to it, are amply calculated to produce their effect on careless readers; and, if Calvinism can be once propagated to any extent under this mask, the doctrine and discipline of the Church of England may, indeed, thereby fall; but it will appear unquestionable to every one who seriously and calmly considers the legitimate consequences of the conduct and principles of these observers, that *a comprehension of protestants* will, to their perfect satisfaction, supply the place of that doctrine which they pervert, and of that discipline which, for their own purposes only, they affect to admire. Thus your *popery*, Mr. Editor, which literally refers to the constitution of the Church, would be effectually got rid of; and the solemn league and covenant might be again established, *comprehending* all who are inimical to episcopacy, and friendly to the doctrines of fatalism. This comprehension of protestants is a favourite measure of the party, and to promote it, the constitution and laws of the Church have already, in numerous instances, been totally disregarded. In this way the *good Mr. Simeon*, while in Scotland, preached in episcopal chapels; in presbyterian kirks; in seceder meetings; in congregational assemblies; in the open air, and wherever he was permitted to descant on CONVERSION and ASSURANCE.

In the few numbers of the Observer which I have seen, I have discovered very little ability; but most ample amends are made for want of talents by indefatigable industry; by artful hypocrisy, and by gross and continued misrepresentation. Some of the greatest names, which have adorned the Church of England, have been pressed into the service of the party; and I entertain not a doubt, that if I should survive the present Bishop of Lincoln, and Mr. Daubeny, a very few years, I may find them in like manner appealed to, as supporting the same hopeful cause. This truly primitive and excellent author of the *Essay on the Church* is thus appealed to; and a pretended letter of *Charles Lesslie* is given in one of the three numbers which have fallen in my way, in which that admirable divine is made to support, in the most paltry common-place manner, the impious doctrines of *Calvinistic conversion* and *assurance*. I say, without hesitation, *pretended*, because most certainly Charles Leslie never entertained and never taught any such doctrines; it does require more than common (i. e. *Calvinistic*) *assurance* to foist

foist such a letter upon the public, without the slightest evidence, as coming from his pen. The same candid men have laboured hard to prove, that our first reformers were Calvinists; and their assertions are so confident, and their appeal to facts so unreserved, that I can easily conceive their efforts to be eminently successful among such as choose not to enquire for themselves.

From the first article in the number for December, (on Justin Martyr,) I presume that these *worthy* Observers are now employed in *proving, after their manner*, that all the *ancient fathers* of the Church were Calvinists. To doubt the fact which they doubtless wish to establish will, I know, be considered as presumptuous heresy in me. I will, however, just venture to suggest, that if they were really possessed of the learning necessary for the enquiry, and of the moderation which they profess, they would, perhaps, find, that no doctrine was ever broached in the Church of Christ, approaching in the most distant manner to Calvinism, till the time of Augustine Bishop of Hippo. They would, perhaps, also find, from the same enquiry conducted with true moderation and impartiality, that this doctrine of Calvinism, which has bred so much mischief in the Church, was really borrowed from the fatalism of Pagan philosophy, and has been supported by the presumptuous reasonings of men vain in their own conceits; and that it has been derived, not from Scripture, but from "science, falsely so called." No man is better qualified, Mr. Editor, to set this matter in its proper light than you are; and I think you cannot perform a greater service to the Church of England in particular, and to the religious world in general, than by directing your attention to this subject, and by exposing the artful means by which these *Christian Observers* labour to mislead the public on the most important of all subjects.

Not having seen their number for November, I know nothing of their *comment* on the article in your Appendix; but from the *Strictures of* ANTI-CALUMNY, in the number before me, p. 763, and from the notes added to them, it is evident that they have felt the force of your observations, and that though determined, as their manner is on all occasions (for they doubtless think themselves infallible) not to yield, they are unable to refute them. ANTI-CALUMNY asserts that the Observers have "convicted you of repeated and glaring inconsistency," and of "frequently inculcating doctrines directly hostile to those of our established formularies." All this is easily understood—you are no Calvinist; and though a friend to unity in the Church, you do not look for it in their system of *comprehension*. But the *candid* correspondent having thrown out his general charge of *inconsistency*, &c. *cautiously* waves all particulars. In referring to your defence of *Dr. Gleig's Sermons*, he fills a part of three columns with garbled quotations in the usual and long-approved style of the party. In your article you support your censure by able reasoning and positive proofs. You exhibit a just and detailed character of the Christian Observer; and no man will call in question the propriety and justice of your reproofs, who calmly considers them in connection with, and as they so clearly result from, the detail and argument into which you have so largely entered. As your critical reproofs are insidiously strung together in the paper before me, from every part of your long article, and totally separated from your argument, which is never once referred to, they are calculated only to mislead; since nothing is more obvious than that that censure may be perfectly just and moderate in its proper place and connection, which, when disjoined from the context, and from the whole sub-

ject to which it refers, may appear harsh and severe. To this unfair "quotation of the *precise words*" of your review, are subjoined the woeful wailings of our pious correspondent. "Such (he says) are the frightful and accumulated epithets by which the abominations (of the Christian Observer) are displayed in one single article of the Anti-Jacobin." He then quotes the text: "Blessed are ye when men shall *revile* you," &c. which I hope you are ready to consider as a mark of his own *exceeding* modesty. He next denominates your censure "poison emitted most profusely." "Yet (continues he) the above precious *axungia* extracted from the venomous creature itself, will not only prove a complete specific in your case, but diminish its power of doing further mischief." He at length *quits metaphor*, and assures us that, after having written in such a way of the Christian Observer, you "will absolutely *say any thing*; and he demands "in what class of society persons are to be ranked, who, in differences in matters of common life, should thus exhaust language in expressions of malevolence, assail their antagonists through the medium of such accumulated falsehoods, and dismbogue such a torrent of unqualified and unmerited abuse?," "Is this behaviour (he adds) to be endured? Is there a cause so deplorable as to need such advocates and the support of such means? Is these a Christian, is there a gentleman, who can countenance such outrageous calumny? Is it possible that, in Great Britain, in the 19th century, such writers should be endured?" Were the solemn league and covenant in force, you may guess, Mr. Editor, how you would be disposed of. This poor man who, in the midst of his deep distress, can derive no aid from argument, would then have it in his power to apply *some strictures* to you, which all *your arguments* would not, in that case, enable you to resist.

In the midst of these lamentations he assures us, without attempting to prove, that *your epithets*, as he calls them, (which he has forcibly and unfairly disjoined from their proper connection, to which he takes especial care never once to refer,) could only justly be applied to persons "*undermining* our holy religion;" to "abettors of the French regicides;" to the "disciples of the infamous Paine;" to the "converts of the absurd and blasphemous Godwin;" or, at any rate, "to those who have arrived at the half-way house of infidelity with Belsham and Geddes's," or to the "extravagant notions of visionary sectaries," &c. Whereas he asserts that the uniform object of the Christian Observer, "is the promotion of the *most pure and undefiled religion and morality*; and "that, in the *precise order*, and by the *very means*, appointed by our superiors;" that they are the "zealous supporters of our civil and religious establishments; that their theology, both in respect to doctrine and ecclesiastical government, is exactly that of the national confession; and that the only real difference between these writers Christian Observers) and some other loyal subjects and learned ministers of the Church of England, is, that, on some points of faith, the former adhere *more closely* than the latter to the *plain and literal meaning* of the established creed; and, in consequence, inculcate a *more strict* system of religion and morals." I hope, Mr. Editor, you will consider this as at least a decent specimen of *modest assurance*. The pious, candid, modest writer "challenges even malevolence itself *fairly* to prove the contrary" of what he has here asserted in favour of his friends; including, as you will doubtless observe, one of the broadest and vilest calumnies on the great body of the clergy, which malevolence itself ever suffered.

I presume that this modest man and his worthy clients cannot be entirely ignorant

ignorant of the history of our articles and of our Church; and that though they have at various times laboured hard to mislead the public mind on this subject, they are not themselves completely satisfied of the truth of their positions. They cannot prove even in their own manner, and I hope they dare not openly assert, that *Cranmer* and *Ridley*, who framed the articles, were Calvinists, or maintained their darling doctrines of *conversion* and *assurance*. They cannot point out a single period at which the clergy of the Church of England, or even a majority of them, were generally reputed Calvinists; and they may recollect many during which the Calvinists were extremely dissatisfied with the national confession. Were it possible to lead men who so quickly perceive the mote in their brother's eye, to take notice of the beam in their own; they would, perhaps, discover, that the principles which they so obstinately recommend, have bred more mischief in the Church of England, than any other; that the peaceable establishment of the reformation was first disturbed by them; and that the disturbance has been incessantly renewed by them ever since. Whatever may be the artful pretences of its abettors, experience has amply proved that Calvinism, in any shape, as it is inconsistent with the doctrine, is uniformly inimical to the discipline and worship of the established Church. At all events no fact in history is more certain than this, that at no one period have Calvinistic principles been allowed by the majority of our clergy to be the genuine doctrine of our articles, and most decidedly not at present. The Christian Observers have used very harsh and impertinent language in speaking of Dr. Kipling, Mr. Daubeny, &c. but they are not yet entitled to assert that they have confuted them. And the wailings of their correspondent on the subject of the article in your Review, prove to me that he feels the weakness of his cause, but that, unwilling to give it up, he is eager to support it by any prop he can find.

The Church of England has been greatly alarmed by the recent conduct of some violent sectaries and schismatics, both within and out of the Church; and there is so much acknowledged justice in the alarm, that they who prudently wish to support and disseminate the inimical doctrines which have excited it, must, of necessity, for their own credit, in order to lull suspicion, and for the better promotion of their favourite purpose, act cautiously and with dissimulation. Such is the conduct of the Christian Observers; their attachment to the Church is hollow and affected for the very purpose of extending the influence of sectarian prejudice and enthusiasm. Yet these hypocrites betray their holy mother with a kiss; for that their views tend directly to *undermine* our Church, and to leave her without a defence against sectaries in general, and Calvinists in particular, (who have ever been her most pernicious enemies,) is evident (however anxiously they labour to conceal it) from every article of theirs which I have read. There is an article pre-eminently remarkable in this number for December, p. 730, which will amply prove this to every unprejudiced reader. It is from a correspondent who signs SCRUTATOR, and is intended to exalt the character of Mr. Baxter, who has always been a peculiar favourite of the party; and who, because he really was episcopally ordained, is uniformly and pertinaciously represented as an ornament of the Church of England; though it is universally known that no man ever more zealously and more scandalously opposed her discipline and worship than he did. SCRUTATOR begins by giving evidence to his piety and worth from Bishops *Gauden*, *Stillingfleet*, *Patrick*, &c. &c. Such an appeal, to the most respectable authority,

is a common trick of our Observers; and, as it is always easy to suppress what is not to their purpose, it is a most useful contrivance. The evidence here brought forward may possibly contain the truth so far, but *certainly not the whole truth*, which *whole truth* will, I am very certain, never be allowed to appear in the pages of the Christian Observer. Scrutator next refers to some of Baxter's works, and among others to his *Saint's everlasting rest*. It would have been amusing, and not uninteresting, to his readers, if, under this head, he had informed them that this *worthy Calvinist*, in the editions of that work, which were published during the grand rebellion, *admitted into heaven of his own authority*, several of the most notorious rebels and regicides; and that after the restoration he *cautiously dropped them out again*. Scrutator kindly furnishes us with some extracts from *Baxter's Narrative of his Life and Times*, from which, compared with the general character, principles, and conduct of the man, I think the necessary conclusion is, that he was a vain turbulent man in regular times, and a time-serving hypocrite in times of commotion. It appears at least that he, whose tender conscience could not afterwards allow him to submit to the discipline and worship of the Church, was very much at his ease during the rebellion, and *piously* thought that the parliament meant no harm to Charles, even after they had completely annihilated his authority and turned the kingdom upside down. He and his friends, he says, "were unfeignedly for king and parliament." "We took the true happiness of king and people, Church and state, to be our end; and so we UNDERSTOOD THE COVENANT, engaging both against Papists and Schismatics." Must not the conscience of that man be singularly tender, and his perception of the *literal and grammatical sense* of a solemn deed, particularly quick and exact, who could thus understand the solemn league and covenant? And must not he be considered as wonderfully sincere in his attachment to the Church of England, who had solemnly sworn to extirpate the government, discipline, and worship, by which she has always been distinguished? And in what light are we to look upon writers who support such a character? Are they real friends, or decided, though artful, enemies of the Church? On this subject, at least, Mr. Baxter was no hypocrite. He openly avowed his dislike of our ecclesiastical polity, of our worship, and of those principles which the great body of our clergy have always maintained to be those of our articles. He considered the constitution and worship of our Church as popish. Let us not, therefore, be deceived by the pretences of the Christian Observers. In spite of their dissimulation, it is obvious that they think on this head as he did. Though they presume that the best way of furthering the great end in view, is to conceal, as much as possible, the cloven foot. It would, however, without all doubt, be more honourable to speak at once; and if the Christian Observers would do so, though I should still reject and oppose their principles, I should feel more respect for them than I can possibly do at present.

The obstinate and unblushing impudence with which the Christian Observers support unfair conclusions from the writings of their opponents, was never more ably or candidly exposed than by Mr. Daubeny, of which a summary account may be seen in his *Guide to the Church*, 2d Edit. Vol. II. p. 374. et seq. Had I been convicted of such unfair dealing, and of such foul prevarication to support it, if I had not had candour enough to acknowledge my fault, I hope I should have had modesty enough never more to meddle with the man who had so clearly convicted me of most egregious injustice. But the restless presumptuous sect of *true Churchmen* is not made

up

spirit of blasting materials. In this number for December, they review Mr. *Dunbeny's Trial of the Spirits*; and, in the first paragraph of page 797, they obstinately persist in referring to their former misrepresentations, as if nothing had been done to obviate their silly calumnies. Such conduct as this cannot, in my estimation, be marked with too strong a degree of reprobation. They are compelled, however, to bestow some praise, which they take care to qualify as usual, by crying out *inconsistency* with positions elsewhere maintained by the same author. But their own *consistent sectarian spirit* is deeply grieved with numerous passages, and particularly with one criticism of the learned Archdeacon. He has translated the words of St. Paul to the Ephesians, τας μεθοδιας του διαβολου, (which, in the authorized version, are rendered "*wiles* of the Devil,") "*methodisms of the Devil.*" They are greatly shocked by this translation; it cuts them to the quick; and, besides, it puts them in mind of the Anti-Jacobin, which first made use of the same term; and the very recollection of the Anti-Jacobin Review appears to fill their godly minds with horror. I trust the learned and acute defender of Dr. Gleig will soon furnish them with further matter for lamentation and outcry.

When I first read their review of Dr. Gleig's sermons, I was forcibly struck with the idea that it came from some personal enemy of the Doctor; from some illiberal, envious, and hypocritical Calvinist of the North; and *really* I think so still. Perhaps, nay, I think, probably the lamentable wailings of ANTI-CALUMNY proceed from the same quarter. But, *indeed*, it would have been well for him and his friends, if they had seriously, calmly, and candidly weighed the defence before they ventured again to commit themselves on the subject. For, if I mistake not greatly, *Edmund-hall, and all the other halls and colleges, of Calvinistic notoriety*, furnish no match for the Anti-Jacobin Reviewer. They may sigh, and cry, and wail, and recriminate, and aid themselves by a hypocritical appeal to this authority and the other, but they are not the men capable of refuting his reasoning.

ANTI-CALUMNY repeats the charge of heresy brought by the Christian reviewer, and he appeals in support of the charge to the feeble and indecisive language of the *British Critics*, in their review of Dr. Gleig's sermons. Now this is a pertinent example of their fallacious mode of appealing to the authority of others. The British Critic is a work of high merit, but the article to which they refer is feebly written, and it is obvious that the reviewer, whoever he may have been, entered not even in thought so far into the subject, as to entitle or enable him to judge of its merits. He suspects something which he does not take time either to establish or to refute; but he has so much respect for Dr. Gleig's character and principles (sufficiently as they are known to all men acquainted with the literature of the day), as not to wish to establish a charge of heresy on a doubtful expression. But had this zealous correspondent been acquainted, as he ought to be, and probably is, with the British Critic, and disposed to refer to the same authority, when it opposes, as when he thinks it agrees with him, he would have seen that the Editors of that excellent and useful work, could with no sort of consistency reject Dr. Gleig's principles, as stated in his sermons, since the very same principles are most ably and luminously, and incontrovertibly established in the review of (the Observer's precious friend) *Overton's book*. See particularly the second part of that masterly review. A. C. further goes on to report, at great length, and with great vehemence, the contrariety of Mr. Cooper's sentiments to those of Dr. Gleig. But all this is really no-

thing to the purpose, either on the one side or on the other. If the Christian Observer, who reviewed Dr. Gleig's sermons live, as I suspect, in Scotland, and be acquainted with that gentleman's character and other writings, he ought to have known, that he is no heretic; and that he has never imported any heterodox doctrine, unless to dissent from Calvinism be heresy. If he be not acquainted with the Doctor's character in private, and with his other writings, in this case a candid perusal of his sermons would have taught him the same thing. Insulated quotations, even from Scripture, may prove any thing which the quoter pleases: St. Paul may be made to contradict himself, and to oppose the Gospel which he preached. This is a position which I am inclined to hope the Observers will not deny. It is at least certain, that they and their party derive great aid to their cause by faithfully and constantly reducing it to practice. But unless they be really infallible, Dr. G. when candidly interpreted is no heretic, and unless Calvinism be the authoritative, and universally received doctrine of the Church of England, he opposes no fundamental articles of that Church. All men who know Dr. G., know certainly, that unless the interpretation of *John Calvin* have superseded the Gospel, his faith and principles are perfectly sound; and every impartial man who reads his volume of sermons will be convinced of the same. It is perfectly in character, indeed, that notwithstanding the ingenious defence in the Anti-Jacobin Review, the Christian Observer should still hold to their old opinion, because nothing is so obstinate as *misinformed prejudice*; nor is it at all surprising that they reject the aid of *Bishop Bull's works*; for though, perhaps, they dare not yet venture to assert it, they doubtless consider that illustrious prelate as equally heretical with Dr. G. and his defender; and as I am really a friend to unanimity, in this sentiment I heartily agree with them. But what would these restless *waspish* men have? I hope my profession of sincerity and honour will be allowed to be of equal value with theirs. With you, Mr. Editor, I am confident it will, and I humbly trust it will be equally so at a higher tribunal than either yours or theirs. In the present case, I am a volunteer, and probably I may be esteemed both by him whom I defend, and by those whom I oppose as but a weak one. But I feel myself fully able and entitled to bear witness to a plain matter of fact. Whether the Doctor will discover who I am I know not: I should rather wish at the present moment that he did not. But certainly, not because I am ashamed of the testimony I am about to give. To high talents or learning I have no pretensions; but neither have the Christian Observers any title to *pretend* to either; so that in this respect we are equal; while even *my modesty*, which has sometimes been considered as excessive, will not permit me to lower my integrity to the humble standard to which their writings have in my estimation lowered theirs. I entertain no principle, affection, or sentiment, which I have any wish, or am under any obligation, to conceal or to represent under any other colour, than as it exists in my own mind. If I have any knowledge of human nature, and I

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* The Editor of Bishop *Bramhall's Vindication of himself and the Episcopal Clergy from the Presbyterian Charge of Popery, as managed by Mr. Baxter in his Grotian religion*, observes, that this good Bishop, "more especially raised the choler, and enraged the zeal of the Geneva faction; that *waspish* sect being according to the humour and spirit of their founder, never able to bear the least affront or contradiction."

have

have examined it minutely under various forms, I more than ſuſpect that the Chriſtian Obſervers entertain many principles, affections, and ſentiments which they dare not avow; and many which they are obliged to conceal or to repreſent under other colours to the very verge of falſehood: and I have reaſon almoſt to know that there are ſome of them, or ſome of their claſs, in ſituations which compel them to reſort to that concealment which deceives thoſe whom no honeſt man would deceive; and to that prevarication from the guilt and meanneſs of which all the *ſpirit* of Calviniſm will not be able to cleanſe them, at leaſt in the eſtimation of honourable and religious men.

Notwithſtanding the frequently repeated charge of hereſy, I am not aſhamed to confeſs, that I have known Dr. Gleig intimately for many years. I do not always live in Scotland, and he is ſeldom out of it. But I have often had occaſion, to my great comfort and inſtruction, to paſs much time in his ſociety in the moſt free and unreſerved manner, and I flatter myſelf that I enjoy ſome portion of his eſteem, friendſhip, and confidence. I have heard him, at various periods, and at diſtant intervals, talk on all the moſt important ſubjects which can occupy the attention of a man and a Chriſtian; and that without premeditation or reſtraint: Yet heard I him never utter one ſentiment, nor attempt to eſtabliſh one principle, which by any power of fair logic, I could torture into hereſy, or conſider as oppoſed to any doctrine of the Goſpel, or article of the Church of England. His talents and learning are well known, and juſtly allowed to be of the higheſt claſs, and all men, who know him, know that the Church of England numbers not, among all her ſons, a more zealous friend. His talents and his learning have often been employed with equal ability and effect, in defending her doctrines and conſtitution againſt falſe friends and open enemies of various deſcriptions; and there are few, if any, in the age in which we live, better qualified, and none more cordially diſpoſed to ſupport her principles and polity than he, who is thus idly and wickedly held up to the reprobation of *Chriſtian Obſervers*. I flatter myſelf, that I have ſome practical knowledge of the Church of England; but of all her Clergy whom I know, and I know many—I know not one, and of all thoſe of whom I have heard, I know but few, who deſerve better of that Church than Dr. Gleig, and the favours which I think he has conferred upon her, are certainly the more valuable and the more praiſe-worthy, as they are perfectly gratuitous: they are the effects of conviction, and of the love of truth, and have been conferred with no intereſted motive, and without the hope of fee or reward.

When we come to ſtate the creed of this eminent writer, we ſhall indeed have reaſon to be aſtoniſhed at the audacity of his Chriſtian accuſers. He profeſſes (and I think myſelf fully entitled to teſtify the private ſincerity of his public profeſſion) firmly to believe the doctrine of the ever bleſſed Trinity, as ſtated in our articles and creeds. He teaches that man was created in a ſtate of innocence; and that he was deſtined to immortality if he had obeyed the poſitive law to which the Almighty was pleaſed to ſubject him. He believes, indeed, that even then, this immortality would have been conferred as a free gift, not as the juſt reward of human merit, that the grace of God was even then neceſſary, as it is now; and that though man could forfeit immortality only by one act, it does not neceſſarily nor certainly follow, that all individual men would have been for ever free from every ſpecies of immorality. I know no doctrine of the Goſpel or of our Church, which this belief in any reſpect oppoſes. But he farther believes,

that Adam and Eve fell; and, that by their fall they forfeited immortality, both for themſelves and their poſterity. The ſecond perſon of the glorious Trinity was pleaſed to offer himſelf a ranſom for man, and by the atonement which he made for us, are we reſtored to that which our firſt parents forfeited? In purchaſing for us *eternal life*, which the Scriptures poſitively aſſert to be the *gift of God*, Dr. Gleig excludes all human merit and works in terms the moſt expreſs and poſitive. In fitting us for that immortality, which the propitiation of the Son of God alone has procured for us, he conſiders the grace of God as abſolutely and indiſpenſibly neceſſary; but he alſo believes, as the Scriptures teach, that we may RESIST *that grace*, and *grieve the Spirit of God*; that we are not mere machines; that the grace of God is offered *unto* ALL *men*; and that if any periſh, they will periſh by their own fault. He believes that human works have no merit whatever, in procuring for us that life and immortality, which Jeſus Chriſt has brought to light by his Goſpel; but he believes that we muſt obey the Goſpel in order to fit us for the manſions of eternal bliſs. He no where denies or doubts that we are weak and inclined to evil; but he poſitively and firmly believes with the Scriptures, that God's grace is ſufficient for us, and ſince he has promiſed, with every temptation, to furniſh us (if we are willing to be led) with a way to eſcape, that we may be ſaved: he concludes, that whoever fails to attain this ſalvation, will have himſelf alone to blame. It is therefore of no conſequence whatever to us, whether our natural powers be indeed leſs perfect than thoſe of our firſt parents, ſince we are poſitively aſſured that the means of ſalvation are, by the gracious bounty of God, and the atonement of his Son, placed in our own power. I muſt again own that I know not one doctrine of the Goſpel or of the Church, or one juſt inference from either that is oppoſed by this creed: I will therefore venture to repeat, that Dr. G. did not mean to oppoſe the doctrine of original ſin; but that he had reaſon, at the ſame time, in his view of the ſubject, to aſſert that "it is not eaſy to conceive a queſtion of leſs importance:" While I will preſume to add, at the evident riſk of a violent cry of inconſiſtency and hereſy, that *it is not eaſy to conceive a more pernicious doctrine than that of original ſin*, as it is appealed to, explained and aſſerted by Calviniſtic divines. Whoever is at all converſant with the world, muſt have ſeen, that all the vices, to which men are liable, are excuſed or extenuated in ſome way or other, by an appeal to the original corruption of our nature; and I have known many individuals, and claſſes of men, eſpecially *enthuſiaſts* and *true churchmen*, rendered perfectly eaſy in the habitual breach of known duties (which other men religiouſly perform), under the conviction, that they are the *unavoidable reſult of our corrupted and fallen nature*. But, however, this may be, I am inclined to think that the Chriſtian Obſervers will find it difficult, amidſt all the hereſies which have been recorded and anathematiſed in the Church, to find one under which Dr. Gleig may be claſſed—a man who thus unequivocally believes the whole doctrine of the Goſpel. But is he not at variance with our articles? I ſay no; and will continue to repeat it, unleſs they can be proved as they never have been, nor can be, to be ſtrictly Calviniſtical. When, indeed, his creed is compared with the *peſtilent hereſy of John Calvin*, as Dr. Dupin terms it, it muſt by Calviniſts be eſteemed heretical; but we have heard, that there are diſeaſed eyes, which repreſent all things as yellow, without affecting the real colour of the objects.

But what right have theſe inſolent unknown cenſors to erect their own interpretation into authority, and then to aſſert that Dr. Gleig, becauſe he rejects

rejects it, rejects also the doctrines of the Church of England? I presume Dr. G. has subscribed the articles of the Church, as well as they, and I am inclined to give at least *equal* credit to his integrity. When he subscribed them he had neither temporal honor nor emolument in view; his subscription was perfectly voluntary, and might have been withheld, without any injury whatever, either to his fame or his fortune. Who shall dare then, in such circumstances, to assert, that he prevaricated or subscribed that of which he did not believe the *literal grammatical sense* and *construction?* I wish, with all my heart, that the Christian Observers, with all their fair pretences, may be able to quiet their consciences as easily on this head. They have fortunately informed us, how their *good friend Mr. Baxter* UNDERSTOOD *the solemn league and covenant*; and it is more than probable that their *literal* and *grammatical* interpretation of public writings is of a similar cast with his. It is at least obvious and certain, that their subscription to the articles of the Church of England, was not quite so voluntary as that of Dr. G.; and they have probably derived, or hope to derive, temporal advantages, which he neither has nor hopes for. If they would let other men alone, they might enjoy their darling principles for me (however absurd and hurtful I certainly esteem them) in perfect tranquillity. They may be honest men, though they do not appear to me to write as such, and I would willingly indulge the hope for their own sakes, that they are so; but they have subscribed the articles of the Church of England in a sense in which I would not subscribe them for the whole revenue of the Church and of the empire; because I find that (calvinistical) sense neither in Scripture nor in the literal meaning of the articles, nor in the general history and opinions of our Church. If indeed they gave their *conscience no wrench* on the occasion, it will be well for them, and certainly not the worse for me. But I would entreat them to accustom themselves sometimes to the reflection, that Dr. Gleig, and they who think with him, may have subscribed with at least equal integrity; and that though their opinions differ widely from those of the Christian Observers and of John Calvin, it does not follow of course, that they are contrary to the doctrines of *the Gospel and of the Church of England.*

And now, Mr. Editor, I have done with these men, I imagine for ever. Chance alone brought the numbers of their Miscellany, on which I have commented, into my hands, and I may probably never see another page of their writing; in which case they will have it in their power to say whatever they please of me, with little danger of any reply. But as their precious time is so much occupied in hunting for heresy on the one hand, and on the other in searching for authorities on which to rest their doctrines, and by means of which to disseminate them more widely, I once thought of furnishing them with an answer ready made to their hands; and which would have had at least one advantage, that I should myself have seen it. But I have not now time, and I presume you would not willingly spare me room for so precious a work; and as they are certainly more accustomed to such labour, they will execute it better than I should. Some of the materials of ANTI-CALUMNY'S letter will do tolerably well, but they must be new mixed, and differently arranged. The nouns *inconsistency, calumny, heresy, popery, epithets, abominations, poison, abuse, malevolence, falsehoods,* &c. together with the Latin word *axungia,* which they will probably condescend to translate, may be combined in various ways, and presented to their readers with proper verbs and adjectives, &c. and repeated

peated at leaſt fifty times with equal juſtice and effect. They may aſſure their readers, that I am an infidel and a regicide in diſguiſe; or at leaſt they may put it in their power to draw ſome ſuch concluſion. By quotations from my paper properly ſtrung together, in their beſt manner, they may exhibit me as a monſter of iniquity, perhaps as the grand deceiver. There are paſſages, in this letter of mine, which even I, though worſe than a novice in ſuch works, could ſo garble as to frighten the *worthy readers* of the *Chriſtian Obſerver* almoſt out of their wits. But they will certainly do the buſineſs better: after they have made me as black and as frightful as they can, they may inſinuate that probably I am Dr. Gleig himſelf; or if it be neceſſary to conſider us as different perſons, they may aſſert with as much juſtice, as they have aſſerted many other things, that we write in concert; that we have combined to overturn the Church and State of England; and that we have exhibited one of our firſt and grandeſt efforts towards that object in this our *unmerited* attack on *Chriſtian Obſervers* and *True Churchmen*. But I will no further attempt to inſtruct them in that in which they have ſo much practice, and in which they are ſo much better able to inſtruct me, if I were willing to exerciſe ſo dirty a trade. There is a virtue or a temper of mind (inferring the moſt exalted virtue) which Chriſtianity ſtrongly recommends, which it prefers to talents and gifts, and virtue and knowledge of every kind and degree. In Goſpel language it is called CHARITY. In that I would gladly inſtruct them; and ſuch inſtruction, as it is greatly neceſſary, would certainly be more important to them than all their other acquirements. But I greatly fear they are not yet diſpoſed to learn its true nature, nor to acquire its genuine practice. I never yet found a downright thorough paced Calviniſt who was ſo diſpoſed, and I have known many of that claſs in various quarters. Yet I mean them well, when I beg them to reflect what CHARITY really means, and to what it tends, and to believe that it is ſuperior (both with reſpect to preſent comfort and future hope) to all the *gifts* and *knowledge*, and *convictions*, and *converſions*, and *aſſurances*, of *Calviniſtic theology**."

I ever am, Mr. Editor,

With greateſt reſpect, your's, &c.

ANTIHYPOCRITE.

Martyrdom of King Charles the First,
30th January, 1805.

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* Were I to live to ſee any certain marks of *genuine Chriſtian charity* among theſe Obſervers and their friends, both within and without the eſtabliſhment, I ſhould indeed begin to augur well for the peace of our Zion. A ſtop would then be put to the growth of that *Phariſaic leaven*, which has been the cauſe of ſo much animoſity and miſchief in our Church and nation, and which is ſo oppoſite to the mild and humble and candid ſpirit of the Goſpel. We might thus hope to ſee that pernicious weed, which is not originally of Engliſh growth, at length annihilated or retranſplanted to its native climate. But, alas, the ſimpleſt ſpecies of Calviniſm, if any of theſe can be ſimple, including, as they all do, more or leſs, their pretended gifts of the ſpirit and convictions, converſions and aſſurances, are ſadly oppoſite to this divine grace; and they are ſo ſtrongly ſupported by certain infirmities of our nature, as to require more than human power to eradicate them from any ſoil in which their growth has been once encouraged.

MISCEL-

MISCELLANEOUS.

ANTI-SCIOLUS ON THE REMARKS OF PHOSPHILOS, ON THE BYRSA OF VIRGIL.

Pereant qui ante nos noſtra dixerunt.

TO THE EDITOR.

SIR,

I COULD not help obſerving, though I thought it hardly worth while to trouble you, or your readers, with the remark, that *Phoſphilos* might very well have ſaved himſelf the labour of his former communication (See Vol. XVIII. p. 436.) as to the *miſtake* of ſuppoſing that his was a "*new illuſtration* of a paſſage in Virgil's Georgics IV. 287," if he had fortunately conſulted Martyn's learned and entertaining notes on the ſubject, wherein the profeſſor has expreſsly referred to the opinion of Huetius, ſo nearly ſimilar to that of your correſpondent, as far as I underſtand the latter, that I was a little ſurprized at his not being aware of it. But his laſt attempt at claſſical elucidation (ſee page 106) is really ſuch a ſpecimen of pedantic and literary trifling, as ſeems hardly to require the detection and ridicule, which it nevertheleſs ſo juſtly deſerves.

Every ſchool-boy, I thought, had known that *Byrſa* was the *citadel* of Carthage, and that moſt citadels were "*fortified places;*" and, if he were at a loſs for the etymology of the word, he might eaſily have found it, as well as Phoſphilos himſelf, in the argument of the IVth Book of the Æneis, in the Delphin Virgil, not *a very uncommon* ſchool-book! in the notes of the Variorum edition of Juſtin, as well as fifty other places, for ought I know; and, to come to a little more plain reading, even in ſuch a very common and uſeful book as "Riſum Teneatis Amici!" Ainſworth's Latin and Engliſh Dictionary!!! who has literally given us, in leſs than *three of his ſmall lines*, all the information with which, as a profound diſcovery of his own, Phoſphilos has contrived to occupy not leſs than three *of your cloſely-printed pages*.

"Byrſa (ſays the well known lexicographer) ad mentem fabulæ, a Byrſa corium, cum *revera eſt vocal. Punic. a* בצרה *arx vel caſtellum.*" And, after the explanation that is contained in the note of Servius, *in loco*, to which, unfortunately for the critic's etymological fame, our old friend, Ainſworth, again refers us, viz. that *Magalia*, or *Magaria*, is derived from "Magar; quod Punica lingua villam ſive caſam ſignificat." where was the neceſſity of ſuch an idle parade of Greek and Hebrew learning to prove that theſe "*villæ*, or "*caſæ*, were not the mere "huts or temporary dwellings of the Numidians," but "the habitations of the common citizens of Carthage, the private houſes about, or around the citadel in which the bulk of the inhabitants dwelled." Whether or not they were afterwards ſurrounded by an outer wall, appears to be wholly immaterial; but that they gave a name to that part of the city, as we now ſpeak of "*the ſuburbs*" of a place, we unqueſtionably have not *firſt learned* from your correſpondent.

So much for the critic's etymological reſearches. In thoſe which he has made into hiſtory and chronology, if not more fortunate, he is at leaſt, it muſt be confeſſed, far more *original;* for he recommends "an aſſiduous inveſtigation of the *Chriſtians*, not only poſterior to, but *contemporary with, the foundation of Carthage.*" But here, Mr. Editor, muſt certainly be ſome miſ-

take

take, perhaps of the press, as there is in the word "conclusive" just before; and I shall therefore say no more about it, as leading those, who may have erroneously depended on the poet, "much nearer the truth;" and then immediately quotes *Strabo* and *Appian* on the subject. From the former of whom, or rather from Phosphilos's translation, "we gather (he kindly tells us) that *Byrsa* was a lofty *turret*, which had a temple *at the top* dedicated to Æsculapius;" and afterwards, "that this temple *in Byrsa* was the richest and noblest edifice in all Carthage, and that 900 fugitives defended it for some time after *Byrsa* itself was surrounded." Rather a singular idea Phosphilos seems to have conceived of *a turret with such a temple stuck upon the top of it*; or, as he afterwards tells us, shut up *in the middle of it*. But the word "turret" itself is much such another translation of ὄφις (I presume not ὄφθις) in Strabo, as "Mercury finding Æneas building citadels or towers *in Magalia*," is of the passage he has just after quoted from Virgil.

Such, Mr. Editor, are the labours and the discoveries of this learned critic, who, to use his own most elegant form of expression, thinks himself "able to *stagger*, if not to subvert, an etymological explication, bearing no small degree of speciousness and plausibility, a derivation which has been *stabilitated* by the greatest number of partizans;" and that, "without bewildering the mind in the mazes of *metaphysical* subtleties, confounding the understanding by *digressive* circumlocution, (only that he, in the very next two lines, runs into a digression as formal and unnecessary as it is inconclusive and ridiculous, which he takes as the *first step* towards a *regular* inquiry, and from which he does not return till he has absolutely divided it into '*firstly* and *secondly*,') or forcing reluctant conviction by blinding reason." Of all which this is a very fair specimen, as his whole letter is more than a sufficient proof. Do, pray Mr. Editor, if you should have reason to think that Phosphilos means to favour you again, at least beg him, while he is throwing so much *borrowed* light on the *learned languages*, not so miserably to corrupt and darken his own *mother tongue*.

ANTI-SCIOLUS.

POETRY.

The following Verses were received too late to be added to our Review of Wilkes's Life and Correspondence, and are therefore placed under their appropriate Head.

MR. EDITOR,

AS Mr. Wilkes's friends (God keep me from such friends) have chosen to stir up the ashes of that extinguished volcano, perhaps the Verses I enclose may be considered as no bad accompaniment to your Review of their publications. G.

ODE* *to the worthy Voters for* JOHN WILKES, *Esq. when he stood for the City of London.*

HAIL freedom's pillars! firm and strong;
Your darling John demands my song,
Fair *Liberty's* defender.

* These verses were, during the time of the election, sent to various newspapers, but the publishers were so *mob-awed* that, as far as the writer recollects, they were never inserted in any.

Hail

Hail patriots! obſtinately brave,
Who high on *faction's* turbid wave
Rais'd your *mob-blown* pretender.

Boldly I juſtify your choice;
Loud let me raiſe my willing voice,
And ſing your *hero's* praiſe.
Come Muſe from Temple's friendly grave,
Diſplay thy wit, ſhew all thy love,
And aid my feeble lays.

Hey boys, for *Wilkes and Liberty!*
Let loud huzzas rend earth and ſky—
Tremble ye *Laws* and *Kings!*—
From Jack to Tom the cry rebounds,
For *mob*, when play'd on, loudly ſounds,
Like other *empty* things.

Old *Chaos* rears his drouzy head,
Wild *Anarchy* from Poland * fled,
Swears that with us ſhe'll dwell.
The dauntleſs *weavers* † joyful ſing
"A fig for Parliament and King"—
Noll almoſt ſmiles in hell.

Who dares pronounce Wilkes is not fit
In Houſe of Commons high to ſit,
A member for the City?
None ſure—to fruſtrate your intents,
Like member, like conſtituents,
Wou'd be a wond'rous pity.

'Tis true, *religion* he has *none*—
Like *patriotiſm* he'll *put it on:*
A change of cloaks is pleaſant.
Beſides, unbias'd, he may chuſe
A good religion, *fit for uſe,*
For you, who've none at preſent.

What matchleſs honeſty is his!
They ſay he never bilk'd a Miſs,
(And he's had many ſcores.)

---

* Poland at the time was in a ſtate of anarchy.

† The late Duke of Bedford was a favourite with the mob for no diſcoverable reaſon. It ſurely could not be becauſe he fed his oxen and ſheep at ſuch an expenſe, and ſold them ſo dear that none but the *rich* could *purchaſe*; and ſo overloaded them with fat, that, when bought, they were *uneatable*. His grandfather was, at the time alluded to in the verſes, the object of popular hatred on equally ſlender grounds. A mob of Spitalfields weavers attacked his houſe in Bloomſbury-ſquare, and had not he made his eſcape, would have ſacrificed his grace to that blind rage which is the governing principle of all mobs.

They

They did their work, receiv'd their pay—
Perhaps his *creditors* will ſay
" Wou'd we had *been* his *wh——s!*"

In Freedom's glorious cauſe he fought,
In fields of danger boldly ſought
His dear, dear country's good.
Juſt fail'd to ſet us by the ears—
Now, mortified, exclaims with tears
" I did whate'er I cou'd!"

Aye, that you did, good, honeſt John!
When, peerleſs, o'er the reſt you ſhone,
And gave your King *the lie.*
But what are laws, and truth, and Kings?
Mean, flimſy, cobweb, *Scotch-gauze* things
To *thy* dear liberty.

Away with * Harley, and the reſt!—
They ſure can never ſtand the teſt
With Liberty's great *martyr:*
Who ſays, by bold ambition ſpurr'd,
That " neck or nothing is the word,
The *gallows,* or the *garter!*"

You are the *body,* he the *ſoul*—
Then chuſe him, and, while planets roll,
The *mob* your praiſe ſhall roar.
Chuſe *only* him, for *he* alone
Can amply fill your *fourfold* throne—
Alone he's more than *four!*

In him your own lov'd virtues join,
In him united brighter ſhine,
And glorious radiance give.
By all already 'tis decreed
That, chuſing HIM, you'll chuſe indeed
A REPRESENTATIVE! G.

To JOHN WILKES, *Eſq. on his ſaying that not only St. Andrew, but his Church alſo were inauſpicious to him* †.

UNGRATEFUL John! full well you know
To good St. Andrew *all* you owe—

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* The honourable Mr. Harley, the late father of the City, was then one of the candidates.

† It is notorious that to an oppoſition of *perſonality* to Lord Bute, and to a ridiculous, unjuſt and acrimonious abuſe of Scotland and Scotchmen he owed, after he had been a ruined man, all the future enjoyments of his life.

The

The well-ſtor'd cellar, ſplendid board,
The ſecret lux'ries of a lord,
You well-know *where**.

Yet now, the ſaint you laugh to ſcorn,
Treat him as whilom you did *Horne*,
Or *Liberty*, your darling doxie;
Who had, you ſwore, made you her proxy,
The Lord knows *when*, or *where*.

Friend John! you've run a ſwinging ſcore—
At laſt, at death, if not before,
Will come the dreadful *ſettling day*,
When you the long arrear muſt pay,
We all know *where*.

EPIGRAMS.

Dead Dukes.

OLD Briggs on dead dukes had a great deal to ſay,
As we're pleaſantly told it by Madam D'Arblay.
But ſome dukes there are who, when once dead and rotten,
Charles Fox has ſhown plainly had beſt be forgotten.

Worth and Learning compared.

WHILE ſtill to defend Church and King is your plan,
You will prove, tho' no doctor, an honeſt good man.
Tho' in genius and learning inferior by far,
You may rank in true loyalty much *above* PAR.

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* His biographer, Mr. Almon, attempts to apologize for his having died, we may ſay, *inſolvent*, by telling us that the chamberlainſhip did not, ſome years, bring in ſo much as he expected. But with an *uncertain* income, ought not he to have acted accordingly? The fact is, that of income he never thought; that he never conſulted any thing but his paſſions, and his appetites. He had three eſtabliſhments, one with his daughter in Groſvenor-ſquare; another with his miſtreſs at Kenſington-gore; and a third, a *ſnuggery* in the Iſle of Wight. Beſides, he was conſtantly moving about to every place where the pleaſures he ſought after were to be found. Is it any wonder then that J. Wilkes died a poor man; though he had not only his own fortune, but that of his daughter at his diſpoſal? To obtain at leaſt a part of the latter ſeems to have been one of his great objects. For this he gave her a Pariſian education, that he might aſſimilate her way of thinking to his own. For this he forbade her all intimate connexion with her mother; and for this he poured upon her effuſions of the moſt ridiculous flattery throughout life.

AMBITION INSATIABLE.

FOREMOST in rank ſtood Satan, ere his fall,
Him Premier Duke 'mid angels we might call.
Ambition's mad exceſs this caſe may ſhow;
Heav'n's firſt high Seraph deem'd himſelf too low!

SPELLING CORRECTED.

THE Tyrant was aſk'd who Napoleon could be?—
Some Corſican ſaint?—"I ſuppoſe ſo," ſaid he.
But 'twas only falſe ſpelling they grounded this folly on;
Not Napoleon—his proper true name is APOLLYON.

TOM T'WHIG'EM.

TO THE EDITOR.

SIR,

IN printing a little Epigram of mine (p. 446 of your laſt volume) your printer, by putting the word 'how' with a little letter, has loſt the equivoque, and conſequently the eſſence of it. In 1794 the gallant Howe had repeatedly cruiſed many months without beating the French, for one plain reaſon, viz. that they dare not give him the meeting. Jacobins, during this time, uſed to obſerve ſneeringly, "Lord, How he goes out! and Lord, How he comes in!" At laſt, after appealing to the public in the theatre for advice, the enemy ventured out, and the reſult is well known. Trifling as the lines are, yet, ſince the miſtake has happened, I will thank you to reprint them. INCOGNITUS.

ON LORD HOWE'S VICTORY, JUNE 1, 1794.

AS traitors ſo lately exclaimed with a grin,
"Lord, How he goes out! and, Lord, How he comes in!
We now to the traitors themſelves may appeal,
With, "Lord, How did they ſtare! and, Lord, How did they feel!"

TO CORRESPONDENTS.

POLWHELE's Defence againſt the Attacks of Mr. Overton and his Friends; which, though long compoſed, has been unavoidably poſtponed, ſhall certainly meet with early inſertion.

TO OUR READERS.

THE delay in the publication of this Number, which ſhould have appeared on the firſt day of the preſent month, has been occaſioned by the unjuſt demands of the Preſſmen, with which the Printers and Bookſellers very properly refuſed to comply.

THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For APRIL, 1805.

Poeticæ itaque, propoſitum aut duplex, aut ex duobus alterum, vulgo ſtatuitur; nimirum aut Prodeſſe, aut Delectare, aut etiam Utrumque. Mallem equidem Utilitatem ſolummodo, quaſi ultimum ejus finem, ſtatuiſſent; Delectationem vero, quaſi rationem et viam, per quam ad iſtum finem unice perveniret; ita ut judicaretur prodeſſe Delectando.

LOWTH PRÆL. PRIMA.

ORIGINAL CRITICISM.

Conſiderations on the general Conditions of the Chriſtian Covenant, with a View to ſome important Controverſies. By [the Reverend] Joſeph Holden Pott, A. M. Archdeacon of St. Alban's. Rivingtons. 1803.

THAT we have not at an earlier period preſented our readers with an analyſis of a work calculated to lay down fixed principles of truth, to do away miſconception on ſome very important doctrinal points, and to blunt the edge of the controverſial ſword has been on our part occaſioned by a delay, perfectly accidental and unavoidable. Anxious as we are to ſhew reſpect to every writer of eminence who ſubmits his opinions to the deciſion of the public, the Archdeacon of St. Alban's is one of the laſt perſons living, to whom, as a writer, or as a man, we would wiſh to be thought indifferent, or inattentive.

The object of our author is to collect into one view the conditions of the Chriſtian covenant, REPENTANCE, FAITH, and OBEDIENCE, as they are delivered in the prime propoſals of the Goſpel—I. By John the Baptiſt. II. By Our Saviour. III. By the Apoſtles. Some of the moſt important of them he recites by way of preliminary to the main doctrine which he would eſtabliſh, with this unanſwerable deduction, "That the ſeveral parts and offices of Chriſtian duty, to what grace ſoever they belong, will have their eſtimate, and will find their reward in a due proportion, according to their covenanted privilege in Chriſt Jeſus."

He then proceeds to apply this test to a leading branch of Christian doctrine, and to consider how the maintaining the conditions of the covenant will affect the question of *justification by faith only*. And this he very clearly and accurately distributes into three distinct propositions; in which he investigates the question.

First, "As the term justification by Faith implies the whole method of justification under a covenant of grace, in which the merits of another form the true ground, and only valuable cause, of our acceptance before God."

II. "The next sense in which we are truly said to be justified by Faith, is that in which Faith appears as the leading principle of conduct."

III. "The third sense in which Faith may be said to stand alone, is that in which Faith hath a peculiar office in the work of justification; 'which office,' as our Homily observes, 'no other Christian grace can so properly be said to have.'"

With each of these methods of explaining the scriptural doctrine of justification by faith, he proves that the terms of the Christian covenant are perfectly compatible.

As to the first rule, which confines itself to the vicarious atonement of Christ, and the effect of that atonement as tending to our justification, he says, that

"Those unspeakable advantages are procured for us by another's merits; that they are bestowed only for his sake, and purchased at a price to which we contribute nothing; though the same gifts be coupled with such terms as are inseparable from the nature of a state of trial, and from the moral character of man."

And that "the conditions of the Christian covenant are perfectly compatible with the sole sufficiency of the Redeemer's merits in the work of justification here considered."

He adds, that this is by no means a nice or subtle distinction. Nothing can be more perfectly intelligible than the difference between the CAUSE and the CONDITION of our hope; and attention to this one point solves a question which has exercised the pains of many, and reconciles with ease the supposed discordance between the ends of revealed truth in the mouth of two of its most distinguished witnesses.

"St. Paul aims his reasoning at the Jews, and therefore he lays open the foundation of a new and better covenant than that in which they trusted. St. James addresses Christian converts who admitted the true ground of salvation, but wanted to get rid of the conditions of the Gospel, contending that faith might serve without works of probation.

"He confines his remarks to that which was called in question, the Conditions of the Gospel. He does not, as some would have him, profess to shew, that there is one mode of justification before God, and another before men, concerning which distinction there is not a syllable in his discourse; nor does he intimate, as some also suppose, that good works will follow faith by inevitable consequence. He supposes rather

from

from the very case of those whom he reproves, that men might believe, and stop short in their belief. He therefore proves that obedience must be added to faith, upon the same grounds of choice and trial, with the same voluntary profecution of the terms of our engagement, and in order to the same end."

Did this acute and luminous ſtatement require any adventitious ſupport, we could with pleaſure call in aid the ſtrong and valuable teſtimony of the truly apoſtolic Biſhop Horne, as delivered in his admirable ſermon before the Univerſity of Oxford, on James ii. 24, reprinted in the fifth volume of his Sermons. We have, with infinite ſatisfaction to ourſelves, conſidered the Archdeacon's arguments in the work before us, ſide by ſide with thoſe of the learned and excellent prelate; to do juſtice to the coincidence and harmony of opinion between theſe eminent men, it would be neceſſary to tranſcribe almoſt the whole of his lordſhip's elaborate diſcourſe. We content ourſelves therefore with referring our readers to the Biſhop himſelf, who has indeed laid down the doctrines inculcated by the Archdeacon of St. Alban's with ſuch pure preciſion and ability, as might be deemed to ſuperſede all neceſſity for further diſcuſſion on a point which ſhould ſeem decided once for all, and for ever. But hereſies, (as this venerable writer obſerves) however defeated, however triumphantly anſwered, are only ſilenced for the time. They ſeem to make their periodical revolutions, in the Church, like comets in the heavens, now diſappearing, and now appearing again in their erratic and eccentric courſes, to ſhed a baneful and malignant influence on all around them. "The enemies of religion are awake; let not her friends ſleep."

Paſſing on to the ſecond ſenſe in which Faith is taken for the leading principle of the Chriſtian life, the Archdeacon obſerves that the miſconceptions which generally ariſe on this ſubject are encouraged by neglecting "to mark what has been diſtinctly pointed out, the difference of intent between that which is wrought by our Redeemer, in order to procure acceptance for us by its own worth; and that which is required of the believer in compliance only with the terms upon which ſuch benefit is beſtowed. The firſt is the only meritorious ground or cauſe of our ſalvation; the ſecond is truly and properly the condition."

The ſame teſt may be applied to thoſe aſſertions of Scripture which declare ſo frequently that the grace of God is freely given; and here our author canvaſſes, with infinite ability, the doctrine of election.

"In order," ſays he, "to point out more diſtinctly that their privileges did not follow the claim of merit on the part of any among men, or the order of nature in their families, God frequently preferred the younger to the elder, and declared his purpoſe before the birth of thoſe who were to be the depoſitaries of his favour, and the accepted ſervants of his houſehold. Both theſe circumſtances were manifeſted in the choice of Jacob, who was preferred to Eſau, the younger to the elder, and that when neither

ther were yet born: but it is clear according to this view, of what nature the privilege was which was extended both to Israel, and his descendants, as a body. It was not the privilege of personal sanctification, it was not an absolute election or determination to eternal life. For the tender of eternal life is always suspended on conditions; and most certainly the grant of it did not reach to all those who were comprehended in one choice as an elected people, since many of that number lived and died in open trespass."

We recommend the scriptural illustrations from Moses and the prophets in support of the rules thus laid down, to the particular attention of our readers, as forming a body of evidence which no sophistry can weaken, no controversy can overturn.

That there are single texts and passages of scripture which, "if viewed apart, and construed strictly by our idioms, and in the sense which such expressions bear with us, may seem to speak of an arbitrary work of grace, and of rejection without respect to terms or conditions, or to any course of trial and probation," he admits, but he claims that these passages carry that scriptural meaning, by which,

"According to a peculiar form of speech, God is said to do that which cometh to pass even by the use of means which are calculated for another purpose, but which are wilfully perverted from their end by human folly. Such idioms are common in the sacred language, and certainly do not convey the same meaning which the same expressions would carry in our use of such phrases. The merciful Redeemer would never mock the misery of men utterly incapable of profiting with the light."

In the last place he applies the text exhibited in the foregoing instances to the doctrine of ASSURANCE; by which if no more were meant than the witness of the conscience in not condemning those who examine themselves and their lives by the precepts of the Gospel, such confidence not only leaves room for the conditions of the Christian covenant, but itself completely depends upon them, and is framed with respect to them.

In no part of this work is the Archdeacon more successful, than where he states the danger of referring tokens of spiritual growth to the workings and impressions of the mind, as drawn from particular perceptions. Copious as we have been in our extracts, we cannot resist the desire of submitting the following passage to the judgment of our readers.

"Can any thing be more various than what different persons may require in evidence, when particular perceptions are made the tests of the work and influences of divine grace? If such are the proofs to be demanded, one man may lay the stress upon the joy which he finds in believing; and may allow no person to be safe who does not possess this glad testimony in his heart. Another may place the whole witness of his hope in tribulation and anxiety of spirit; refusing to admit any to that privilege who displays a cheerful countenance, or enjoys a contented frame of mind. Such conclusions as these have been often drawn, and

have

have been preſſed with the moſt imperious earneſtneſs upon the conſciences of men. But it is eaſy to conceive the conſequences which will follow from eſtabliſhing ſo vague and fanciful a ſtandard in a matter ſo important. The beſt among men have at times complained of an heavineſs of ſpirit which their moſt earneſt efforts have hardly enabled them to ſhake off. This has been the thorn which ſome have felt in every age, even amidſt our earneſt endeavours to purſue the ways of grace and truth, of duty and religion, and amidſt the largeſt evidence of a regular and holy life. How diſtreſsful and injurious will it be to ſuch perſons, if they ſhall be told to look for the tokens of their ſpiritual hope in a lofty confidence; in ſpiritual joy; in numberleſs ſenſations which others, not more ſincere, may feel, but which do not fall to their ſhare. This ſnare has entangled many. Numbers have gone ſorrowing through life, beſet with fears, and troubled with uneaſy doubts, becauſe they could not boaſt of thoſe perceptions which were never demanded from the firſt converts to the faith at their admiſſion to the ſtate of grace, and upon which the ſubſequent examination of the heart was never intended to be placed. On the other hand, many have abounded in a lofty confidence, accompanied with too great mixtures of preſumption, when humility would have been much more becoming in their caſe. Again there are thoſe who, as was before obſerved, call for tribulation as a teſt of grace. They are ready to reprove a comfortable hope and a ſober proſecution of the ways of duty, as a reprobate ſecurity. They will tell thoſe whoſe lives and habits keep an uniform and even courſe that their religious ſervices are but empty forms, and that the cheerfulneſs of their views, and the calmneſs of their temper are plain tokens of the want of ſpiritual influences in their hearts, and fearful marks that they have no part or portion in the ſtate of grace.

"Thus when men attempt to draw the evidences of religious diſpoſitions and proficiency from things which have no common ſtandard in the word of God, the effect of ſuch miſtaken rules of judgement will be terrible to ſome, and of no benefit to others: it will tend to fill ſome with doubts and apprehenſions by which their improvement in the ways of duty will be much retarded; and it will beget in others an overweening confidence by which they will become blind to their principal defects."

The quotations from Biſhop Hall are directly in point, and we ſhould be happy to add the opinion of this celebrated father of our Church; but we have already tranſgreſſed our cuſtomary limits, and muſt therefore refer the public to the Archdeacon's work for the ſentiments of the learned Biſhop; ſentiments which will not be received with leaſt attention by thoſe who recollect that he was himſelf a member of the ſynod of Proteſtant divines who met at Dordrecht [Dort] in order to carry into effect plans of union, and to adjuſt controverſial points on which Lutherans and Calviniſts unhappily differ.

For the ſame reaſon we muſt deny ourſelves the pleaſure of making extracts from the learned notes and illuſtrations. Thoſe however, at Pp. 70, 83, 92, and 101, cannot be peruſed without their making a very conſiderable impreſſion on the mind of any perſon who is

aware of the high importance of the subject, and the momentous truths which it involves.

One passage, and only one more, we offer to the consideration of our readers.

"What course can they pursue who dislike the themes of controversy, and particularly disapprove them in the exercise of public teaching, where they serve to engender strife, and to divide mens' minds? What course can they take who love and esteem every zealous servant of the Lord for his work's sake, and are ready to bear with such as differ from them, to rejoice in all the good they do, and to concur with them in the joint labours of the same ministry, but are unwilling to be cast out from all part and lot in the matter for the sake only of such differences? Must they sit still when many an effort is made to withdraw the hearts of those committed to their pastoral care, and to depreciate their instructions? Must they silently permit themselves to be held out to the world as men who are either ignorant of Gospel truths, or averse from all sound doctrine?

"Are they the doctrines of the Reformation which are called in question? By no means. The same differences which exist among us, exist in that Church whose errors have been cast out so happily from our communion. The Dominican and Franciscan, and more recently the Jansenist and Jesuit, have the same variance between themselves which we have. It is the old dust of the schools which still makes the cloud in which this scuffle is prolonged. It would perhaps abate the zeal of some for such venturous speculations if they would consider from what sources they have been chiefly drawn, and how little benefit is likely now to follow from reviving those intricate and endless subtleties, and confounding them with the necessary grounds of Christian faith."

And here we reluctantly take leave of a most able, zealous and orthodox advocate for the faith, whose various and diffusive labours have embraced almost every branch of literature and taste, but whose highest praise is certainly that of being among the first and best read of divines now living. He has considered THEOLOGY as something, not to be the result of mere intuition; not the cheap and gratuitous attendant on the sacerdotal habit and character; but as a science, as a study, as the primary and necessary accomplishment of a clergyman. He has engaged in the pursuit with arduous perseverance and success. He has not extracted his store of knowledge from "the latest harvest of modern sectaries, there beginning where he should have ended, but from the Catholic doctrines of the Christian Church. He has drawn living water for the use of the sanctuary from the pure springs of primitive antiquity, and not from such as comes at second or third hand from the lake of Geneva." Talents like those of our author, so applied, seem to point him out as an object of favour to the dispensers of ecclesiastical patronage. At present we fear that his appointments in the Church are little more than nominal; while there certainly is no situation which can be adorned by honourable principle, high character, solid learning, sound divinity, and a most correct and exemplary life, to which we should not with pride and pleasure welcome the Archdeacon

deacon of St. Alban's. But be this as it may, this faithful servant will not lose his ultimate reward; he will meet with it in a better country, where virtues such as his, *if they are not the cause, are at least the condition of his hope.*

We had almost forgotten to mention the short but elegant dedicatory address from our author to his friend Dr. Gray, *prebendary of Chichester.* Happy are we to greet that learned and excellent divine by a title, connected with a situation of more consequence in the Church; which, nevertheless (and precisely for the reasons alleged in the case of the Archdeacon of St. Alban's) we wish to consider as the prelude to still higher exaltation and emolument.

The Annual Register; or, a View of the History, Politics, and Literature for the Year 1802. 1 Vol. 8vo. Pages about 820. 10s. 6d. Otridge. 1803.

IN the course of our critical labours we have repeatedly animadverted on volumes of this performance. We have not reviewed the work in succession, but we have noticed various portions, which mark its political principles and literary ability. Of the first we disapproved highly, as the author, who seems to have conducted it for a series of years, was evidently hostile to that plan of Antigallican and Anti-jacobin politics, which saved the country from revolutionary anarchy and dependance on the despotism of France. The principles of the writer however fluctuated a good deal, and it sometimes seemed as if he had not fully made up his mind on several political questions. The ability of that series of the Annual Register, as ONE historical work, was liable to many objections. The author never appears to have the whole of his subject before him at once, but to take it in parcels as they came to hand. Hence there is a want of unity of design and execution in the respective volumes. Not one made you fully acquainted with the year that was handled, and all in conjunction did not contain a clear concatenated view of domestic and foreign relations and proceedings from 1790 to 1801. The period we believe undertaken by one gentleman.

But though this did not, like the Annual Register of Burke, bear the legitimate marks of historical composition, and was far inferior as a sound, useful and elegant narrative, to that with which the Messrs. Rivingtons followed up Dodsley's production, yet it really possessed a considerable degree of ability often very energetically employed, though not rarely, injudiciously managed. For that series of years it was not an able work, but evidently the work of an able man; but the principles were extremely reprehensible.

The volume before us bears every intrinsic mark of being executed by a quite different writer or writers, from the preceding ten or twelve. Its principles are much better, and its materials infi-

nitely worse. We are sorry to see an editor, or conductor, of evidently the best, religious, and political intentions, unhappily floundering beyond his depth.

The first and most important part of an Annual Register is the domestic politics, and particularly the proceedings of parliament. The editor of such a work is a yearly historian, who is bound by the same laws with other historians; and is not indiscriminately to record every act that took place during the period, but to select, digest, and arrange such materials as may make the reader most completely acquainted with the nature, spirit, and objects of the persons or bodies whose conduct affects the welfare of society. It is the business of the annual historian, when about to take parliament for his subject, to open his work with an introductory view of the state of affairs and parties; to explain the subjects which these naturally prepare for parliament; and thence more easily to proceed with a narrative, of which the reader has seen the grounds and outsets. In considering subjects of parliamentary discussion, a competent historian will class and dispose them under their respective heads, and will present the substance of the arguments on both sides in COMPRESSED NARRATIVE *more than detailed dialogue.* As this editor seems truly a well meaning man, we must inform him of a difference between two different classes of intellectual effort, which he seems to have totally overlooked. AN HISTORIAN *and a newspaper reporter are not identical terms in literature.* It would be one kind of talents which would repeat the words of members with all the interspersions of—the right honourable gentleman—my learned friend—and other expletives, with perfect accuracy throughout a whole session; and another, which would give a reader a view of what parliament had proposed, had pursued, and had done in that session. Sorry are we to say that this professed historian is in the parliamentary part of his subject a mere common place reporter of debates, and that his whole domestic history, as far as refers to legislature, extending from page 1 to page 180, is neither more nor less than a repetition, with some abridgements, of what might have been every morning after debates, read in the Times, Chronicle, Oracle, Post, and Herald. This, which makes five-eighths of the history, we pronounce to be neither more nor less than compilations from newspapers. The former editor did not descend to such paltry modes. Indeed he had no occasion, because, though by no means a regular historian, he was vigorous and energetic. This poor man, who has tried his hand at 1802, must either be a reporter, or a student under reporters. Instead of giving the grand outlines and subjects of debate, the various turns it took, and the result of the whole; and also connecting it with other subjects of debate, he has made it his study to adhere to the *costume* of the gallery, and the very typographical arrangements of newspapers. Like the reporters, he quotes the most petty and uninteresting circumstances and observations. For instance, of what consequence was it to the history of the year

that

that Lord Bolton, in his ſpeech for an addreſs, ſaid, he would not diſcuſs the preliminaries becauſe they were not before the Houſe. What Lord Bolton, or any Lord did *not* do, when unneceſſary and impracticable, is no hiſtory. Two or three others expreſſed their ſentiments concerning the peace, but quite vaguely, and therefore were not deſerving of hiſtorical record. Our author entirely breaks the grand line of order, cauſe, and effect; and, like a reporter, adheres ſimply to dates. In the middle of the diſcuſſion of the peace, we are hurried away to the Ruſſian convention, of which we have no other account in this parliamentary *hiſtory* than what is faithfully extracted from the periodical journals. The queſtion of peace being at length reſumed, is preſented in the ſame repetition of report which conſtitutes the reſt of the parliamentary hiſtory. For example, of what importance is it to a reader of hiſtory to know that it was three o'clock before Mr. Addington roſe to ſpeak on the ſubject. This is totally inconſiſtent with the dignity of hiſtory, and merely a ſample of reporting goſſipping. There might be readers of newſpapers to whom the ſtatement of the hour might be agreeable the next morning, but it could be of no conſequence to a reader of hiſtory at the expiration of a year. Proceeding in a zigzag way our editor again takes up the Ruſſian convention, and alſo joins the thanks to the army of Egypt. Perſevering in his newſpaper model, he merely ſtrings together paragraphs and ſpeeches as they had been ſtrung together before; and we think every impartial reader who goes over his account of the peace, and the diſcuſſion with the Northern powers, will readily agree with us that this editor preſents no view from which we could, without much difficulty, learn the individual arguments which the different ſenators uſed; but we cannot from this Annual Regiſter find out in ſeries and connection on what grounds Meſſrs. Pitt, Fox, and Addington, ſupported the peace; and Mr. Windham, and Lord Grenville, oppoſed the peace. In this miſcellany we find a mere huddle of newſpaper reports. The 5th chapter opens the ſubject of free trade with India, which not being a topic of parliamentary debate, is beyond the knowledge of a reporter, and conſequently the reach of our editor. When he attempts a general view of this ſubject, he totally fails; but when he comes to the particulars of the debate he is ſafe enough, having only to follow the newſpapers.

The 6th chapter ſeems devoted to the concluſion of peace, the rejoicings thereon, and the ſending of ambaſſadors. We expected to have purſued the domeſtic hiſtory to a cloſe before the foreign opened, that two departments ſo diſtinct ſhould not be jumbled together. Our editor, ſtill true to his newſpapers, only minds dates, and conſiders that after Monday comes Tueſday. He therefore preſents no order in the diſpoſition of his ſtory. Without imitating his mode, our criticiſm ſhall carry his domeſtic hiſtory to the concluſion, and next proceed to his foreign.

Chapter the ninth introduces parliamentary proceedings, as before,

fore, entirely in chronological order; and copying from the reports, huddles together "Adminiſtration queſtioned as to the ſailing of the Breſt fleet, and the French recent acquiſitions—in the Lords and Commons—New ſpeaker.—Printers and bookſellers petition.—Debate on the Prince of Wales's claims to the arrears of the dutchy of Cornwall.—Supply for two months.—Debate thereon—and on Mr. Robſon's charge of the inſolvency of government.—Debate on the American treaty bill.—Eulogium pronounced on the Duke of Bedford by Mr. Fox."—What a ſtrange farrago for an hiſtorian to make the contents of one of the chapters of his hiſtory. Any man competent to the taſk of writing an Annual Regiſter, would have conſidered the great heads of ſubjects that occupy parliament, aſſigned to each an appropriate department, and not jumbled heterogeneous topics. He would have taken one or two chapters for the peace, and diſcuſſed that queſtion completely; another for the Ruſſian convention, and the ſettlement with the Northern powers; and have finiſhed that inquiry, without intermingling any foreign matter. He would have devoted a chapter to our ſtate and ſchemes of finance. He would have devoted a chapter to Indian, and another to Iriſh affairs. He would not have ſplit the view of the peace into three parts, to be brought out in quite detached parts of his narrative; but would have connected in one view the preliminaries, negotiation, and definitive treaty, which are cloſely connected parts of one whole. Another chapter or two he might have beſtowed on what may be called miſcellaneous ſubjects of parliamentary enquiry. But this editor, contrary to every rule of hiſtory, continues to jumble matters that have no other connection but that they are to be found in newſpaper reports of near dates. As we have urged this objection ſo ſtrongly, and we dare ſay have demonſtrated our editor's incompetence to hiſtorical compoſition, as far as regards parliamentary hiſtory, we ſhall not again, unleſs we ſhould find it abſolutely neceſſary, repeat our judgment. We muſt obſerve in general, that chapters X, XI, XII, and XIII, continue to be exactly tranſcripts of parliamentary reports, and to be the ſame in the mode as well as the ſubſtance of what we had every morning an opportunity of reading in common newſpapers; and ſuch materials this editor preſumes to give to Britiſh readers as the parliamentary hiſtory of an Annual Regiſter.

We ſhould naturally follow the author to his views of domeſtic politics, not connected with parliament; but as theſe are ſubjects that require leſs ability than the diſcuſſion of foreign politics, and the relations of Britain to foreign nations, in order to give the writer fair play, we ſhall try what his views are on theſe topics, and firſt diſcuſs the ſixteenth chapter, of which the following are the contents. "State of Europe, at the concluſion of the treaty of Amiens—of Ruſſia—of the Emperor Alexander—Auſtria—Pruſſia—ſmaller powers of Europe.—Affairs of France.—Separate convention between that power and Batavia, in violation of the ſpirit of the

treaty

treaty of Amiens.—Tunis ſubmits to France.—Diſſatisfactions in Switzerland—and in the republic of the Seven Iſles.—Publication of the Concordat, and new arrangements reſpecting religion.—Catholic religion reſtored in France.—Ceremonies thereat.—Act of amneſty in favour of the emigrants.—Re-election of the firſt Conſul for ten years—and for life.—Succeſs at St. Domingo.—Great power and dominion of Buonaparté."

It is certainly very poſſible for a man totally unacquainted with the parliamentary hiſtory of England, to be a competent judge of the politics of the continent; and perhaps this may be the caſe with our editor. His ſynopſis juſt now quoted is very good, and comprehends the heads of ſome of the chief points which were the objects of continental diſcuſſion in 1802. The chapter in queſtion opens with ſome general obſervations that might open any other chapter as well as the preſent; and proceeds to the account of Paul and Alexander, on both which it delivers the opinions that were current at the time. Our editor goes on to Germany; and ſtrange to ſay, although in that year one of the chief topics of diſcuſſion and diſpute in and concerning Germany was the queſtion of indemnities, this writer gives no account of the object and plan of this arrangement, ſo neceſſary to underſtand the views of Buonaparté. He mentions the word indemnity twice, and that is all we hear of it. If he turn to the newſpaper called the Oracle, for about autumn 1802, he will find a very maſterly view of this ſubject, which will prove to him it was one of the main hinges of continental politics in that ſeaſon; and therefore its omiſſion is a dreadful chaſm in the hiſtorian of that year. He makes a few remarks on the unfortunate rivalry between Pruſſia and Auſtria; but what he ſays is very trite, and on a ſubject that required vigour and energy. Hitherto we muſt ſay the foreign hiſtorian is as trifling as the domeſtic; and that he knows no more what Buonaparté is doing in France, than he knows what our parliamentary leaders are doing in England.

He now conducts us to the convention between the French and Batavian republics, which he aſſerts to be contrary to the treaty of Amiens. We are convinced it was ſo; becauſe we have examined the real grounds; but in this regiſter we find no reaſon for forming one opinion or another upon the ſubject. From this act our editor takes a very wide jump to a peace concluded between France and Tunis which had not the ſmalleſt connection with either the antecedent or ſubſequent paſſages. From the Dey of Tunis our moveable editor paſſes over to the Pope; and gives an account of the Concordat; both in ſubſtance and in the forms of its introduction. The chapter concludes with the perpetual conſulſhip of Buonaparté; and this is all we learn of the foreign ſtate of Europe in the chapter appropriated to that ſubject. In ſome ſubordinate chapters there are occaſional remarks, but they preſent little view of the conduct and ſchemes of the French ruler. A few facts are mentioned, but from no part of the

foreign

foreign hiſtory, of this Annual Regiſter, can it be learned what Buonaparté was doing in 1802 reſpecting France, Italy, and the other dependencies of France; what he was doing or attempting to do for humbling the potentates of the continent; or what he was doing reſpecting England;—one of the moſt important ſubjects of 1802. We do not in this Annual Regiſter perceive the Corſican deſpot to exhibit that complication of iniquity and imperious fury which ſtrongly marked the acts and conduct of Buonaparté in 1802; and for aught we can learn from this writer, Buonaparté was merely proud and ambitious. It is not that our author like his predeceſſor, is favourable to Buonaparté, for he is as much the contrary as we are, but he cannot ſelect inſtances though exiſting in great abundance to ſupport a propoſition which he is moſt deſirous of eſtabliſhing.

Although our author totally fails in the two principal parts of an Annual Regiſter; and leaves the reader little more acquainted with parliamentary hiſtory and with continental politics than he found him, yet it muſt be allowed in the inferior parts of details he is more competent. The journey of Marquis Cornwallis to Paris, his arrival there, the dinners he received, and the attention that was paid him are very accurately and fully narrated. So attentive indeed is our hiſtorian to minute authenticity that he thinks it neceſſary to mention in the narrative that the Marquis Cornwallis ſent his horſes to Calais before himſelf. We ſhall quote this paſſage as a very favourable ſpecimen of our hiſtorian's power of exhibiting ſmall details; and alſo as a very fair ſample of what he can do in that ſecondary department of hiſtory, to compenſate for his failure in the primary. The negotiation of Marquis Cornwallis neither we nor any critics in their ſober ſenſes can deem ſecondary, we only beſtow that term upon the particulars of his ſtages to Paris, which is the beſt told ſtory, including relays of horſes, dinners, and all, in the work,

"The Britiſh government, ſincere in its wiſh for peace, appeared to give credit to the conſular court for ſimilar diſpoſitions: it ſelected for its repreſentative at the congreſs, one of the moſt diſtinguiſhed characters of which the empire had to boaſt. A man of exalted rank, who had filled with dignity the higheſt ſtations a Britiſh ſubject can hold, and who added to his other qualifications, that frankneſs and ſincerity which are the true and becoming characteriſtics of an Engliſhman and a ſoldier: No choice could be more pleaſing or more flattering to the French government. On the 1ſt. of November, 1801, the Marquis Cornwallis left London, attended by a train ſuitable to his own dignity and to that of the nation he repreſented. He was accompanied by his ſon, Lord Brome; his ſon-in-law, Mr. Singleton; and was attended by Colonels Nightingale and Littlehales; Mr. Moore, who acted as his ſecretary; three of his Majeſty's meſſengers, and a large train of ſervants. He had previouſly ſent over to Calais his horſes and his equipage, which were far ſuperior in ſplendour and appointments to any thing which had been ſeen in France ſince the revolution. So anxious was his lordſhip to execute this important miſſion, that although the weather was extremely tempeſtuous, he reſolved to embark, on the morning of the third of November for Calais. One of the veſſels which carried the baggage was ſtranded and loſt near Boulogne, and the inhabitants of

of the town of Calais watched, with the moſt anxious ſolicitude, the veſſel in which his lordſhip was embarked, much was apprehended for its ſafety; but towards night the ſtorm ſomewhat abated, and he landed under a general ſalute of artillery from all the forts. The next morning he was viſited by the whole of the conſtituted authorities of that diſtrict, and in the courſe of the day ſet out for Paris, whe e he arrived on the evening of the 7th. On the 8th. he was introduced to Monſieur Talleyrand, the miniſter for foreign affairs, and partook of a ſplendid dinner, at which were all the moſt diſtinguiſhed perſonages in Paris. The next morning he was privately introduced to Buonaparté, who converſed with him for a conſiderable time. This was the day fixed for the public rejoicings in Paris, on account of the peace. The preſence of the Britiſh miniſter added conſiderably to the general joy on the occaſion. By a private order of the police, his carriage was the only one which was permitted on that day to paſs through the crowded ſtreets. This privilege was moſt cheerfully acquieſced in by the Pariſian mob, who felt, at leaſt, as much diſpoſition as the government, to pay every poſſible compliment to his lordſhip as ambaſſador of Great Britain, and the bearer of the welcome tidings of peace. In the evening Lord Cornwallis was invited to the palace of the Thuilleries, to ſee the illuminations and fireworks. After this day his lordſhip gave and received ſome grand dinners, at which generals Moreau, Maſſena, Berthier, and ſeveral of the firſt characters in France, were preſent, but he never dined with the firſt conſul. It appeared from this circumſtance, that although Buonaparté was in the hab t of aſking diſtinguiſhed characters, of every country, to his table, as a private individual, yet to ambaſſadors he ſtood upon all the ſtrictneſs of the etiquette of crowned heads, and preſerved the greateſt degree of ſtate and ceremony.

"His lordſhip's reception, however, at the French court, was marked with more d.ſtinction than had ever before been paid in France to any ambaſſador. Beſides the guard of honour, which was appointed to wait at his hotel, orders were given to the ſoldiers at every *corps de garde* that when his carriage paſſed, the guard ſhould turn out and carry arms. This as a mark of diſtinction was one of the higheſt compliments that could be ſhown him, and ſuch as never before was paid to any fore gn miniſter in France. Notwithſtanding all this compliment and ceremony, his lordſhip was ſoon tired of Paris, and at the latter end of November ſet out for Amiens."

This is really a very diſtinct and amuſing account of Lord Cornwallis's progreſs to the place of negotiation, and the various means that were employed for his reception and entertainment. Were the chief purpoſe of an embaſſy the pomp and pageantry of reception at court, we might ſelect this as a capital ſpecimen of diplomatic hiſtory. But our editor ought to be informed, that, it is of more conſequence what an ambaſſador did in the purpoſe of his miſſion, than how he was amuſed or feaſted. He does not preſent the ſlighteſt view of the negotiation at Amiens; and in no part of the Annual Regiſter for 1802 can we find any materials on that ſubject but thoſe which we have quoted on the reception of Lord Cornwallis. This is a great defect in a hiſtory of Europe for 1802 as the negotiation at Amiens, apart from the ſhew and the dinners, was one of the moſt ſtriking, political events of that year.

We

We find another ſubject rouſes the talents of our hiſtorian, that is the illuminations on the peace, on which he is more ſuccinct than on the embaſſy. He contents himſelf with detailing the houſes whoſe exhibitions were moſt ſtriking; and eight or ten for the brilliancy of their lamps, are devoted by the *hiſtorian* to all the immortality which may be allowed himſelf. On the W ſtminſter and Middleſex elections we have the pleaſure to obſerve, that our hiſtorian is found in his politics; and neither the friend of vulgar inſolence ſeeking a place for which it was ſo totally unfit in the perſon of a ſheriff's broker; nor dazzled by dignity and immenſe fortune in a furious demagogue who without being able deſired to be conſpicuous.

Little farther worthy of obſervation occurs until the 17th. chapter which contains an account of the French expedition to St. Domingo. On this ſubject our author proceeds, on a ſimilar principle, to that which dictated his compoſitions on Britiſh parliamentary hiſtory, and the foreign politics of Europe. He has no general or previous knowledge of the ſubject, but ſeems to truſt entirely to the details he can pick up according to the order of dates. Therefore he brings us to the action, without making us in the ſmalleſt degree acquainted with the ſcenes or actors, ſo that we muſt grope our way the beſt we can. Common events he narrates according to the order in which they are narrated in the gazettes; but we do not find on the whole what effect the French have produced in St. Domingo in 1802; and therefore it is no annual regiſter of that year as far as relates to St. Domingo.

Every page, paſſage, and ſentence of the work confirms our firſt opinion that the editor is totally incompetent for either the domeſtic or foreign hiſtory of an Annual Regiſter; and that the work is unworthy of that name. On the other hand we allow that in very inferior departments the writer is agreeable and amuſing; and to theſe we would adviſe him to adhere. We ſhall however ſpeedily renew our ſtrictures on the work in its ſubſequent volume.

We lament that Meſſrs Rivingtons do not take effectual meaſures for bringing on their excellent work to nearly the ſame period. Wherever they can be contemporary with this paltry huddle they of courſe muſt cruſh its exiſtence unleſs it change its preſent character. We can hardly believe that the author of this article can really be a literary man; at leaſt of note and talents higher than a newſpaper reporter. We are convinced the work could not be received by any impartial men of ſenſe or diſcrimination, but for want of another of the ſame period with ſound political principles. Much as we reprobate the New Annual Regiſter, we muſt admit it poſſeſſes a degree of ability very far ſuperior to this production. In a year or two we truſt Meſſrs Rivingtons will have brought correct and maſterly views of political hiſtory near the current period; till then we deſpair of a good Annual Regiſter.

Hill's

Hill's *Theological Inſtitutes.*

(Concluded from p. 143.)

IN the tenth chapter of this fourth book the learned Principal takes "a general view of the ſupport which Scripture gives to the Calviniſtic ſyſtem." He quotes many texts as favouring that ſyſtem; but how far they really ſupport it, cannot be known, becauſe we have not his explanations and reaſonings. He notices that ſyſtem of Predeſtination, ſo ably defended by Taylor of Norwich, according to which the words προορίζω, πρόθεσις, ἐκλογη, ἐκλεκτοι, "refer to a purpoſe of placing all nations in the ſame favourable circumſtances with regard to religion, which began to be executed by the preaching of the Goſpel, and the progreſs in the execution of which depends upon the good pleaſure of God. Matth. xi. 25, 26." (P. 107.) We need not ſay that this ſyſtem is rejected by our author. But in the fourth ſection of this chapter, he recurs, ſomewhat irregularly we think, to the removing of objections; and this ſection is altogether ſo extraordinary that we ſhall lay the whole of it before our readers.

"The commands, the counſels, and the exhortations of Scripture are not rendered unneceſſary with regard to the Elect, by the efficacy of Divine Grace.—They are addreſſed indifferently to all.—They may be of real benefit to many who are not elected.—They declare what is the duty of all, and what moral inability does not excuſe men from performing."

"The difficulty of reconciling the earneſtneſs of the expoſtulations of Scripture with the infallible execution of the decree that only ſome ſhall be ſaved, belongs to the Arminian no leſs than to the Calviniſtic ſyſtem, and can be removed only by abridging, with the Socinians, the divine foreknowledge." (P. 109.)

We do not comprehend the meaning of the firſt ſentence in this quotation. "The commands, the counſels, and the exhortations of Scripture" are undoubtedly *means* by which divine grace is rendered effectual. But when the learned Principal ſays that theſe means "are not rendered *unneceſſary* with regard to the elect," we do not underſtand him. If he intend to affirm that they are neceſſary in ſuch a ſenſe that the elect could not be ſaved without them (which is the natural ſenſe of the words we think,) he contradicts the fundamental principle of the ſyſtem, as well as his own application of it to particular caſes, of which we ſhall preſently take notice. The general principle is contained in the following expreſſions of Calvin: "*Omnibus electis certa eſt vita æterna. Excidere nemo poteſt. Invictâ Dei potentiâ nititur eorum ſalus.*" If the learned Principal ſhould reply that though the *end* be certain, yet it cannot be accompliſhed without the *means*, we would put him in mind of the words of the *Confeſſion of Faith*, quoted by himſelf at p. 118. "*Elect infants*, dying in infancy, are regenerated and ſaved by Chriſt

Chriſt through the Spirit, who worketh when, and where, and how he pleaſeth. *So alſo* are all other elect perſons, *who are uncapable of being outwardly called by the miniſtry of the word.*" (Conf. of Faith, Cap. x. § 3.)

It would ſeem then that "the commands, the counſels, and the exhortations of Scripture are rendered unneceſſary with regard to the elect, by the efficacy of Divine grace." But this point the learned Principal ſhall ſettle as he pleaſes. "They are," however, "addreſſed indifferently to all." True; and, therefore, we conclude that all have ſalvation within their power. But no, ſay Calvin and Dr. Hill. Theſe counſels, commands and exhortations were deſigned to be effectual for the ſalvation of the elect alone. Yet, "they may be of real benefit to many who are not elected." The benefits ariſing from them to the reprobate we have partly ſeen already. We ſhall here ſtate them again in Calvin's own words. "Quorſum ergo exhortationes? *Nempe, ſi ab impiis obſtinato corde ſpernuntur, in teſtimonium illis futuræ ſunt, ubi ad Domini tribunal ventum fuerit: quinetiam jam nunc illorum conſcientiam verberant ac feriunt, quia utcunque irrideat proterviſſimus quiſque, improbare tamen non poteſt.*" (Inſt. II. 5. 5.) The advantages, then, which the reprobate derive from the exhortations of Scripture are that their conſcience is tormented here, and their condemnation aggravated hereafter. Calvin himſelf was ſenſible of the horrible blaſphemy of this part of his ſyſtem, and tried to ſtop the mouths of his opponents. He ſuppoſes an objector to ſay, "Sed quid faciat miſer homuncio, quando cordis mollities quæ ad obedientiam neceſſaria erat, illi denegatur?" A moſt reaſonable and pertinent queſtion ſurely. How does Calvin reply to it? By aſking another. "Imo quid tergiverſatur, QUUM DURITIEM NULLI NISI SIBI IPSI IMPUTARI QUEAT?" (Ibid.) The effrontery of this aſſertion can be equalled only by its falſehood. For no geometrical concluſion is more evident than that, on Calvin's principles, the hardneſs of theſe poor wretches is owing to God, who has peremptorily decreed that they ſhall be damned, and will not, therefore, ſuffer them to eſcape damnation. Our readers will find at p. 128 of our XIXth Volume a luminous paſſage from Lib. III. Cap. 24. § 17 of the Inſtitutes, which teaches that what diſtinguiſhes the elect from the reprobate is *faith*, or as Calvin calls it, *the divine illumination*. This divine illumination, ſays Calvin, *follows the rule of God's predeſtination*. Therefore it is wholly denied to the reprobate, who accordingly, "*how much ſoever they may exert themſelves for the purpoſe*, cannot attain everlaſting ſalvation." Academicus, indeed, denies that this is aſſerted by Calvin (Anti-Jac. Rev. Vol. XIX. p. 18.) and reprimands Dr. Kipling for aſcribing to him ſuch an aſſertion. But although it is of no ſort of conſequence whatever, whether Calvin has made this aſſertion or not, ſince the doctrine inevitably follows from his principles, yet the fact is that he teaches it in terms the moſt

moſt expreſs. Thus: "Præterea ſi verum eſt quod Joannes ait [1 Jo. v. 12], non eſſe vitam extra filium Dei; qui *partem in Chriſto* non habent [which, according to Calvin, is to be had only by faith] QUALES QUALES SINT, QUICQUID AGANT VEL MOLIANTUR, IN EXITIUM TAMEN ÆTERNÆQUE MORTIS JUDICIUM TOTO CURSU PERGUNT." (Inſt. III. 14. 4.) We, therefore, affirm that Calvin, if his own principles be true, advances a moſt glaring and impudent falſehood, when he ſays that the reprobate can impute the hardneſs of their heart to none but themſelves. And we cannot help thinking that the learned Principal muſt have found himſelf involved in ſome unpleaſant difficulties, when he ventured to reſt any part of the credit of his ſyſtem on the aſſertion that "the commands, the counſels, and the exhortations of Scripture may be *of real benefit to many who are not elected.*"

But, ſays the learned Principal, theſe commands, &c. "declare what is the duty of all." It is impoſſible, we think, for any thing to ſhew more clearly the wild abſurdity of the Calviniſtic ſyſtem than this ſimple obſervation. The reprobate, in conſequence of God's irreverſible decree, cannot perform their duty; and, if they could, their performance of it would be of no avail. Yet this duty is perpetually inculcated upon them, as if God expected that they ſhould perform it, and they are damned at laſt becauſe they do not. So ridiculous and impious muſt be every ſyſtem which ſeparates the duty of a man from his happineſs. But even this is not all. For, according to the principles of Calvin, it ſeems to be the duty of the reprobate *not to obey, but to reſiſt*, the commands, the counſels, and the exhortations of Scripture. However paradoxical this may appear, it is eaſily proved. For if the duty of man conſiſts in co-operating with the deſigns of God, (which a Calviniſt will hardly deny) then for the reprobate even to wiſh, by faith, repentance and obedience, to avert their own damnation, is nothing leſs than impiety. With reſpect to the learned Principal's remark that "moral inability does not excuſe men from performing their duty," enough has been already ſaid to render any farther obſervations unneceſſary.

From the concluding ſentence of the foregoing quotation it is plain that the learned Principal miſunderſtands the Arminian ſyſtem; for we are ſure that he would not willingly miſrepreſent it. Arminians acknowledge no ſuch decree as that "only ſome ſhall be ſaved." In perfect conformity with the opinion of Calvin, the 7th of the Lambeth Articles aſſerts that "ſaving grace is not given, is not granted, is not communicated to all men, by which they may be ſaved if they will;" and the 9th is, that "It is not in the will or power of every one to be ſaved." Now Arminians abominate both theſe articles. They hold that ſufficient grace is given to all men, and that every one may be ſaved if he will. Their notion of the divine decree is that all ſhall be ſaved who perform the conditions of ſalvation, and that, with the aſſiſtance of the grace afforded him, every individual has it in his power to perform theſe conditions.

ditions. With the infallible execution of such a decree they think the earnest expostulations of Scripture perfectly consistent. To reconcile them with Calvin's predestination they hold, indeed, to be impossible. Let the Calvinists, however, see to that: it is no concern of ours.

The last chapter of the fourth book gives the history of Calvinism. And here we cannot help remarking how much superior Dr. Hill appears, in point of honesty and candid good faith, compared with some of our English Calvinists. Mr. Overton (P. 322) would have his readers believe that Calvinism was "conscientiously maintained in the first ages of Christianity." But the learned Principal, ingenuously and fairly, dates its rise from the controversy between Augustine and Pelagius. The fact is that, previously to the time of Augustine, though expressions relating to the Divine decrees occur occasionally in the Christian writers, there was no such thing as a settled systematic theory formed concerning them. The first fathers spoke naturally and practically on the subject; and therefore their language seems sometimes to favour human agency, sometimes divine, according to the particular sentiment which they wished to excite. But we must hasten to the concluding book of these "Heads of Lectures," of which the title is "Index of particular questions, arising out of opinions concerning the Gospel remedy, and of many of the technical terms in theology."

In the first chapter the author treats of "Conversion and regeneration," terms employed by Calvinists "to express that change of character by which," as they suppose, "the call given in the Gospel becomes effectual." (P. 114.) On this subject the learned Principal informs us that the "Calvinistic system, as to the manner of conversion, lies in the middle between all modifications of the synergistic system, and all shades of the ancient mystical theology, now known by the name of fanaticism." This is high authority, if any were wanted but that of Calvin himself, for an opinion which we have uniformly maintained, though some of our English Calvinists pretend to controvert it, that the Calvinistic system excludes all CO-OPERATION OF MAN with God, whom it makes the sole operator in the whole business of the salvation of the elect. How differently the Church of England teaches is evident from the tenour of her tenth Article. That Calvinism is not the same with fanaticism, which, as the learned Principal says, "rests in sentiments and emotions," may be true. But it certainly should seem that Calvinism has a natural tendency to fanaticism, which has, accordingly, been much more prevalent among Calvinists, than among Christians of any other persuasion. And, indeed, a number of Calvin's tenets, particularly on the subject of *Faith*, lead the mind, almost irresistibly, to rest in sentiments and emotions. His very definition of faith is calculated to produce this effect. "Nunc justa fidei definitio nobis constabit, si dicamus esse divinæ ERGA NOS benevolentiæ FIRMAM CERTAMQUE COGNITIONEM, quæ gratuitæ in Christo

Christo promissionis veritate fundata, per Spiritum Sanctum ET REVELATUR MENTIBUS ET CORDIBUS OBSIGNATUR." (Inst. III. 2. 7.) This definition, unquestionably, prompts men to rest the reality of their faith on internal revelations, as well as to look for that full assurance of salvation which Calvinists, we believe, very generally maintain, and which, in Calvin's language, "Dei bonitatem perspicue nobis propositam EXTRA DUBIUM PONIT." (§ 15.) On the words of the definition, *erga nos*, his observations are striking. The man of a sober mind, we think, believes that the promises of God are firm and certain with regard to all; and that he himself, as an individual, will reap the fruits of them, provided he perform the required conditions. But this was not Calvin's idea.

"Hic," he says, "præcipuus fidei cardo vertitur, ne quas Dominus offert misericordiæ promissiones, EXTRA NOS tantum veras esse arbitremur, *in nobis minime*; sed ut potius EAS INTUS COMPLECTENDO NOSTRAS FACIAMUS. . . . . In summâ verè fidelis non est, nisi qui solidâ persuasione Deum SIBI propitium benevolumque patrem esse persuasus, de ejus benignitate omnia SIBI pollicetur: nisi qui divinæ ERGA SE benevolentiæ promissionibus fretus, INDUBITATAM SALUTIS EXPECTATIONEM PRÆSUMIT. . . . . Fidelis (inquam) non est, nisi qui SUÆ SALUTIS SECURITATI INNIXUS, Diabolo et morti, confidenter insultet." (§ 16.)

Accordingly the faithful must never, for a moment, entertain a doubt, either of their present state, or of their future perseverance. To those who said, with Luther, that "etiamsi secundum præsentem justitiæ statum, de gratiâ Dei judicium sumere liceat, manere tamen in suspenso finalis perseverantiæ notitiam," he makes this reply: "Egregia vero salutis fiducia nobis relinquitur, si ad præsens momentum nos esse in gratiâ conjecturâ morali æstimamus, quid in crastinum sit futurum nescimus." (§ 40.)

The second chapter of this book relates to justification. The learned author rightly says that "the doctrine of justification by faith was taught by the first reformers, in opposition to the place assigned by the Church of Rome, in our justification, to personal righteousness and personal sufferings." (P. 117.) "But Socinians and Arminians," he adds, "have departed from this first doctrine of Protestants." We have so often discussed this point, particularly in examining the work of Mr. Overton (Vol. XV. P. 263, &c.), Mr. Pearson's first letter to that gentleman (Vol. XVIII. P. 255, &c.), and in our Remarks on the Christian Observer (Vol. XVIII. P. 495, &c.), that we shall not here resume it. We have, however, no hesitation to say that the sense in which this doctrine was taught by Calvin, and in which it is, of course, understood by his followers, *is not the sense of the English, nor even of the generality of the foreign, reformers.* "Calvinists," says the learned Principal," "hold *fidem justificare, non dispositivè, sed instrumentaliter.*" This distinction savours too much of scholastic subtilty; and to speak our mind with frankness, if Calvinists, by the *instrumentality* of faith,

would signify any thing but *the fulfilling of a condition to be performed on the part of man*, their idea is unintelligible, and their language jargon.

The author adverts to the phrase "first and second justification," both in the sense of the Church of Rome, and in that of Taylor of Norwich; which last, he says, is adopted by the Arminians. But the doctrine of a first and of a final justification in the sense of Taylor, though perhaps more fully developed by them than by those who preceded him, was the doctrine of the whole primitive Church, and is evidently that of the Church of England. It must indeed be the doctrine of every Church which does not hold the indefectibility of grace. But *knowledge of Christ*, it seems, is considered by Calvinists as essential to salvation. "This knowledge," however, the learned author says, "may be conveyed in an extraordinary manner, as it was to Job." (P. 118.) No Christian will deny that it may. But we do not think him happy in his exemplification of the principle. He cites the passage of the Confession of Faith (Cap. x. § 3.) which is given above. It is difficult to see how, in the present state, such knowledge can be conveyed to the minds of infants; nor do we think that the possession of it is indispensibly necessary. But as we have met with this passage again, we shall just take occasion, from it, to observe that if the learned Principal had been aware in what different terms the Church of England talks of *infants*, he could not possibly have supposed that her 17th Article teaches Calvin's doctrine of Predestination. Her doctrine is, not that *elect infants*, but that *all baptized infants, dying in infancy*, are sure of salvation. This is taught in terms the most explicit and decided, in the Rubric which immediately follows the office for public baptism, as well as in the Homily on salvation. The words of the Rubric are, "It is certain by God's word, that children which are baptized, dying before they commit actual sin, ARE UNDOUBTEDLY SAVED." We need not point out to the learned Principal how directly and totally this doctrine contradicts the tenet of arbitrary, unconditional Predestination.

As we found no notice taken by Dr. Hill of the question concerning *Obedience*, under the different aspects of *perfect*, and *imperfect but sincere*, with regard to which our English Calvinists, and the learned Principal's brother Mr. Stewart, of Moulin (Anti-Jac. Rev. Vol. XIX. Pp. 388, 389.) advance such paradoxes, we were at first inclined to think that his own good sense must have suggested to him that the question was merely a verbal dispute. But we afterwards recollected that the Westminster Confession of Faith expresses itself in language which leaves no room for controversy on the subject. "The persons of believers being accepted through Christ, their good works also are accepted in him, *not as though they were in this life wholly unblameable and unreproveable in God's sight*; but that he, looking upon them in his Son, IS PLEASED TO ACCEPT AND REWARD THAT WHICH IS SINCERE, ALTHOUGH ACCOMPANIED

COMPANIED WITH MANY WEAKNESSES AND IMPERFECTIONS." (Cap. xvi. § 6.) From this ſenſible paſſage it is abundantly evident, notwithſtanding Mr. Stewart's pretenſions both to diligent ſtudy and to extraordinary illumination, how careleſsly he has read, how little he underſtands, and how completely, in this inſtance at leaſt, he has abandoned, the Confeſſion of Faith. It is deſerving of notice that, in the original Scotch Confeſſion of Faith, A. D. 1560, of which a copy may be found in Knox's Hiſtory, and which, in ſeveral reſpects, we think, greatly preferable to that of Weſtminſter, the ſame found opinion is explicitly maintained. "God the father, beholding us in the body of his Son Chriſt Jeſus, ACCEPTS OUR IMPERFECT OBEDIENCE AS IF WERE PERFECT, and covers our works, which are defiled with many ſpots, with the juſtice of his Son." (Art. XV.) We recommend theſe extracts to the ſerious attention of our Evangelical "*True Churchmen*," as well as the following important aſſertion of Mr. Principal Hill: "We have no warrant to ſay that every man may tell the time of his converſion; or that the manner of converſion muſt be the ſame in all." (P. 120.)

Of the word διαθηκη the learned Principal ſays that "it may be rendered *covenant* of the New Teſtament where it occurs." (P. 124.) That it ought, in general, to be ſo rendered we think incontrovertible. But how that meaning ſuits Heb. ix. 16, 17, we do not well perceive. The author names the "Covenant of Works, the Abrahamic Covenant, the Sinaitic Covenant, and the Covenant of Grace." On theſe different covenants we regret that we have not a full expoſition of his ſentiments. Many ſenſeleſs and pernicious ravings have been publiſhed concerning the Covenant of Works; and what is here called the Abrahamic Covenant was, in ſubſtance at leaſt, in our apprehenſion, no other than the Covenant of Grace itſelf. At p. 125 we find the following ſhort notice: "Terms of the Covenant of Grace. Heb. viii. 10. In what ſenſe conditions." On this topic alſo we could wiſh to have an opportunity of learning Dr. Hill's opinion at large. A covenant without conditions appears to us an abſurdity. Yet it is univerſally known that high-flying Calviniſts reject all conditions.

The ſixth chapter of this book is intituled, "Queſtions concerning Baptiſm," which, the learned Principal ſays, was "originally a ſolemn method of aſſuming the profeſſion of the Chriſtian religion; a mark of diſcrimination between the diſciples of Chriſt and thoſe who adhered to another teacher." (P. 128.) This obſervation is very equivocal. For if the learned Principal means to ſay that this ſacrament was originally conſidered as a badge of Chriſtian profeſſion, his aſſertion is, indeed, well founded, but nothing to the purpoſe: for baptiſm has been regarded in this light by Chriſtians of all ages. But if he would inſinuate that, *originally*, baptiſm was regarded *in this light alone* (which ſeems to be his meaning,) he is, we are perſuaded, in an egregious miſtake. For baptiſm was always

conſidered both as the ſeal of the covenant of redemption, and as the means of conveying to the party baptized, actual grace and remiſſion of ſin. The Socinians, we are told, conſidering baptiſm in the ſimple view abovementioned of a badge, "judge it unneceſſary in Chriſtian countries, although they retain the practice." (Ibid.) Calvin judged it unneceſſary on a different principle. It was indeed, in his opinion, the ſeal of the covenant; but it could not be neceſſary to ſalvation; becauſe, in the execution of God's infallible decree, the elect, whether baptized or not, muſt finally be ſaved. On the ſubject of this ſacrament, however, he fell into inconceivable contradictions, which were the effect of his principles of Predeſtination. He held that the children of faithful parents are born in a ſtate of grace, which is indefeaſibly tranſmitted from father to ſon, to the lateſt poſterity. On this account he contended that the children of the faithful, being already poſſeſſed of the ſubſtance of baptiſm, and entitled to the privileges of the covenant, could not, without injuſtice, be refuſed the ſeal. From this notion of hereditary grace it follows, as a neceſſary conſequence, that, as grace once conferred can never be loſt, either in the individual or in the race, the whole poſterity of a faithful man muſt infallibly be ſaved; ſo that if Adam was ever in a ſtate of grace, not one of his deſcendants can poſſibly be loſt. Yet Calvin taught that baptiſm was of no ſaving effect to thoſe who were not elected to eternal life; and, as it cannot be known whether the children of faithful parents are ſo elected or not, the conſequence evidently ſeems to be that it is uncertain whether or not they are actually born in a ſtate of grace. From ſuch glaring inconſiſtency even the genius of Calvin was incapable of reſcuing the ſyſtem which he adopted.

"Auguſtine," the learned Principal obſerves, "held that all who were baptized were regenerated; but that, unleſs they were predeſtinated, they did not perſevere." (P. 130.) The laſt of theſe tenets, we believe, was introduced by Auguſtine, who certainly laid the firſt foundations of Calvin's theory of Predeſtination, and of its concomitant effects. But the learned Principal is again egregiouſly wrong when he repreſents the firſt of them as peculiar to Auguſtine. The fact is, that the primitive Church univerſally held, as the Church of England holds (ſee Offices for Bapt. and Confirm.) that all perſons baptized, whether infants or adults, (the latter being ſuppoſed to poſſeſs the proper diſpoſitions) are alſo regenerated. It is thus that the words of our Lord to Nicodemus (Jo. iii. 5.) were interpreted by the ancient Church, which never knew or ſpoke of any other regeneration but that conferred in baptiſm. So true is this that, in the language of the fathers, *regeneration* and *baptiſm* are ſynonymous terms. The notion which eſtabliſhes a diſtinction between them, and ſeparates the one from the other, is a modern innovation, which has been productive of infinite miſchief and nonſenſe. The following paſſage rather ſurprized us, "The want of the ceremony of confirmation is with us ſupplied by the ſolemnity which

which we observe in admitting young persons to partake, for the first time, in the Lord's Supper. *Calvin.*" (P. 130.)

We may, surely, here be permitted to ask by what authority the Church of Scotland conceives herself warranted to set aside an Apostolic rite. We feel, on this occasion, the inconvenience of Dr. Hill's general mode of reference. Ten sections of Book IV. Cap. xix. of Calvin's Institutes, are on the subject of confirmation; but we are at a loss to know exactly to what particular passage the learned Principal alludes. We suppose, however, that he had in his eye Section 13th of that chapter, in which Calvin reduces confirmation to the simple notion of a more solemn form of catechizing young persons in the face of the Church. But though confirmation be not properly a sacrament, it was always thought to be of a nature very different from mere instruction in the principles of religion, and considered as a mean of conferring spiritual strength and grace. In positive institutions especially, it must always be dangerous to depart from known Apostolic practice; for we can never, in cases of that kind, be sure that we do not depart from the essentials of Christianity. Calvin, indeed, pretends to doubt whether the practice can be traced to the Apostles; and he insinuates that Jerome was in an error, "quod Apostolicam esse observationem dicit." (Inst. IV. xix. 4.) It is impossible, however, to suppose him to have been ignorant that his insinuation is injurious to the constant testimony of the primitive Church, which is unanimous as well with respect to the origin of the rite itself, as with respect to the persons who have power to administer it. It may, perhaps indeed, be considered as an instance of modesty that those who abolished the order of men in whom that power was, by all, allowed exclusively to reside, thought proper likewise to drop entirely the use of the ordinance.

In the seventh chapter of this book the learned Principal treats of questions connected with the sacrament of the Lord's Supper; and in the eighth, which is the last, of the condition of men after death. In these two chapters we see nothing which calls for particular observation. We, therefore, proceed to the second part of the "Institutes," or the author's "View of the constitution of the Church of Scotland."

This is a very complete dissertation, which extends through 156 pages, and is divided into seven sections. It contains a great variety of information which is highly valuable, intermixed with several principles, the truth of which we cannot possibly admit. To the members, and especially to the ministers of the Church of Scotland, it must be extremely useful, since there is not, we suppose, any where else to be found so full, distinct, and accurate an account of that establishment. The two first sections, on "The connection between the Church and State," and on "The general principles of Presbyterian government," may be considered as preliminary, though the latter is very intimately connected with the principal subject. From the former we shall give a pretty ample extract. The author

obſerves that, when Conſtantine and his ſucceſſors, whether in the empire, or in the kingdoms into which it was divided, conferred on Chriſtianity a civil eſtabliſhment, they were the inſtruments of fulfilling one part of the prophecies, which foretold that "Kings ſhould be nurſing fathers and their Queens nurſing mothers" to the Church. Yet, continues the learned Principal,

"A connection between the Church and State has been ſeverely reprobated. While the enemies of religion have ſtudied to divert the public attention from the offenſive and miſchievous nature of their principles, by diſguiſing their hoſtility to religious eſtabliſhments, under pretenſions to liberality of ſentiment and enlarged toleration, many who profeſs an earneſt zeal for the ſtability and ſucceſs of the Goſpel, have aſſerted that it ſtands in no need of forming any connection with the ſtate, and that its purity is always contaminated by ſo unnatural an alliance. The reaſons of this aſſertion may often be traced in the private reſentments or the political ſituation of thoſe from whom it proceeds. The aſſertion is dictated to ſome by that ſpirit of innovation which is weary of the preſent inſtitutions of ſociety, without having any diſtinct apprehenſion of what is to be ſubſtituted in their place; and with others, it is merely the raſh expreſſion of an opinion which has been formed without due attention to the violence of human paſſions, and the courſe of human affairs. We may often obſerve an indifference about religion, which, foſtered by the multiplicity of the buſineſs and amuſements of life, proceeds to open profanity; a turbulence, which derives pleaſure from interrupting, upon every capricious impulſe, the ſerious occupations of others; a raſhneſs of ſpeculation and love of ſingularity, which delight in attacking truths the cleareſt, the moſt important, and the moſt generally received; and a depravity of heart and obſtinacy in wickedneſs, which regard with contempt and averſion an authoritative ſyſtem of pure morality. Now, if we combine all theſe circumſtances, and allow to each its due weight, we *will* [ſhall] not feel ourſelves entitled to preſume that the pious zeal of the friends of Chriſtianity will, in every age, be ſufficient to defeat the deſigns of its enemies: but, while we rely with entire ſecurity upon the promiſe of him who ſaid that 'the gates of hell ſhall not prevail againſt his Church,' we *will* [ſhall] thankfully acknowledge his wiſdom in employing, as an inſtrument of fulfilling his promiſe, this ſalutary appointment, that civil ſociety, in return for the ſupport which it derives from the pure principles of religion inculcated by the Goſpel, ſhall concur with Chriſtian zeal in repelling every outrage. Eccleſiaſtical power, feeble and unarmed when oppoſed to the violence of man, is aided by the authority of human government. The blaſphemy and open impiety, which ſhock the feelings of good men, which corrupt the young, and unſettle the minds of the multitude, are reſtrained by thoſe puniſhments which the civil magiſtrate can inflict. The day upon which Chriſtians have, from the beginning, aſſembled for public worſhip, is guarded by law from profanation; worſhippers are ſecured againſt any rude interruption; the miniſters of religion are protected in the celebration of the ordinances of the Goſpel; and the regular miniſtrations of an order of men recognized by the civil conſtitution, furniſh a continual exhibition of the doctrines and the duties of true religion. Chriſtianity becomes a part of the law of the land, which no man is permitted to revile, or openly to attack; the profeſſion of it is an inheritance which we receive, together with

with our civil liberties, from our fathers; and the succeeding age has the same security for the transmission of this as of any other part of their inheritance." (Pp. 140—143.)

These are sensible and just observations undoubtedly; which place the wisdom and expedience of an established Church in the proper point of view. But we cannot bestow the same commendation on the greater part of the second section, which opens thus:

"When the Apostles received from Jesus a commission to make disciples of all nations, they were invested with certain extraordinary powers, which the extent of their commission required. It is admitted by all Protestants, that a great part of the Apostolical powers ceased with the persons to whom they were committed; and it is the peculiar tenet of Presbyterians, that the right of exercising inspection and rule over Christian pastors, which was implied in the universal commission of the Apostles, and which in their hands was not liable to abuse, is one of those extraordinary powers which were not transmitted to their successors. Presbyterians hold that preaching the word, dispensing the sacraments, and exercising ecclesiastical jurisdiction over Christians, are functions which in all ages belong to the office of a Christian teacher; that the right of performing every one of these ordinary functions was conveyed by the Apostles to all whom they ordained; that the persons who in the New Testament are indiscriminately named Presbyters and Bishops had the right of conveying to others all the powers with which they had been invested; and that every person who is ordained is as much a successor of the Apostles as any Christian teacher can be." (Pp. 165, 166.)

We cannot enter on a formal proof of the Apostolical, and therefore divine origin of Episcopacy, as often as a publication comes before us in which such origin is denied. The evidence for it is, however, so complete, that we certainly have not greater for the authenticity of the Scriptures themselves. It is observable that the learned author, though he states the fundamental principles of Presbyterian Church government, produces no proof whatever that these principles are well founded. But the foregoing extract contains some things which surprized us even from a Presbyterian. That the 'right of exercising inspection and rule over Christian pastors,' was 'an extrordinary power' vested in the Apostles, and not transmitted to their successors, is a position which the learned Principal, we apprehend, will find it difficult to establish. But, supposing it established, how came Presbyterian ministers, we ask, by the right of exercising inspection and rule over one another? The reason, however, which the learned Principal seems to assign for the cessation of this power is as singular as the cessation itself. "In the hands of the Apostles it was not liable to abuse." The inference is that it could not be entrusted to other men because, by them, it might be abused. The learned Principal must forgive us for saying that, if his argument be good, he has done what, we are very certain, he would be the last man to attempt; he has, by one stroke of his pen, abolished all government, both ecclesiastical and civil, unless conducted by men

men inſpired. It appears, too, that, in the learned Principal's opinion, a deacon was, in no reſpect, inferior to a preſbyter or biſhop. For deacons were, certainly, ordained; and, if it be true, that "every perſon who is ordained is as much a ſucceſſor of the Apoſtles as any Chriſtian teacher can be," it inevitably follows that deacons are equal to preſbyters or biſhops. They were, therefore, originally inveſted with the powers of ordination and juriſdiction;—an opinion which, before our author, no perſon, we think, whether Preſbyterian or Epiſcopalian, ever maintained.

"It will be admitted," the learned Principal adds, "by every perſon acquainted with Eccleſiaſtical Hiſtory, that the form of government which is called Epiſcopal, has, from very early times, prevailed in the Chriſtian Church. For, although Biſhops and Preſbyters appear to be confounded in Scripture, and in the writings of the Apoſtolical Fathers, yet, in the ſecond century, the name of Biſhops was appropriated to an order of men who poſſeſſed excluſively the right of ordination and juriſdiction, and who were the overſeers of thoſe whom they ordained. And from the ſecond century to the time of the Reformation, this order of men continued to exiſt *almoſt* [we ſhould wiſh to know on what authority this reſtriction is founded] in all parts of the Chriſtian world, and was regarded with reſpect and ſubmiſſion, both by the Clergy and [by] the Laity." (Pp. 166, 167.)

It is eaſy to ſee that this important conceſſion is extorted from the learned Principal, by the invincible force of truth, ſince it would not, by any preſbyterian, be granted if it could be withheld. For, in fact, this ſingle circumſtance is of itſelf, and independently of all other evidence, ſufficient to demonſtrate, beyond the power of refutation, that Epiſcopy is an Apoſtolic Inſtitution. Thoſe who think otherwiſe have been often aſked to ſhew how, on any other ſuppoſition, the *univerſal eſtabliſhment*, at ſo early a period, of epiſcopal powers is to be accounted for. This they never have been able to do, and never will. The learned Principal, indeed, who repreſents the "firſt reformers," generally as "believing that the diſtinction between Biſhops and Preſbyters has no foundation in Scripture," though he muſt know that the Engliſh Reformers in particular were of a very oppoſite opinion, talks alſo "of the abuſes which appeared to them to have ariſen, *in the progreſs of human ambition*, from *the practice* of inveſting Biſhops with powers ſuperior to Preſbyters." But he does not tell us how the *practice itſelf* aroſe; unleſs the paragraph which we are going to ſubjoin be intended as a full ſolution of the difficulty.

"In Jeruſalem, Epheſus, Corinth, and other principal cities which the Apoſtles viſited, they ordained a number of Preſbyters, either becauſe they found that the Chriſtians could not aſſemble conveniently in one place, or becauſe they wiſhed to provide for the future increaſe of believers. Theſe Preſbyters having the charge of the ſpiritual concerns of all the Chriſtians in the city where they reſided, and being ready to embrace every favourable opportunity of communicating the knowledge of the Goſpel to the inhabitants of the adjoining regions, would naturally hold frequent meetings, that individuals might report their ſucceſs; and that all might conſult about the moſt prudent methods of promoting their common object. In thoſe meetings

meetings it was neceſſary that ſome one ſhould preſide. If neither an Apoſtle was preſent, nor any perſon invelled by an Apoſtle with the inſpection of that city, one of the Preſbyters would be called to the office of Preſident; and whether this office was conſidered as the right of the ſenior Preſbyter, or went by rotation, or was conferred by election, it would imply during its continuance a kind of ſuperiority over the other members." (Pr. 168, 169.)

Theſe ingenious ſpeculations may ſatisfy thoſe who are prepared to be contented with fiction inſtead of fact, and with theory inſtead of argument. But our learned readers will not fail to obſerve that the whole is an hypotheſis entirely gratuitous. We are told what, in Dr. Hill's apprehenſion, the firſt Chriſtian Preſbyters *would naturally do*; but the queſtion is, What have we reaſon to believe that they *actually did?* The learned Profeſſor, however, it muſt be confeſſed, is more generous than many of his illuſtrious predeceſſors who have denied the divine right of Epiſcopacy. He allows that, in the principal cities, there were ſeveral congregations and ſeveral Preſbyters; whereas they, in their ill-judging zeal, contended that, even in the greateſt cities of the empire, the Chriſtians met in one aſſembly. But when the Preſbyters were convened for the regulation of eccleſiaſtical affairs, they muſt have a preſident; and the learned Principal ſeems greatly at a loſs to determine how that preſident was conſtituted. He appears, however, to think that if either an Apoſtle, or one appointed by an Apoſtle, was preſent, there could be no conteſt for pre-eminence. In this opinion we have the honour to agree; and the preſident ſo appointed by an Apoſtle was preciſely what we call a Biſhop. Such was Timothy at Epheſus, Titus in Crete, Epaphroditus at Philippi, and to name no more, the Angels in the Churches of Aſia Minor. This notion, however, does not altogether ſuit the learned Principal; who, therefore, goes on *to ſuppoſe* in what way the Preſident, when neither an Apoſtle nor one apoſtolically appointed was preſent, *might poſſibly* be fixed on. And he is, at laſt, uncertain whether the office was "conſidered as the right of the ſenior Preſbyter, or went by rotation, or was conferred by election." At all events, it implied, as the learned Principal obſerves, during its continuance, *a kind* of ſuperiority; and from this *temporary kind of ſuperiority in the Preſident* aroſe, in the Principal's opinion, we doubt not, the *permanent power and authority of the Biſhop.*

To thoſe who, by their prejudices, are previouſly diſpoſed to graſp at any thing like a defence of their loved Preſbytery, we know not how plauſible this ſcheme may appear of accounting for the riſe of Epiſcopacy. For *our* part, we heſitate not to affirm that no hypotheſis was ever conceived, we do not ſay with leſs probability of truth, but more palpably abſurd, or more contemptibly ridiculous. We ſhall not inſiſt on the general character of the firſt Chriſtian Miniſters, and how unlikely it is that ſo many of them ſhould even wiſh to aſſume an authority which they muſt have known to be unlawful, over their brethren; eſpecially when the conſequence of ſuch ſuperiority was certain

certain perſecution, and almoſt certain martyrdom. But, admitting their ambition to have been ever ſo exorbitant, was it morally poſſible for it, we aſk, to be ultimately ſucceſsful? Was it poſſible for theſe encroaching prieſts ſo dexterouſly to combine their efforts as, at once, to ſubvert, through the whole extent of the Chriſtian world, that PURITY which their brethren as well as themſelves had received as their eccleſiaſtical birth-right, tranſmitted from the Apoſtles? He who can believe this may alſo believe that, before the end of the current year, the Moderators of all the Scotch Preſbyteries ſhall, within the bounds of their ſeveral diſtricts, have erected themſelves into Dioceſan Biſhops; that the Moderators of provincial Synods ſhall have become Metropolitans, and the Moderator of the General Aſſembly Patriarch of the whole kingdom. When ſuch an uſurpation ſhall have taken place, without a ſingle Miniſter's proteſting againſt it, we ſhall then have ſomething very ſingular to what is ſuppoſed to have happened on the firſt unhallowed eſtabliſhment of Epiſcopacy.

The learned Principal takes ſome pains to explain the grounds on which is founded the authority of LAY ELDERS, who were firſt admitted into the Preſbyterian Church-courts by Calvin in 1542. This is a conſtitution with which *we* have no concern; and certainly when men have once deſerted the model on which the Chriſtian Church was originally built, it ſignifies little how fanciful an edifice they may afterwards agree to raiſe in its place. But we are anxious to apologize to the learned Principal for a very unjuſt, though involuntary, miſrepreſentation of his ſentiments, into which we were betrayed when Dr. Martin's Sermons came under our review. That Gentleman, in a note relating to his fourth diſcourſe, has quoted a ſentence from Dr. Hill, which, inſulated as he has given it, unavoidably implies that the learned Principal aſcribes to the "friends of Epiſcopal Ordination," in the preſent day, *a diſpoſition to perſecute*. We ought, indeed, to have known Dr. Martin better than to admit ſuch a charge upon his authority; and we beg the learned Principal's pardon for our want of caution: ſince nothing, it is evident, was farther from his intention than that which Dr. Martin has made him affirm. The ſentence quoted by Dr. Martin is violently ſeparated from that which precedes it, and the particle of connection ſuppreſſed. Whether he did not underſtand the learned Principal, or whether he *intentionally* mutilated the paſſage, we ſhall not take upon us to decide. But we ſhall lay it entire before our readers.

"*A conviction of the divine right of Epiſcopacy*, to which Charles I. was accounted a martyr, and which all who trod in the ſteps of Archbiſhop Laud zealouſly inculcated, *was one cauſe* of thoſe perſecutions which the Preſbyterians endured during a great part of the 17th century, both before the civil war commenced, and after the Reſtoration. AND *now* that the progreſs of ſcience and good government has exploded the horrid practice of perſecution for conſcience ſake, *the ſame principle* is the foundation of that contemptuous language with regard to the Preſbyterian Church, which often proceeds from the zealous friends of Epiſcopal Ordination, and which ſometimes

times appears in the writings of able divines, men in other respects profound and enlightened." (Pp. 179, 180.)

The learned Principal's meaning, when thus fairly exhibited, can be mistaken by no one. He SAYS *that a conviction of the divine right of Episcopacy is the foundation of contemptuous language, with regard to the Presbyterian Church.* Dr. Martin, by totally suppressing the first sentence, and likewise the first word of the last, COMPELS HIM TO SAY *that the principle of persecution is the foundation of such language.* Dr. Martin has, therefore, our full consent to make his election between *want of honesty* and *want of judgment.*

The learned Principal holds that, under the Gospel, the *form* of Church Government is a matter of indifference. One of his reasons is as follows:

"Moses might deliver to the one nation of which he was appointed lawgiver, a code of ecclesiastical, as well as of political and judicial institutions. But the Apostles, who were sent to gather converts out of all countries, could not adopt any form of ecclesiastical polity that was equally applicable to the infant Churches which were then planted, and to the national Churches which were afterwards established; and any attempt to bind upon Christians a particular form of Church Government, must have proved an obstacle to the propagation of Christianity amongst all the nations who found that plan incompatible with their civil constitution." (Pp. 183, 184.)

But we could never understand this presumed incompatibility; and, to own the whole truth, we regard the argument as something very like nonsense. The Church is a society which in its own nature, has no interference with civil institutions. In its first and purest state it was founded not only without dependence upon human authority, but in direct opposition to it. To the infant churches, therefore, it is evident that, if we set aside apostolical precept and practice, any particular form of government was as suitable as another. And with regard to established churches, though our modern innovators have invented the plea that certain forms are best adapted to certain civil constitutions, it seems altogether visionary and chimerical. If, indeed, there be any apostolical form, no civil constitutions can alter that form without the highest criminality. This plea, however, comes, at all events, with the very worst grace imaginable from a Minister of the Church of Scotland. Such a Minister will not, surely, contend that Presbyterianism is a form of Church-polity inconsistent with monarchical government. Why, then, should Episcopacy be supposed inconsistent with republican, or with any other government?

But the learned Principal and his brethren, we must inform our readers, are men of liberal and charitable minds. The passage which exhibits these amiable dispositions is, indeed, somewhat long; but, it would not be right, we conceive, to omit it, although we have already carried our observations on this section to a greater extent than we can well afford.

"We

"We do not contend," he says, "that there is an inseparable connection between Popery, the grossest abuse of Church-Government; and that superiority of a Bishop above Presbyters, called prelacy, which, although not prescribed in the word of God, may be adopted for the sake of convenience: We do not consider it as any part of our duty to Christ, the Head of the Church, to endeavour the extirpation of prelacy: We do not think ourselves called upon *to exaggerate* the defects which we observe in the English Episcopacy, or to depreciate the advantages which may be derived from it; and we are sensible that, in a country such as England, a change from Episcopacy to Presbytery may be highly inexpedient. But although, with these views of the subject, we feel no disposition to take the Solemn League and Covenant; yet, at the same time, we stand firm in that opinion which every minister of the Church of Scotland declares at his ordination, that the Presbyterian Government and discipline of this Church are not only lawful, but founded in the word of God, and conformable to the model exhibited in the primitive times of Christianity. We contend that we are successors of the Apostles, invested with all the powers which, of right, belong to any ministers of the Church of Christ. *We put a very high value upon the independence which Presbyterian Ministers enjoy, by not being placed under the inspection of any one of their brethren.* We study, by our general conduct, and our attainments in literature, to maintain the honour of that dignified station which we hold; and we *will* [shall] always be ready to defend by argument, the only weapon which we desire, or which, in such a cause, we think it lawful to employ, that form of Church Government which was established in Scotland at the Revolution, and which the *Treaty* [Act] of Union hath declared to be the unalterable government of Christ's Church in this part of the united kingdom." (Pp. 185—187.)

From this extract may be seen how far the Presbyterian Ministers of Scotland have departed, for the better, from the principles of their ancestors, who swore, "*with their hands lifted up to the Most High God*," that they would extirpate prelacy, and who kept their oath. To the ministers of the present day we, the members of the united Church of England and Ireland, are, undoubtedly, much obliged for their lenity. We know not, indeed, that we owe them very particular thanks for *not exaggerating* the defects of our Episcopacy; but of this we are sure, that we have it not in our power to exaggerate the defects of their Presbytery. They are, however, proud of their *independence*, which may they enjoy as long as it gives them pleasure! They may be assured that in the clergy of the united Church it excites no envy. And that we may not, in point of generosity, seem to be outdone by these our Scottish friends, we shall boldly promise, in the name of our clergy, that they shall, neither directly nor indirectly, endeavour to subvert the form of Church Government established in Scotland at the Revolution, unless the Scots themselves should solicit a change. The only favour which we ask, in return, is that the Ministers of the Church of Scotland will not insist on our thinking as highly of their form of Church Government as they do themselves.

The remaining sections of this part of the "Institutes" are exceedingly curious, and will well reward the attention of such as wish to obtain

obtain a minute acquaintance with the conſtitution of the Church of Scotland. We have read them with great ſatisfaction ourſelves; but they contain ſuch a multiplicity of details, that we cannot abridge them, and muſt therefore content ourſelves with copying their titles. "3. On the Manner in which Miniſters are admitted into the Church of Scotland. 4. On the Judicatories which compoſe the Conſtitution of the Church of Scotland. 5. On the Diſtribution of Power amongſt thoſe Judicatories. 6. On the Objects of the Judicial Power of the Church. 7. On the Proviſion made by the State for the Church of Scotland." In theſe ſections there is much which we do not approve, and much on which we intended to animadvert; particularly a practice highly abſurd, called "The Moderation of a Call," in conſequence of which the people of a vacant pariſh are led to conceive that they have the choice of their Miniſter, though the patron's right of preſentation is, in fact, indefeaſible. At the diſſolution of the General Aſſembly, which conſiſts, as the learned Principal informs us, of 361 members, a ſtrange farce is acted. It is firſt diſſolved by the Moderator, *in the name*, we have been told (though not by the Principal) *of the Lord Jeſus Chriſt, the only Head of the Church*, and another is appointed againſt a certain day of the following year. It is then diſſolved by the King's Commiſſioner, we have likewiſe been told, *in his Majeſty's name, as only Head of the Church*, and another appointed againſt the day which was previouſly named by the Moderator. It is thus that the General Aſſembly ſtill endeavours to preſerve a ſhadow of that independence which the Church of Scotland formerly claimed and exerciſed, when ſhe bade defiance to the powers of the ſtate.

The third part of theſe "Inſtitutes," communicates much ſound inſtruction and advice to thoſe who are intended for Miniſters of the Church of Scotland. But, in the very firſt ſection, on Public Power, we meet with a paſſage which to us at leaſt, appears moſt extraordinary.

"The Church of Scotland," ſays Dr. Hill, "in adopting a Directory inſtead of a Liturgy, conſiders its Miniſters as men of underſtanding, of taſte, and of ſentiment, capable of thinking for themſelves, who, without being confined to the repetition of a leſſon that has been compoſed for them, may be permitted to exerciſe their talents, with a becoming dependence upon divine aid, in the ſacred and important office of leading the devotions of Chriſtian worſhippers." (P. 294.)

Here the learned Principal, we are apt to think, forgot, for a moment, his uſual liberality and politeneſs. He knows how very few Chriſtian Churches have ever conducted public worſhip on the plan of his own. The Church of England, in particular, has adopted a Liturgy. Does the learned Principal really think ſhe, therefore, "conſiders her miniſters as men of *no underſtanding, taſte or ſentiment, who are incapable of thinking for themſelves*, and who *muſt, therefore, be confined to the repetition of a leſſon?*" Were ſuch her ſentiments,

ments, we could only ſay that the talents actually diſplayed by the children have greatly exceeded the expectations of the mother. But the Church of England had better reaſons for the part which ſhe has choſen. When ſhe adopted a Liturgy, ſhe thought not of the underſtanding, of the taſte, or of the ſentiment of her future miniſters. She thought only of *public* WORSHIP. She knew that nothing can be more abſurd than the practice of *extemporary prayer in public*; which, as we have elſewhere obſerved (Vol. XVIII. p. 360), "is only (and even that not always), the prayer of the miniſter, but NEVER OF THE CONGREGATION." She knew that if the people are to offer up their devotions jointly with the miniſter, in ſuch a way that there may be μια προσευχη, μια δεησις, it muſt be done by A KNOWN AND STANDING FORM. She, therefore, never imagined that underſtanding, taſte, or ſentiment are the qualifications which entitle a man to lead the devotions of Chriſtian worſhippers. Much leſs did ſhe imagine that the ſolemn ſervice of offering up the public prayers would be conſidered by any, as a proper occaſion for "exerciſing their talents," or for acquiring popularity by a ſtudied diſplay of what has been prepoſterouſly and hypocritically termed "*The gift of prayer.*"

The contemptuous expreſſion which repreſents the Clergy of thoſe Churches in which ſet forms of devotion are employed as "confined to the repetition of a leſſon that has been compoſed for them," might, we think, have been ſpared. We will not allow ourſelves to ſuppoſe that, in the judgment of the learned Principal, the reading of the Liturgy is regarded, by our clergy, merely as the repetition of a leſſon. But, if we are not greatly miſinformed, the moſt judicious among the Preſbyterian Miniſters, for whom no ſuch leſſon is prepared, are careful to prepare ſuch leſſon for themſelves. They compoſe, we are told, a certain number of prayers, which they regularly uſe in their public devotions. This conduct we are ſo far from diſapproving, that we think it an eminent proof of their wiſdom; for by this means their congregations become, in a ſhort time, acquainted with their prayers, and are conſequently, better able to accompany them. The learned Principal himſelf, notwithſtanding his apparent ſneer at the *leſſons* of a Liturgy, ſeems afterwards to be of our opinion. He adviſes his pupils to uſe, in their prayers, the phraſes of Scripture; and for this advice he aſſigns the following reaſons.

"By adopting theſe patterns, you give your language in prayer a becoming gravity and ſolemnity; *you abound in expreſſions familiar to your hearers, in which they readily join; and you thus obtain, to a certain degree, the chief advantage of thoſe prepared forms of prayer with which the congregation are previouſly acquainted.*" (P. 299.)

The ſecond ſection of theſe "Counſels" is "on the adminiſtration of the Sacraments." From the following paſſage we learned, with ſurprize, that the practice of the Church of Scotland is not uniform, though in what the variations conſiſt we are not informed.

"The miniſters," ſays the learned Principal, "in the ſeveral diſtricts of this

this Church, would abuſe the confidence which the Directory repoſes in their diſcretion, if, upon their own ſpeculations, or apprehenſions of propriety, they were to depart from eſtabliſhed cuſtom. They act more wiſely, and more conformably to the true ſpirit of the goſpel, by adhering to *the mode of adminiſtering the Sacraments which prevails in their neighbourhood,* and by employing their talents and exertions in rendering that mode ſubſervient to the great end of cheriſhing good impreſſions and promoting practical godlineſs." (P. 309.)

The learned Principal's third ſection is "on Lecturing," a mode of inſtruction which is thus explained.

"At one of the meetings for public worſhip, either a whole chapter, or part of a chapter [of the Bible], according to his diſcretion, is read by the miniſter, and then expounded in a diſcourſe, which profeſſes to approach in its form and its object, to what was ſtated as the character of the earlieſt Chriſtian Sermons." (P. 330.)

From this ſection we ſhall copy the following paragraph, in which the favourite work of a late moſt amiable and excellent prelate is appreciated with eminent felicity and truth.

"3. I would guard you, in the laſt place, againſt indulging much in an allegorical ſtyle of lecturing. Origen gave firſt the literal ſenſe of the paſſage read, and then the myſtical, and he has had many followers. But nothing is more liable to abuſe than that luxuriant fancy, which, out of the plain ſenſe of Scripture, brings alluſions, reſemblances, and doctrines, which probably never entered into the mind of the writer. So long as we have our Lord and his Apoſtles for our guides, in tracing the hidden meaning of Scripture, we are ſafe: but when we preſume to advance farther than they lead us, we find ourſelves bewildered, and we are ſoon in danger of nouriſhing unprofitable and hurtful ſpeculations in the minds of our hearers, at the expence of that wholeſome inſtruction which they would have derived from a literal expoſition of the true meaning of the inſpired writers. Biſhop Horne, in his admirable Preface to his Commentary on the Book of Pſalms, has illuſtrated, in the moſt convincing manner, this ſound principle, 'that the application of the Pſalms to evangelical ſubjects, times and circumſtances, ſtands upon firm ground, and may be proſecuted upon a regular and conſiſtent plan.' But his commentary is one inſtance more added to the many which he himſelf admits, 'that the ſpiritual interpretation of the Scriptures, like all other good things, is liable to abuſe.' For by introducing the prophetical, evangelical, myſtical, or ſpiritual ſenſe in numberleſs places, where it is not warranted either by the quotations in the New Teſtament, or by the general tenor of the pſalm, he often appears to turn aſide from their natural meaning the words which he profeſſes to illuſtrate; and he has filled a great part of his commentary with feeble repetitions of a few leading ideas, which the charms and graces of his language are not always ſufficient to enliven." (Pp. 335—337.)

In ſection 4th, "On the doctrinal part of preaching," we meet with a paſſage, which we tranſcribe for the uſe of our Engliſh "TRUE CHURCHMEN," and to the ſpirit of which they would do well to attend.

"The more ſtrongly we aſſert that right of private judgment which belongs to the diſciples of Chriſt, we are the more ſolicitous that every perſon who propoſes to become a miniſter of this eſtabliſhed Church ſhould be aware of the reſtraints to which he will then ſubject himſelf. As a private Chriſtian, he might have enjoyed the liberty of publiſhing any opinions which do not diſturb the public tranquillity. But by ſubſcribing the Confeſſion of Faith at his admiſſion, he gives a ſolemn pledge to the State and to the Church, that he concurs with the community of teachers in the general views upon which that confeſſion was compiled and publiſhed. If, after his admiſſion, his mind undergo ſuch a revolution, that he imbibes new opinions in religion, and thinks himſelf bound in conſcience to propagate them, he ought alſo to feel an obligation to renounce the ſtation which he holds: For he violates ſacred engagements, and betrays a moſt degrading inconſiſtency of character, if, either directly or indirectly, he attack the received Creed of that Church of which he is a miniſter; and if from the pulpit, where he was placed to defend the preſent truth, he inſtil into the minds of the people divers and ſtrange doctrines, againſt which it was the purpoſe of the Confeſſion of Faith to guard them." (Pp. 345, 346.)

The following paſſage from ſection 5th, "On the choice of the ſubjects of preaching," is extremely ſenſible; and ſhews, with great clearneſs, the egregious folly of the diſtinction between *legal* and *evangelical preaching*.

"The counſels which I offer, with regard to the choice of the ſubjects of preaching, are very ſhort and general; becauſe it appears to me that there is a fitneſs in diſcourſing occaſionally upon all the different kinds of ſubjects which the Bible ſuggeſts; and that the variety to be found there is one of the means by which that divine book is admirably calculated to promote the great ends for which it was given. The peculiar doctrines of Chriſtianity, the precepts, the examples, the remarks upon the conduct of life, the hiſtories, the parables—all theſe parts of Scripture may be brought forward with much edification, provided the purpoſes of preaching be always kept in view. It ought never to be forgotten that the preaching of the Word is one of the means which the Spirit of God employs to render the inſtructions and the motives of the Goſpel effectual in producing that character without which men cannot be ſaved. The moſt doctrinal ſermon, therefore, ought to point towards good conduct; and the moſt practical ſermon ought to have ſome reference to the doctrines of the Goſpel. To dwell merely upon the truths which Jeſus revealed, and to omit a full and clear ſtatement of their practical tendency, is to forget the ſolemn charge which Paul gives, through Titus, to every miniſter of the Goſpel. 'This is a faithful ſaying, and theſe things I will that thou conſtantly affirm, that they which have believed in God be careful to maintain good works.' To deliver from the pulpit ſuch moral eſſays as may be found in the writings of an enlightened Heathen, is to neglect that winning, impreſſive manner of preaching morality which is to be learnt [learned] in the School of Chriſt. The moſt evangelical, the moſt uſeful, and the moſt acceptable kind of preaching, is that in which doctrine and practice is ſkilfully blended, in which morality is grounded upon faith, and the native influence of the Revelation of God, in cheriſhing the virtue of all who receive it, is illuſtrated and applied." Pp. 351—353.)

Our

Our laſt extract ſhall conſiſt of ſome obſervations on viſiting the ſick, of which the tendency ſeems to be rather equivocal.

"In performing this humane office, you have to beware of foſtering any of thoſe Popiſh ideas which ſtill lurk in the minds of many of the people of this country; *that miniſters have power to give abſolution; that their prayer has efficacy with God to change his counſels; and that deep expreſſions of ſorrow, or extraordinary acts of charity upon a death-bed, are ſufficient to atone for paſt tranſgreſſions.* The ſituation of the ſick perſon may render it very improper to reaſon with him upon theſe points. But as your ordinary doctrine from the pulpit will always, I truſt, preſent thoſe ſound views of religion which are the moſt effectual preſervative againſt ſuch errors, ſo you ſhould be careful never to allow any expreſſions to drop from you, in addreſſing the ſick, or in praying with him, which ſeem to give them countenance. For, while you miniſter to his comfort, you may do eſſential harm to others, by appearing to contradict what they had heard in your diſcourſes from the pulpit. They will either reſt in thoſe views which are moſt ſoothing to their vices; or their notions of religion will be completely unſettled; and they will conſider you as a perſon habitually acting a part, ſaying upon all occaſions what you find moſt convenient for your preſent purpoſe." (Pp. 403, 404.)

From the ample extracts which we have given, it will appear that the learned Principal's ſtyle is well ſuited to his ſubject, being equally dignified and grave. We add that, in general, it is ſufficiently correct. But he gives us ſeveral words and phraſes which are not Engliſh. Thoſe troubleſome auxiliaries *ſhall* and *will* are, according to the common cuſtom of his country, frequently confounded. We have, beſides, *diviſive courſes*, p. 164: and *to try* (inſtead of *to examine*) thoſe whom the learned Principal calls "*intrants* to the miniſtry, Pp. 188, 189. At p. 224, he talks of *ſiſting* members at the bar: and at p. 243, of the General Aſſembly's *interpoſing* its authority. To theſe inſtances we may add *to expiſcate ſentiments*, p. 258; to *transfuſe a languor to a work*, p. 362; *ornate*, for *ornamented* or *elegant*, Pp. 367 and 371; and *ultroneous*, for *voluntary*, p. 406.

The Appendix, conſiſting of 20 pages, contains ſeven Acts of Parliament reſpecting the Church of Scotland, one Act of the General Aſſembly "Againſt Simoniacal Practices," and a "Judgment of the Court of Seſſion in a queſtion betwixt the Heritors and Kirk-Seſſion of Humbie."

Flim-Flams! or, the Life and Errors of my Uncle, and the Amours of my Aunt! With Illuſtrations and Obſcurities. By Meſſrs. Tag, Rag, and Bobtail. With an Illuminating Index. 3 vols. 18s. Murray. 1805.

THAT mankind in general have a ſtrong predilection for the marvellous, is an obſervation as old as Ariſtotle: That philoſopher ſays in his Poetic, "in general every thing that is wonderful is pleaſing; as a proof of which, whoever relates any fact is apt to add ſomething marvellous to gratify the hearers." It is curious and inte-

reſting to trace the various objects and effects of this kind of human inſtinct in man, according to his different purſuits and attainments. In the darker ages of the world, ſuperſtition, with all its attendant train of omens, dreams, and apparitions, afforded an ample ſource of prodigies to ſatisfy this paſſion; but a more enlightened philoſophy, joined to that ſpirit of ſcepticiſm, which teaches its votaries to doubt of every thing that is not an object of ſenſe, rendered this kind of wonder obſolete, at leaſt, for its effects are not ſo entirely eradicated as is frequently ſuppoſed. A very ingenious dramatic critic (M. Leſſing), ſpeaking in defence of the preternatural characters in Shakeſpeare's tragedies, obſerves that "Many individuals are *convinced* that there are no apparitions, a great many more pretend to be convinced, and then harangue on the ſubject, and give and ſupport the faſhionable doctrine, but the multitude (for whom the firſt dramatic poet principally compoſes) are ſilent: they are indifferent on the ſubject, they ſometimes take one ſide, and ſometimes the other; they laugh at ghoſts in broad day-light, and liſten with trembling avidity at night to the terrible ſtories they are told of them." Perhaps this account of German credulity would have better ſuited this country a century ago than at preſent; but even at this time there are more people in England who will feel the truth of it than will own it.

Natural philoſophy, however, has ſeized the ground that ſuperſtition has abandoned, and phyſical has ſucceeded the metaphyſical wonder. The various properties of matter, the natural miracles revealed by the teleſcope and microſcope, the wonderful operations of chymiſtry and electricity attract the curioſity ſo forcibly, that they ſupplied, for a time, the place of ghoſts, witches, and fairies: but they had not the ſame means of retaining their hold on the imagination. Supernatural wonders being always cloathed with doubt, myſtery eluded inveſtigation, and were conſtant objects of ſurprize, but inveſtigation and experiment form the ſoul of natural hiſtory, and once inveſtigated they loſe the proſpect of being marvellous. Modern ingenuity, however, has ſuggeſted the means of finding new ſources of wonder, and has added to natural philoſophy ſome fanciful appendages, that being equally remote from inveſtigation with ghoſts and witches, are equally calculated to impreſs the imagination with ſurpriſe. As ſuperſtition may be called the marvellous of metaphyſics, ſo the wild reveries of ſome modern ſciolifts in natural philoſophy, may be termed the ſuperſtition of phyſics.

As the beſt weapon that can be oppoſed to ſuch theoriſts is ridicule, we took up the little volumes before us with ſtrong expectation of finding much to praiſe; and that expectation was encreaſed, when we found the author had followed in ſome degree the plan adopted by Pope, Swift, and Arbuthnot, to ridicule the ſciolifts of the laſt century, but in reading the work we were miſerably diſappointed at the wretched execution of what appeared to us a very good deſign, and we have ſeriouſly to lament that a ground which might have been ſo ſucceſsfully cultivated by genius, is thus previouſly occupied by dulneſs.

There

There is only one merit the book poſſeſſes, many of thoſe wanderings of the diſtempered imagination of philoſophers, which they chuſe to call hypotheſes, are quoted in the notes, and ſome of them we ſhall cite for the amuſement of our readers; to cite much of the work itſelf will be impoſſible, as the only attempts the author makes to awake from the torpor of dullneſs, are occaſional ſallies of indecency and impiety.

To begin, however, with what is moſt pleaſant, with approbation and not cenſure, we quote with ſatisfaction the following extract from Biſhop Watſon's Preface to his Chemical Eſſays.

"It is the obſervation of an acute writer, that "the preſent mode of ſending our *young men* into *France* and *Italy*, tends only to fill *Great Britain* with DABLERS IN VIRTU, PRETENDERS in TASTE, SCIOLISTS in LITERATURE, and INFIDELS in RELIGION."

If the diſcontinuance of this mode ſhall at all leſſen the conſequences derived from it by our young men of rank, ſome advantage will ariſe to this country from the revolutions on the continent of Europe. This paſſage alſo from the work itſelf meets our approbation.

"BULLO—was a cattle-fatcher, and thought to deſerve well of his country by giving them more fat than lean. Has he not been hardly uſed for raiſing meat to half-a-crown a pound—when every pound of fleſh, perhaps, ſtood him in a pound in good money? One of his barrel-ſhaped monſters devoured four times as much as any natural ox; and looked much better in the window of a print-ſhop, exhibited as a prize ox, than in Smithfield, where it was not conſidered as fit to be eaten by Chriſtian people."

We have neither ſpace nor inclination here to enter into an inveſtigation of the ſpeculative and opulent agriculturiſts of the preſent day, but it muſt be obvious to common ſenſe, that the only rational object of agricultural improvement is to produce the largeſt quantity of conſumable proviſions, and at the cheapeſt rate, an object to which the experimental huſbandry of the preſent day ſeems diametrically oppoſite.

Lavater, whoſe writings of phyſiognomy have made ſo much noiſe lately, has carried the ſame idea in the hand-writing.

"LAVATER has no doubt, that HAND-WRITING is founded on the real difference of *moral character*; that the *preſent diſpoſition* of mind has an influence on the *writing*, and that a man *forms his letters* very differently when treating a *diſagreeable* ſubject, and amuſing himſelf with an *agreeable* correſpondence. He has made the following nice diſtinctions in hand-writing.

The *ſubſtance* and *body* of the letters.
Their *form* and their manner of *rounding*.
Their *height* and *length*.
Their *poſition*.
Their *connection*.
The *interval* which ſeparates them.
The *interval* between the lines.
Whether theſe laſt are *ſtraight* or *awry*.

The *fairness* of the writing.
Its *lightness* or *heaviness*.

Perhaps there may be more probability in this hypothesis than that formed on the countenance, as the operations of the hand will be more likely to be influenced by the temper of the mind than the feature of the face, but they are both liable to be so essentially affected by accidental circumstances, that it is impossible that any thing like a rational system can be founded on either.

Extracting again from the notes, perhaps credulity itself could hardly think what follows could, at the close of the eighteenth century, come from any other pen than that of a maniac.

"In the 19th century (says Dr. GIRTANNER) the transmutation of metals will be generally known and practised. Every CHEMIST, every ARTIST, *will make* GOLD; *kitchen utensils* will be of SILVER, and even GOLD—which will contribute more than any thing else to *prolong life*, poisoned at present by the oxyds of copper, lead, and iron, which we daily swallow with our food. There will then be no other riches than *natural riches*; the productions of the soil; artificial riches, such as gold, silver, and paper money, will vanish in the hands of those who have accumulated them. *What a revolution in society!* Every enlightened chemist will agree with me, that this revolution is not only probable, *but at no great distance!!!*"

Phil. Mag. Vol. VI. p. 353.

The nineteenth chapter is devoted to the exposure of the horrid cruelties inflicted on animals for the purpose of experiments in natural philosophy; the examples are such as would shock many of our readers. When in the present system of education an early impression is made on the young mind of the duty of mercy to animals: when this duty is in some cases enforced by our jurisprudence, what must be our opinion of the diabolical practice of putting animals to the most excruciating torture, merely to gratify the wanton curiosity of a few idle sciolists. Whatever dislike we have to the general complexion of the work, we must give our praise, even to an attempt to employ the arms of ridicule against such violators of humanity; and have only to lament that the weapon had not been of a better temper and a sharper edge.

To make amends however for this cruelty to animals, our modern naturalists have an ample share of sentimental feeling for the vegetable world: of proofs of this we can give an extract, without fearing to excite any sensation in our readers but that of risibility.

"Mr. C. WHITE observes, that there is no *limit* to the researches of modern philosophy. We find the following curious morsel in a treatise on the *Maladies of Elms*, read at the late Institute at Paris.

"It is a long time since the Abbe Roger Schabol has shewn the resemblances which subsist between the animal and vegetable œconomy, and the similitude both of the maladies and remedies, particularly in *surgical cases*. We may apply this theory to all the maladies which arise from *checked transpiration and interrupted circulation!*

TREES

"TREES are *animated*, they have their *food*, their *enjoyments*, their *grief*, their *health*, their *illness*, their *watching*, their *sleep*, their *emanations*, their *absorptions*, their *infancy*, their *growth*, their *puberty*, their *manhood*, and their *love*.

"The man who does not find in *animals* YOUNGER BROTHERS, and in *plants* COUSINS, more or less removed, is unacquainted with *his own nature*, and is devoid of the *elements* of *morality*."

WHITE *on the Gradations in Man*, p. 6.

"The readers of the BOTANIC GARDEN may, perhaps, have supposed that in the tales of the loves of the plants, the author intended only to animate the theory of Linnæus by a beautiful fiction. But they have mistaken his purpose, and his botanical creed, who have thus conceived of them. He was never in his life more in earnest than in ascribing to VEGETABLES the *sensations*, the *affections*, the *passions*, and even the *designs* of what we ordinary mortals believe animals alone to be capable. It was one of his favourite opinions, that PLANTS are truly *animals!* This, in his *Phytologia*, he strenuously labours to illustrate, and to prove."

Phil. Mag. Vol. VI. p. 173.

"This is very probably true—Dr. DARWIN meant more than meets the vulgar ear, when he sung that MAN has

'His *brother* EMMETS and his *sister* WORMS.'

"I believe he felt a great deal for his *vegetables*; and for his *son*, and for all his *friends!*—He asserts in his *Temple of Nature*, that this world is nothing but a *slaughter house*, most piteously he whines for the *tender grass* and the *embryon seed*, which sanguinary lambs and doves *devour!*"

Dr. Darwin's feelings for his son have been completely expressed by his fair biographer, and which all her subsequent attempts to explain away only tend to confirm.

What words are equal to express the censure due to the writer of such a passage as this: if such be their effects on female manners and female delicacy, the fine arts are the corruptors, and not the ornaments of polished society.

"Let our travelled ladies who have walked *without harm* with gentlemen through every museum in Europe, and beheld all that Grecian art, even *when playful*, could shew, teach their countrymen that true modesty disdains not to examine, with a steady eye, the *masculine parts of the antique statues*, conscious that they are as chastely represented as those of children by the hand of nature, which Innocence may, and does daily, behold unblushing; which, when *mutilated*, or *clumsily concealed*, shews *a narrow mind!*"

GEORGE CUMBERLAND'S *Thoughts on Outline, &c.* p. 44.

To the objections we have already made as to the execution of this work, we have one to add of a more serious import; we mean the want of distinction in the author's censure, and involving names of just and deserved celebrity in the same ridicule with those of foolish and impudent pretenders to science, whose only merit lies in impudent assertion and extravagant paradox: besides the immorality and the malice of this, it frustrates the whole intent of the work, and converts satire into the highest strain of panegyric; for what can

be higher praiſe to ſuch ephemeral dreamers than to ſee themſelves named with ſuch perſons as Dr. Herſchell and his ſiſter, and Sir Joſeph Banks.

Sermons. By William Laurence Brown, D. D. Principal of Mariſchall College and Univerſity: Profeſſor of Divinity and Miniſter of Grey-Friars Church, Aberdeen: one of his Majeſty's Chaplains in ordinary, in Scotland; and Member of the provincial Societies of Arts and Sciences of Utrecht and Holland. 8vo. Pp. 491. Conſtable and White, Edinburgh; London, Longman and Co. 1804.

DR Brown is one of the many thouſands whom that dreadful convulſion, the French Revolution overwhelmed in its deſtructive progreſs. He was miniſter of the Engliſh Church in Utrecht, when the French took poſſeſſion of Holland; he was compelled to give up his means of ſubſiſtence, to abandon his little flock, and ſeek an aſylum in Britain. Before his expulſion took place, we believe that he had been of uſe to the government of this country, and, as there was no proſpect of his re-eſtabliſhment at Utrecht, his ſervices were rewarded by placing him at the head of Mariſchall College, in Aberdeen. He is already known to the public by two ingenious eſſays, on the folly of ſcepticiſm, and on the natural equality of man, on his rights, and his duties. He has likewiſe written a poem on ſenſibility, which we have never ſeen.

The ſermons, now before us, will not diminiſh the literary reputation which Dr. B. had already acquired. In them he appears to be the true interpreter of that ſcripture which is our guide unto ſalvation: with plainneſs, yet with elegance, with fervour, without wild enthuſiaſm he lays before Chriſtians the doctrines of the goſpel, and exhorts them to be guided by its precepts.

The volume conſiſts of eighteen ſermons, the ſubjects of which we ſhall lay before our readers. 1. On the Duty and Character of a Chriſtian Preacher: preached on the writer's admiſſion to the Weſt Church, Aberdeen. 2. On the Love of God. 3. On the Joy and Peace of Believing and Practiſing the Goſpel. 4. On the Nature, the Cauſes and the Effects of Indifference with regard to Religion. 5. On the Folly of Procraſtination with regard to the concerns of Religion. 6. On the Vanity of Religion unleſs conſidered as the chief Good, and accompanied with Zeal and Perſeverance. 7. On the Nature, the Effects, and the Rewards of Conſtancy and Perſeverance in Religion. 8. On the Progreſſive Nature of Religion in the Soul. 9. On the Specific Qualities of Prudence and Simplicity of Character. 10. On the union of Prudence and Simplicity of Character. 11. On the Motives to Cultivate Prudence and Simplicity of Character. 12. On the Happineſs of a Mind, open to Conviction of Truth, and attached to Duty. 13. On the Temptations and Dangers of Opulence and exalted Station. 14. On the Temptations of Poverty; on the Happineſs

Happineſs of the middle Conditions of Life; with Inferences from the whole Subject. 15. On Pride. 16. On the Grounds of Pride. 17. On Humility. 18. On the unfailing Nature of Charity, as a Motive to cultivate it: preached Auguſt, 1798, behoof of a Society, inſtituted for the Relief of the Sick Poor, and entitled the *Sick Man's Friend.*

It will be perceived that theſe ſubjects embrace a wide range of duty; and touch either directly, or indirectly on what it chiefly concerns a Chriſtian to know and to practiſe. In theſe ſermons, as in all human productions, there are inequalities: but they appear to us to be, upon the whole, the productions of a ſound head, a warm heart, and a truly Chriſtian temper of mind; to which may be added no inconſiderable degree of taſte and literary acquirement. We ſubjoin a few extracts, from which our readers may judge for themſelves. We do not give them as the beſt ſpecimens, that might have been produced, but as fair teſtimonials of the talents of the author.

In Sermon IV. "On the Nature, the Cauſes, and the Effects of *Indifference* with regard to Religion,*" we have the following ſenſible acute diſcrimination between indifference and moderation.

"I ſhall conſider the peculiar and ſpecific nature of lukewarmneſs and indifference in religion. Now, in inveſtigating the appropriate qualities of objects, it is of great importance to diſcriminate them from others to which they bear ſome reſemblance. In the preſent caſe, this is more to be attended to, that there are both virtues and vices with which religious indifference is, from affinity, apt to be confounded, according to the light in which it is viewed.

"We muſt, in the firſt place diſtinguiſh it from *moderation*, whoſe diſguiſe it often aſſumes, and impoſes thereby, not only on beholders, but the perſon himſelf who is under its influence. *Moderation* is that quality and habit of ſoul which maintains due order, proportion, and ſtrength, among all our active principles and powers, reſtraining them from exceſs, directing them to their proper objects, and aſſigning, to each of theſe, its real value, and the juſt degree of deſire and exertion with which it ought to be purſued. Moderation, therefore, induces us to be indifferent, with regard to indifferent matters; but requires zeal in relation to thoſe of ſolid and extenſive import. On this very ground the *ſcorner*, who ridicules ſacred things, and the *wicked and ungodly*, are, in ſcripture, repreſented as ſynonimous.—*Lukewarmneſs* deſtroys the eſſential differences of objects, reduces importance to inſignificance, magnitude to ſmallneſs, dignity to abjection, excludes both averſion and attachment, and neither rouſes to oppoſition, nor animates to defence. *Moderation*, juſtly diſcriminating

* About the middle of the laſt century a little volume containing much valuable matter, was publiſhed on this ſubject, by Dr. Squire, who was clerk of the cloſet to the late Prince of Wales, father to his préſent Majeſty. His title is "Indifference for religion inexcuſable; or a ſerious, impartial, and practical Review of the certainty, importance, and harmony of religion both natural and revealed." Rev.

between

between one article of faith, one mode of worſhip, one duty, and another, —not only permits, but powerfully prompts the affections to operate with that lively vigour which their proper objects are calculated to excite. *Indifference*, conſidering all religious concerns as deſerving leſs attention than a due ſenſe of their value will neceſſarily produce, diffuſes a torpid languor over the heart, and kills every ſeed and ſpring of devotion. *Moderation* is chiefly diſcovered in candidly interpreting motives of conduct, where appearances are unfavourable, and in mercifully forgiving faults, without either looſening the force of obligation, or countenancing laxity of principle. *Indifference* is little concerned about principles or duties, ſpeaks coldly of both in the abſtract, and is neither anxious for the maintenance, nor affected by the ſubverſion of the former; neither indignant at the violation, nor pleaſed with the obſervance of the latter. The *moderate* Chriſtian entertains ſome reſpect for well-meaning, though miſinformed piety, becauſe the diſpoſition itſelf is amiable, in whatever form it appear. The *lukewarm*, having little or no regard for piety at all, is ready to treat it with ſeverity or deriſion, whenever it is erroneouſly directed. If it be tinctured with enthuſiaſm, he repreſents it as inflammatory violence. If it lean to ſuperſtition, he regards it as deliberate hypocriſy. This ſevere or contemptuous treatment of erring piety, is one principal feature of *indifference*, as diſtinguiſhed from *moderation*.

"In fact, as far as relates to the eſſence and vital ſpirit of religion, the term moderation is utterly inapplicable. What is religion, properly underſtood? What is genuine piety? Is it not that principle which ſhould reign ſuperior to every other, and govern all our thoughts, our affections, and actions? To ſay that this ſhould be *moderate*, is to ſay, that it ſhall be under the control of ſome higher power, that it ſhould be deſtitute of energy and comprehenſion; is to ſay, that we ſhould be *moderately* pious, *moderately* benevolent, *moderately* temperate; is to reduce each of theſe branches of virtue below its proper tone. Our Saviour has commanded us *to love the Lord our God with all our heart, and all our ſoul, and all our mind, and all our ſtrength, and our neighbours as ourſelves*. The apoſtle declares, that *pure religion and undefiled before God, and the Father, is this, to viſit the fatherleſs and the widows in their affliction, and to keep himſelf unſpotted from the world*. To ſuch diſpoſitions, to ſuch virtues, can any limitations be fixed? All the more elevated affections, all the virtuous habits of the ſoul admit and require continual progreſs, which, begun on earth, ſhall be perfected in heaven. *The path of the juſt is as the ſhining light, which ſhineth more and more unto the perfect day*. Religion is, in fine, that power, that energy, that ſpirit, which muſt over-rule and moderate every other principle, but can never be reſtrained itſelf, becauſe comprehending and purſuing all that is virtuous and excellent, it may be defective, but can never run to exceſs. It diſdains contraction. It is weakened by confinement. It degenerates, if it does not extend. In the ſtrong and beautiful language of prophecy, it conſtantly *renews its ſtrength; it mounts up with wings of eagles; it runs and is not weary; it walketh and is not faint*. Moderation, therefore, in religious matters can ſignify only that the firſt and higheſt place being allotted to pure and enlightened piety, articles of faith, modes of worſhip, and rules of practice, which belong not to its eſſence, are not inveſted with the importance of fundamental points, and that even eſſential religion itſelf is not maintained and defended by means inconſiſtent with its nature and its end,

by

by intollerent zeal, and perfecuting violence. If this be the true character of religious moderation, how abfurdly is indifference confounded with it, or exhibited in its guife!

We do not, however, give this as the whole of what the author has faid on this part of his fubject: he has confidered it in other points of view; but our limits forbade us to purfue him farther; the whole fermon is highly worthy of perufal.

In Sermon XI. "On the motives to cultivate Prudence, and Simplicity of Character" after having fhewn the bad confequences which arife from the want of thefe virtues in private life, he thus paints the ftill more fatal effects which oppofite principles have, when they act on fociety at large.

"If, from the circle of private life, you turn your eyes to the great theatre of the world, you behold ftill more direful features exhibited by weaknefs of judgment and by corruption of heart. In contentions for power, in the extenfion of ambitious purfuits, in the fupport of tyrannical dominion, in dark confpiracies to overturn governments regularly eftablifhed, and wifely adminiftered, what wild and extravagant fchemes have often been devifed! what dreadful crimes have been committed! what widely-fpreading calamities produced!—Where every action was big with importance to human happinefs, the moft profligate indifferenc to it has been manifefted. Where the greateft circumfpection, prudence, difcernment, and moderation were required, the moft precipitate rafhnefs has, frequently, been difplayed. That a fpirit of faction is the moft pernicious to the common welfare, which involves that of every member of fociety, is univerfally acknowledged in theory, but, in practice, is generally neglected. The love of country and of public good, is an affection fo noble, and fo ftrongly incumbent on all who partake the benefits of civil government, that every perfon pretends to be, in fome meafure, under its influence. But, in how few does it exift in its native purity! How many affume its appearance as a cloak to the malignant defigns of a factious or turbulent, a difcontented or vindictive fpirit! To all fuch the *harmleffnefs of the dove* is unknown. Even when intention is pure, with regard to public concerns, the want of *the wifdom of the ferpent* occafions fuch falfe notions of common intereft, that the enthufiaft, who acts under their influence, is often a more dangerous, becaufe he is a more unmanageable, member of fociety, than the man who feels little of public fpirit, but quietly profecutes his own felfifh emolument. Political theories, contrary to experience, but embraced with enthufiafm, purfued with violence, and maintained with obftinacy; difappointed views of gain or of preferment; a defire of humbling others more virtuous or more fortunate; the falfe fhame of acknowledging an egregious error;—thefe, and fimilar delufions betray many into political extravagance of opinion or conduct, which excites aftonifhment among all who are free from the unhappy influence of thofe prejudices and paffions. The perfons, into whofe character this extrvagance enters, will often manifeft difcrimination and good fenfe on every other fubject, and practice juftice and humanity where party is not concerned. But, bring them on the topic that rouſes their paffions, and, like all madmen, they abandon every rule of prudence, and every dictate of equity. Had they cultivated *the wifdom of the ferpent, and harmleffnefs of the dove*, could they have fallen into fuch error, or have been guilty of fuch violation of all principle?

"Directing

"Directing now your view to the ſphere of religion, obſerve what calamities, and perverſions of all that is ſacred, have reſulted from the want of the primary qualities under conſideration. All religious enthuſiaſm originates in an over-heated imagination, ſet looſe from the control of reaſon, and trampling on every dictate of common ſenſe. Superſtition of every kind is the child of ignorance, has been nouriſhed by unmanly terror, and, having attained maturity, is ſupported and confirmed by a long train of inſignificant ceremoney. Bigotry, and her attendant perſecution, ſpring from a combination of ſpiritual pride, preſumption, and a total diſregard for the rights of conſcience. All theſe ſpecies of falſe and perverted religion are hoſtile to the intereſts of genuine piety, dangerous to ſocial intercourſe, and, while they foſter the moſt degrading notions of the Supreme Being, alſo vilify and corrupt the rational and modern nature of man. Add to this, the diſmal catalogue of calamities, which ignorance or depravity has, with regard to religious matters, occaſioned, and you behold the ſtrongeſt arguments for cultivating the union enjoined in the text. See men perverting the nobleſt gift of God, even divine revelation,—raiſing or fomenting groundleſs, yet envenomed animoſities and ſtrifes,—covering, with the maſk of the baſeſt hypocriſy, their own execrable paſſions,—performing deeds of flagrant injuſtice, or of atrocious cruelty,—ſpreading deſolation and miſery among mankind—thinking they did God *good ſervice* by perſecuting and torturing their brethren; ſuppoſing they offered a ſacrifice highly acceptable by tormenting themſelves,—ruſhing precipitately into deſtruction,—and courting, on earth, a crown of martyrdom which they were not likely to obtain in heaven! Conſider all this, and ſay, if there be not abundant reaſon to regret that *zeal* of ſo many well meaning perſons has been, and ſtill is, ſo little *according to knowledge*, and that the depravity of ſo many others, ſhould have diſtorted the fair face of religion? Shall not this view of the effects of ignorance of divine truth make us *count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus our Lord*, and *pray the Father of lights, with whom is no variableneſs, neither ſhadow of turning*, to endue us *with the wiſdom that is from above*? Shall not the conſideration of corruption, prevailing in the midſt of ſo much religious knowledge, induce us earneſtly to intreat *the Father of ſpirits* to enable us to *keep our hearts with all diligence*, ſince *out of them are the iſſues of life*?

"See, now, on the other hand, many ignorantly or wickedly confounding every ſpecies of religion with ſuperſtition, or bigotry, not only diſcarding all regard for divine revelation, rejecting Chriſt as an impoſtor, and ſetting up the crude imaginations of their own minds, as the only rule of life; but even denying the providence, the attributes, and the exiſtence of God, without the belief of which human ſociety cannot be maintained! See them, in proof of the excellence of their ſyſtem, exhibiting greater folly than the moſt abject ſuperſtition ever evinced; zeal more intemperate than ever characterized the wildeſt religious fanatic, or the fierceſt religious bigot; and more atrocious cruelty, than the annals of ſacred perſecution have recorded! When we reflect on this circumſtance, ſhall we not implore God, with the utmoſt fervour, to eſtabliſh in our minds, a ſteady adherence to the goſpel, to prevent our being *corrupted from the ſimplicity that is in Chriſt*, and to enable us to *walk worthy of the vocation wherewith we are called*.

We do not approve of the phraſe "*ſacred* perſecution," in this extract,

tract. Perſecution, properly ſo called, can never be *ſacred*. Againſt outrageous or inſidious enemies Chriſtians muſt adopt meaſures of defence, but the mild ſpirit of the goſpel admits of no perſecution. The See of Rome, indeed, ever ſince it roſe to conſequence and power, has adopted, and enforced a perſecuting principle; but Chriſtianity has no ſuch principle, and, of courſe, perſecution cannot, with propriety, be denominated *ſacred*.

We conclude our extracts, from this volume, with part of what the author has ſaid on a very hackneyed ſubject, the advantage poſſeſſed by the *middle ranks* in life. It is a diſadvantage under which all preachers labour, that *novelty* the rain-bow purſuit of all mankind, is beyond their power. *Their* ſubjects have ever been, and always muſt be, moſt intereſting to the human race: they have, from that cauſe, from the earlieſt times exerciſed the pens of innumerable writers of the moſt tranſcendent abilities. And however we may boaſt of our advancement in phyſics, we rather ſuſpect that the powers of ratiocination are upon a level with what they were more than a thouſand years ago. Let not then a preacher be deſpiſed though he ſpeaks nothing new, if he ſpeak home to your underſtanding, and your hearts. And if he publiſh his ſermons, let him not meet your diſapprobation if he treat his ſubject as a man of talents; though he may tell you truths, with which you were previouſly well acquainted.

Our author *does* treat his ſubject as a man of talents.

"It is proper, in the firſt place, to obſerve that pure and unallayed felicity is no where to be found upon earth. Every ſituation of life is ſubject to the common lot of humanity, a lot of ſuffering as well as of enjoyment. Every human being is liable to error, and contaminated by ſin. While this is the caſe, happineſs can never flow from its pureſt ſource. In eſtimating the different conditions of life, therefore, as connected with fruition, the preference muſt be given to that which is expoſed to the feweſt and moſt ſupportable evils, and admits of as much felicity as is compatible with the ſtate of man in this world.

"If we fix our attention, then, on corporeal pleaſures, and on the grateful objects of ſenſe, we ſhall find that the middle ſtation of life poſſeſſes theſe, in that degree which both produces their higheſt reliſh, and promiſes their continuance. The circle of theſe enjoyments is far from being large, and a moderate fortune may eaſily compaſs the whole of it. Even ſenſual pleaſures muſt, in order to be reliſhed, be prepared by activity, and interſperſed with more ſerious and important occupations. Man, even in his ſtate of innocence, was not deſtined to paſs his days in indolence and ſloth, but required by God to *dreſs and keep* the garden in which he had placed him. Eden afforded its variety of delicious fruits, only to the hand that invited, by culture and attention, its trees to bloſſom, and to bear. Happy emblem of that condition of life, which is moſt favourable to real delight! In this middle ſphere, where neither riches preclude exertion, nor poverty circumſcribes, and depreſſes it, application muſt be given to ſome uſeful or honourable occupation, which requires either moderate corporeal exertion, or the eaſy exerciſe of mental faculties. What a reliſh this affords to the unavoidable indulgence of ſenſe, or to the intervals of recreation,

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is too evident to ſtand in need of illuſtration or proof. What can opulence furniſh, that may not be enjoyed in a middling ſtation, in an equal, if not, in a higher degree? Is it the luxurious repaſt, where appetite ſickens, and dies by exceſſive refinement? Is it the ſhow, and the pageant which glitter, for a moment, and then, diſguſt and enſlave? Is it the multiplicity of convenience which enervates, and vainly endeavours to ſupply the want of native vigour by adventitious aid? Theſe are, indeed, denied to the middle rank of life, but, with this denial is connected the true reliſh of external enjoyment. Is it, in fine, the abundant reſource for the indulgence of charity, which a benevolent heart finds in an opulent fortune? But, before I allow that the advantage is real, I muſt know that the charitable heart is given along with opulence.

"If we turn to gratifications purely mental,—the improvement of the underſtanding,—the exerciſe of the beſt affections of human nature,—the ſweet intercourſe of real friendſhip,—the delights and conſolations of pure and uncorrupted piety,—the diſcharge of every ſocial and civil duty,—in which a principal part of happineſs conſiſts,—we ſhall acknowledge that the middle ſtation is the ſoil beſt adapted to the culture and perfection of every quality intellectual or moral. The means of inſtruction are at hand. Theſe the perſons, placed in this ſphere, are commonly impelled to improve by the neceſſity of education, in order to their acquiring reſpect and influence.—Luxury or oſtentation enfeebles not their powers, nor does poverty exclude the cultivation of them. Their minds, neither contracted by the ignorance peculiar to ignoble ſtation, nor diſſipated by the folly of faſhionable extravagance, are capable of the largeſt compaſs of thought. All the fields of knowledge lie open before them, and theſe they are ſtimulated, by the ſtrongeſt motives, to explore, as their capacities and inclinations may lead them. Neither tempted by that pride, which ſo eaſily ſprings up in an exalted ſtate, to ſhake off all ſenſe of dependence on God, nor induced to view him through that gloomy ſky, which is often ſpread over penury, they are prompted to cheriſh the impreſſions of religion; and the knowledge they receive, renders them deep and rational. To him who is not too much raiſed above, nor depreſſed too much below his fellow-men, all the ſocial and civil virtues aſſume the engaging aſpect of reciprocal duties and obligations. Their fulfilment being neither ſolicited nor conferred in the form of gratuity, but conſidered as the juſt compenſation, made for common advantages, they are practiſed, under this rational notion, with greater fidelity and promptitnde.

"Beſides, the natural affections are not ſuppreſſed in the middle ſphere, or diverted from their proper courſe, and operate their ſalutary effects on domeſtic and more general intercourſe. Accordingly, the greateſt portion of the knowledge, ability, and virtue, which exiſt in the world, will be found in this ſtation of life. In almoſt every department of civil ſociety, the efficient and operative, if not the oſtenſible ſervice, is performed by thoſe who hold a middle rank between the rich and the poor, the mean and the pre-eminently exalted. In a word, this ſtation is free from the great evils and inconveniences of either of the extremes, and poſſeſſes every ſubſtantial advantage which opulence can afford. I cannnot omit to remark a ſtriking analogy, obſervable between the advantages of this condition, and the arrangement of material nature. It is not the ſummits of mountains, or the deep receſſes of vallies, that are the moſt favourable to the various productions of the earth, ſubſervient to the uſe of man. The

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former are too much expoſed to the tempeſtuous or freezing blaſt; the latter, too much ſecluded from the genial rays of the ſun, to admit of the luxuriance of vegetation, the production of grain, or the maturity of fruit. It is the intermediate regions, duly expoſed to the ſun's foſtering influence, and ſheltered from the nipping or ravaging gale, that the earth pours forth her abundance, while culture fully improves all the advantages of nature. In like manner, the middle poſition of life is beſt adapted to the production and improvement of the beſt qualities of mind, and to the enjoyment of as much happineſs as the preſent ſtate of man will admit.

There is nothing in all this which a man moderately informed, and who has at all reflected on the ſtate of human affairs, does not know: but, placed before us *in the way* the writer has done, it cannot fail of being impreſſive. To *know*, without *doing* what is right, is moſt unprofitable knowledge: and we believe that, in general, it is not from a want of knowledge that we ſee ſo many bad men, and bad Chriſtians. Hence the duty of the preacher not only to *inform*, but to rouſe men to action, to exhort them to practiſe what they do know.

Upon the whole, whether we conſider theſe ſermons merely as literary productions, or as the vehicles of ſound Chriſtian morality, we think that they merit the attention of the public.

They are dedicated to the late Archbiſhop of Canterbury.

The Triumph of Muſic; a Poem: in ſix Cantos. By William Hayley, Eſq. Pp. 148. 10s. 6d. 4to. Payne. 1804.

WE have often peruſed Mr. Hayley's poems with great pleaſure; if they have not been particularly ſtriking for energy of language, they have been particularly diſtinguiſhed for a rich, ſmooth and poliſhed verſification; how then are we to account for the falling off in the work now before us. It is unpleaſant to be particularly ſevere on perſons who have been deſervedly diſtinguiſhed for poetical merit, but it is a duty particularly impoſed on the critic to notice defects in writers of genius, ſince they muſt originate more from deſign than accident. What error can have corrupted the taſte, or what defect vitiated the ear of Mr. Hayley, to occaſion him to produce a poem like this, after that which he has already produced? Since the time of Pope whoſe verſe ſo far corrected the general taſte that few poet-taſters ever writ very bad verſes, we believe hardly any poem of the ſame length has been ſubmitted to the public with ſo many weak and bald lines, and with ſo few good ones, as this poem of Mr. Hayley's.

If roughneſs and careleſſneſs had been the principal errors, we might have thought his partiality for Cowper had tempted him to adopt the faults of that poet of nature, (for Cowper's rhymes are certainly not equal to his blank verſe) but the faults of Cowper are not the faults of the Triumph of Muſic. Cowper's are the faults of an ardent imagination too haſty to correct and poliſh, but the language

guage of the Triumph of Muſic is throughout languid and proſaic, without one bold flight of imagination or figure of ſpeech.

Mr. Hayley tells us in a ſhort preface that the poem is intended to commemorate one ſtriking inſtance of the moral influence of Muſic on two men, whoſe habits of life were barbarous in the extreme. This alludes to the ſudden change of reſolution in two aſſaſſins, who are checked on the inſtant they are going to commit a murder, by hearing a pious hymn chanted. This is the plan of the poem. Venuſia, the ſuppoſed daughter of a noble Venetian, named Donado, is deſigned for the bride of an old luxurious magnifico, named Zanetto. Venuſia had been in her infancy inſtructed in muſic by a young man, named Lucilio, who married a beautiful young woman, and had a daughter by her, about the ſame age of Venuſia, both of whom are drowned in an aquatic expedition. The only conſolation he finds is in the ſociety of Venuſia, who had been the friend and fellow pupil of his daughter. This kind of paternal friendſhip at length kindles into violent love, which is encouraged by a maiden aunt of the lady's, and ends in a private marriage and elopement. Through the aſſiſtance of a prieſt, named Theodore, the lovers take refuge at Milan.

As ſoon as Donado is informed of the flight of his daughter, he is in a violent rage; not ſo the good-natured old diſappointed lover.

> "Who with a cool good nature ſaid, his voice
> Should give its ſanction to Venuſia's choice."

Donado employs two deſperate ruffians, Lucio and Baſil, to follow Lucilio to Milan and aſſaſſinate him; but they are deterred from this purpoſe, as has been ſaid, by hearing him ſing a hymn, are thoroughly converted, and become his faithful friends. The lovers now fly from Milan to a country ſeat of Manfredi, who affords them an aſylum, though he never ſees them, as he has made a vow of ſolitude, having accidentally killed his ſon, and loſt an infant daughter. All the powers of muſic are exerted in vain (though ſurely it would have been a more probable triumph of muſic than the other) to lure the recluſe from his ſolitude. The implacable Donado ſtill follows up his revenge, and finding out this aſylum of Lucilio, he comes himſelf to aſſaſſinate him, diſguiſed like a Turk; and as he is on the point of executing his purpoſe, Manfredi ruſhes in, overpowers and diſarms him: a general eclairciſſement now takes place, and Venuſia is diſcovered to be the loſt daughter of Manfredi, whom Donado had bribed the nurſe to give him in the place of his own child, who was dead, but on whoſe life his fortune depended.

Such is the fable, not very intereſting in itſelf, nor in the detail of the circumſtances. The reaſon of the new and extraordinary arrangement of this piece ſhall be given in the author's own words.

"The incident was ſo powerful, it occurred continually to my recollection, and I imagined it might be advantageous to a poem founded upon it, to introduce a variety of perſons, whoſe peculiar characters and ſituations might

might naturally give riſe to great varieties of verſe. I hoped ſuch an introduction of brief compoſitions for Muſic might produce a deſirable effect in relieving that monotony, of which many readers are apt to complain in peruſing ſucceſſive books of heroic rhyme, though compoſed by the moſt harmonious of our poets."

We really feel a little indignant at this arrogant paradox, and we muſt aſk Mr. Hayley, who theſe readers are who complain of the monotony of Pope's Homer and Dryden's Virgil? the effect of the latter we think would not have been improved if every line of the poet's divine Ode on the Triumph of Muſic had been interwoven with it. We have read Mr. Hayley's Triumph of Temper, without feeling any thing of the tedium; but if tedium be felt in reading a long poem, very little ſuperior to the bellman's verſes, the tedium will not be improved by lyrical interpolations, that ſavor of the ſchool of Sternhold and Hopkins.

The making *even* a diſſylable is never done by our good poets; it occurs here twice in twenty lines.

> "Love fails to ſhield its vot'ries *even* here,
> From vain ſolicitude and anxious fear.
> And near it flowers half cloſed appear to ſhun
> *Even* the heat of a declining ſun.

In the firſt line of the firſt couplet the effect would have been ſomething better had *votary* been a triſyllable, and *even* a monoſyllable.

Such a couplet as this we ſeldom meet with in a ſerious poem.

> "While in his thoughts collected he began
> For ſignals of diſtreſs to form a plan."

Or as thus:

> "The truth to tell, a truth to others clear,
> Their real father was a gondolier."

In one of the hymns we meet with this colloquial barbariſm.

> "Where miſery is *ſo rife*."

Let us not be deemed too ſevere in our ſtrictures on this work: young writers, whatever their errors may be, ſhould be treated with mildneſs; and theſe errors ſhould be pointed out with candour: but a veteran poet, who we know can write very well, if he not only chooſes to write very ill but ſeems to glory in it, we muſt think deſerving of the ſevereſt laſhes of criticiſm.

A Collection of Modern and Contemporary Voyages and Travels, containing, 1. Tranſlations from foreign Languages of Voyages and Travels never before publiſhed. 2. Original Voyages and Travels, never before publiſhed. 3. Analyſes of new Voyages and Travels, publiſhed in England. Vol. I. Pp. 608. Price 15s. Phillips. 1805.

IN the courſe of our duty as literary cenſors, we have ſo often had occaſion to deſcant on the great utility of books of travels, and on the advantage ariſing to ſociety from an extenſive circulation of ſuch works, that to introduce additional obſervations would be to repeat a theme which has long been exhauſted, and of which there can be but one opinion. It has often and juſtly been regretted that this intereſting branch of literature has in England been confined to a very limited extent, on account of the great price at which moſt volumes of travels are publiſhed; and though ſeveral attempts have been made to circulate them at a moderate expence, without infringing upon the property of the original publiſhers, yet, though the works have ſometimes been conducted by men of abilities, they have all fallen ſhort of their object. Without ſtopping to inveſtigate the cauſes of ſuch failures, which muſt readily ſuggeſt themſelves to our readers, we ſhall proceed to analyſe the volume before us, which appears to have ſome unuſual claims to attention, though it be very far from that degree of perfection of which we think it is ſuſceptible.

It is certainly of no ſmall advantage to this undertaking that the promiſes in the Proſpectus, and ſtatements in the title-page, are ſtrictly fulfilled. The tranſlations have never before been made in Engliſh. The original part is the production of no common hand, and the analyſes are performed with ſound diſcrimination and candour.

The firſt work in the volume is the intereſting travels of M. Caſſas through Iſtria and Dalmatia, a country which no patron of the arts can reflect on without a mixture of regret and admiration: regret at the obſcurity in which their hiſtory is enveloped, and admiration of the wonderful and inſcrutable deſigns of Providence, by reducing as it were on a ſudden, a people who proclaimed themſelves the maſters of the world, to the loweſt and moſt pitiable ſtate of degradation. Such a ſtate is that of the preſent inhabitants of Iſtria and Dalmatia; the height to which their predeceſſors had arrived, is known to every perſon acquainted with ancient hiſtory.

We noticed the nature and progreſſive publication of this ſplendid original as early as the year 1800 *, at which period it had excited a conſiderable intereſt on the Continent; and although in the tranſlation before us it ſuffers from a certain degree of mutilation which

* Vide Anti-Jacobin, Vol. V. p. 559.

it

it has undergone, yet, from a conviction that it is a work eminently calculated to promote uſeful knowledge, we are pleaſed to ſee it before the public in a way that renders it eaſily attainable.

The late Emperor of Germany, Joſeph II. was at the head of a ſociety for promoting diſcoveries in the arts and ſciences, held at Vienna; and this body wiſhing to procure deſigns of the ancient monuments and moſt ſtriking ſcenes in the environs of Trieſte, appointed in the year 1782 M. Caſſas, an artiſt, who had already gained much celebrity, to execute their project. Had this artiſt combined the qualifications of a man of letters, his reſearches into the ancient literature of thoſe regions might have thrown conſiderable light upon certain points of hiſtory, which now remain in obſcurity. But, if his tour have not abounded in that kind of information which gives full ſatisfaction to the antiquarian, it is, nevertheleſs, of much intereſt from the authenticity of the materials which have been derived from his curſory notes. In the preſent tranſlation, the hiſtorical part has been abridged with conſiderable judgment; and in this abridgment ſome very entertaining particulars are preſerved, relative to the manners and cuſtoms of the preſent inhabitants, on which we believe no writer has touched ſince the time of Spon and Fortis. Of the different claſſes of people who now inhabit, or rather wander, through the countries in queſtion, the Sclavonians, or, as the author calls them, Uſcoques and the Morlachians, are moſt worthy of notice.

"It appears, from the moſt authentic accounts of theſe countries, that the tyranny of the different rulers was always ſo exceſſive, from the time of Conſtantine, that every perſon in authority became an object of terror to the unfortunate inhabitants, and induced them to emigrate from town to town, till the fugitives became ſo numerous as to form a diſtinct claſs of people in Dalmatia, where they received a particular denomination. Scoco, the real ſignification of which is emigrant, was the appellation which they acquired; and which, by a corrupt pronunciation, or by tranſlation into other tongues, formed that of Uſcoque. Theſe people, as might be expected, bore an implacable enmity againſt their perſecutors; and when they had aſſembled together, their numbers became ſufficiently formidable to avenge themſelves on their tyrants, the Turks, whoſe territory they conſtantly ravaged, carrying off their cattle, and committing the moſt ſhocking exceſſes, by way of retaliation for the cruelties exerciſed upon them when they were diſperſed over the country.

"Such are now the principal inhabitants of Dalmatia; and although they have for ages been ſtigmatized as banditti, it will appear, upon philoſophical examination, that they are far leſs criminal than the various nations who have been their oppreſſors. They have, indeed, been celebrated for their courage; but it ſhould rather be called hardihood or audacity; for the means they employ are not thoſe of valiant warriors.—Their weapons, when they attacked the Turks or Venetians, conſiſted of a hatchet, a very light muſket, and a poniard, or ſtilletto:—the ſtilletto for unexpected attacks upon their enemies; and the hatchet for cutting down thoſe who might fall into their power.—Their great talent was in way-laying or ſur-

priſing thoſe with whom they contended, and they rarely made a ſtand againſt any conſiderable force; but were as expert in flight as other troops are in their evolutions. They abhorred both the Turks and Venetians; and never preſented themſelves in a body to riſk a general action with their troops; but when the latter approached, they concealed themſelves, and, after their departure, came out from their retreats. Their expeditions were always determined by their numbers; and whenever the Emperors employed them either in their armies, or in the defence of the towns, the ſignal for flight or defection conſtantly came from their commander.

"The unfortunate ſtate of affairs which deſolated Iſtria and Dalmatia, in 1537, when the Turks gained poſſeſſion of Cliſſa, the firſt town where the Uſcoques had fixed their abode, was terminated by the treaty of Madrid, in 1618, between the Emperor Matthias, the King of Spain, Philip III. and the Republic of Venice; when each family had a different place of reſidence aſſigned to it; and from that time, the propenſity for pillage ceaſed amongſt them; in ſhort, after eighty years of diſaſters they became a tranquil body of people.

"There is another claſs of ſavage people in Dalmatia, called Morlachians, with whom it is very remarkable that the Uſcoques, in all their expeditions, never had the leaſt intercourſe. Some writers have ſuppoſed that the Morlachians were originally natives of Albania, and were therefore odious to the Uſcoques; becauſe the Albanians were formerly their greateſt enemies, the Venetian army having been principally compoſed from amongſt them; while others attribute their enmity to a wiſh on the part of the Uſcoques to keep all the ſpoil amongſt themſelves. It was, however, fortunate for the Venetians that ſuch an union never took place, as the two parties would thus have become a more terrible nation of pirates in the Gulph of the Adriatic, than thoſe of Algiers and Tripoli are in the Mediterranean."

The dialect of the Morlachians ſeems to prove, that they are more cloſely allied to the Bulgarians, than to the people of Albania; and it is by no means certain, that their proper country was the diſtrict called Morlachia; indeed their origin appears to be more difficult to aſcertain, than that of any other of the barbarous tribes in this region. There is, however, no doubt that theſe people are a diſtinct nation from the aboriginal inhabitants; and the Abbé Fortis has clearly proved that the proper Dalmatians are the deſcendants of the Romans. This opinion is alſo maintained by M. Caſſas, who obſerves:

"There even exiſts between the Italian Dalmatians and the Morlachians, a ſort of hatred, and a kind of reciprocal contempt, which clearly prove that they have not proceeded from one common origin. The Morlachians have alſo experienced different modifications in their individual features, as well as in their national character, and theſe they have doubtleſs acquired by the difference of the ſoil on which they have taken up their reſidence. The Morlachians of the plains of Scign and Knin, and of the delightful vallies of Kotar, are affable, hoſpitable, mild, humane, and ſubmiſſive to legiſlative diſcipline. They are robuſt, but not tall: their eyes are blue; their hair light; their faces broad; and their noſes flat; while their complexion is generally more clear and animated than that of

of the other Dalmatians. The Morlachians of Douaré, and of the mountains of Vergoraz, on the contrary, are ardent, ferocious, proud, raſh and active. Their form is ſlender; their limbs are nervous; their eyes and hair are dark and brown; they have long faces, of a yellow or bilious complexion; and their looks are haughty. From inhabiting the mountains their life neceſſarily becomes more ſavage and laborious; becauſe, being ſurrounded by ſterility, their neceſſities are more imperious, and excite in them a violent paſſion for rapine, which is not ſuppreſſed by any fear of chaſtiſement, from which they are ſecured by the difficulty of approaching their retreats. Some learned writers have been of opinion that they might have deſcended from the *Ardii Varales*, mentioned by Strabo, who reſided along the river Narona; and whom the Romans expelled from the ſhores of the ſea, in order to deter them from their cuſtomary ſyſtem of plunder.

"These Morlachians of Vergoraz prefer on their plundering excurſions to commit depredations on the Turks rather than on the Chriſtians, and they only attack the latter at the laſt extremity. They are, nevertheleſs, faithful to their promiſes; ſenſible of any confidence which may be repoſed in them; never plunder the traveller who puts himſelf under their protection; and a perſon may, with ſafety, traverſe their country, if he take the precaution to be accompanied by ſome of theſe individuals; but if he omit ſuch a meaſure, their propenſity for thieving is extreme. They prefer cunning to open force, and have a marked repugnance to the ſhedding of blood. If by chance they ſhould be ſurpriſed in the act of thieving, and the object be recovered by the owner, the coolneſs of their anſwers, and the firmneſs with which they perſiſt in a lie are aſtoniſhing. A Morlachian will untie your horſe, and ſteal it even in your preſence: he will ſpring upon the animal, and when you would wiſh to take it again, he will inſiſt, without being in the leaſt diſconcerted, that it is his property. He will enter upon the genealogy of the horſe, the hiſtory of the perſon from whom he bought it, the deſcription of the fair where he made the purchaſe, and will call a hundred witneſſes, who will prove his aſſertions, becauſe they all underſtand each other;—in ſhort he will ride away on the horſe, ridiculing your careleſſneſs, by which he had an opportunity of ſtealing it. If a traveller repoſe at the foot of a hill, he is eaſed of his ſabre, leaſt it ſhould incommode him:—two Morlachians approach towards him, and while one of them engages him in converſation, the other adroitly parloins the ſabre, leaving the belt at his ſide; after which, he very compoſedly joins in the talk. In a ſhort time, the traveller wiſhing to proceed, finds that his ſabre is ſtolen. "That is a pity," anſwers the thief:—"Why did not you take the ſame precaution as I do? I always keep mine in my hand." He then takes his leave.—Similar examples of roguery might be cited without number.

"Nevertheleſs, when we compare with this vice the ſincerity, the confidence, and even the probity of theſe men, not only in the actions of their private life, but alſo in general affairs, we would be almoſt induced to believe that they have far different notions of propriety from thoſe which prevail amongſt more civilized people; that the act of thieving partakes of this diſintereſtneſs, which makes them conſider every thing as the common property of them all; and that they have only attained this unchangeable effrontery by their long communication with the Italians, and by the duplicity, of which they are ſo often the victims.

" It muſt not, however, be ſuppoſed, that the whole of the robberies committed in the mountains of Morlachia are to be attributed to the Morlachians:—the people called Haiducks claim a great portion to their own ſhare; and this mixture perhaps only increaſes the propenſity for pillage, which, amongſt the Morlachians might, doubtleſs, be checked by the operation of a few mild laws. The Haiducks alſo ſhould not be regarded, as ſome writers have been of opinion, as a diſtinct nation, of which that word is the generic name. The word Haiduck, which generally ſignifies chief, or captain of a party, and which is ſtill uſed in Tranſylvania to deſignate the head of a family, means in Dalmatia, an injury: it is alſo the appellation given to an aſſaſſin or highway-robber; or rather under this denomination are compriſed all criminals and refugees. It is conſequently probable that, amongſt theſe Haiducks who are intermixed with the Morlachians, there may be found a good number of the deſcendants of the Uſcoques already mentioned.

" In general, the life of the Haiducks is infinitely more miſerable than that of the Morlachians; being moſtly exiles from ſociety, on account of the crimes they have committed, they carry with them the apprehenſion of chaſtiſement, and this idea increaſes their timidity. They inhabit only inacceſſible rocks, or unknown precipices. In theſe retreats they are expoſed to all the torments of conſcience, purſued by remorſe; the fear and certainty of conſtant baniſhment; a prey to all the intemperance of the ſeaſons, and the gloomy horrors of the caverns which they occupy; and to the continual cravings of hunger, which cannot always be ſatisfied;—not daring to approach inhabited places, except like wild beaſts, in the obſcurity of night. Thus they climb to the ſummits of the ſteepeſt mountains, to diſcover at a diſtance the traveller whom chance rarely conducts into theſe deſert regions; and, tormented by neceſſity, and the hope of committing outrages, they often wait for months without finding an opportunity of allaying the anxiety which devours them; till at length, driven to deſperation by their diſtreſſes, they ruſh into the plains, fall upon the flocks, drive them to their caverns, and feed upon their fleſh; after which, they make their ſkins into ſhoes and clothes. On theſe occaſions their courage is exceſſive; their timidity gives way to the imperious calls of want; and nature, in deſpair, encounters with violence the ſtarvation which attends them. Hence no obſtacle can check them; no danger cauſe in them alarm. Their motto is " Food or Death:" and in this criſis, four or five Haiducks will not heſitate to attack twenty or thirty Turks, whom they often repulſe, and ſeize their caravan.

" The manners of theſe Haiducks prove, that there is no ſimilarity between them and the Morlachians; for though the latter have no diſtinct notions of right or wrong; and though their propenſity to thieving ſeems to indicate that they poſſeſs no very accurate ideas, as to the right of property; ſince, if an object pleaſe their fancy, it is a ſufficient inducement for them to ſteal it; yet it is certain, that there may be found amongſt them many traits of candour, of antique manners, and particularly of that innocent liberty, which has ever been peculiar to a paſtoral people. Their friendly diſpoſition is peculiarly remarkable; for many of them never aſſemble at any public feſtival, at a market, or in a church, without giving the moſt ſtriking inſtances of ſenſibility. All the men, women, girls, youths, and old people, as they arrive, embrace each other tenderly: it might be ſaid, that they were all members of the ſame family, who had met

meet with each other after a long absence. A young Morlachian girl, on meeting one of her country people, whom she may never before have seen, will lavish upon him without diffidence the most tender caresses. At the celebration of fetes, these liberties are often carried to a greater extent; and what a refinement in manners would cause to be considered as indecency, passes amongst them as proceedings which are natural, and of no consequence. In this manner, their amours generally commence; nevertheless, there is scarcely an example of a young man dishonouring a girl; for the latter being naturally courageous, would make her seducer pay dear for such an affront. But when she makes choice of one from amongst her numerous lovers, whose hopes she inspires by receiving from them presents of a trifling nature; such as necklaces of beads, brass rings, knives, small glasses, &c.; she then deigns to seize a favourable place and opportunity, where she may permit him to gratify his wishes; and these elopements are always succeeded by marriage.

"They carry the virtue of hospitality to excess. It is only necessary for a stranger to possess the slightest recommendation, to be received by a Morlachian as his brother. He not only lavishes upon him every article which his house contains; but if he be informed of his approach, he will send a horse and an escort to meet him; and on his departure, will load him with provisions for his journey, and cause him to be accompanied to a certain distance, by his servants and his own children. The same reception is given to a stranger by the poor as by the rich: it only differs in the value of what is offered.

"This hospitality is carried to a still greater extent between the people themselves. When one Morlachian arrives at the residence of another, the mother of the family, her eldest daughter, or she who may have been last married, goes and embraces him; a favour which is not shewn to a stranger; it being customary for the girls to remain concealed during his stay in the house. When a Morlachian has a good stock of provisions, he shares them with his neighbours, who do the like by him in their turn. A Morlachian, therefore, is never reduced to beg: he enters the cottage of his neighbour, seats himself at his table, takes his repast, and remains there as long as he pleases; and never experiences a want of cordiality from the owner. The slightest event is for them a subject of rejoicing or conviviality. They consequently disburse with their friends, in a single day, without the least regard for the next, as great a quantity of provisions as would serve their family for several months. It even frequently happens that shepherds, harvesters, and labourers of every description, will voluntarily present to travellers their whole day's provisions. Indeed, it seems as if they knew no economy, but in respect of their clothes; in which they may be considered ridiculous and puerile. If they have to cross a slough, they will take off their shoes, that they may not soil them; and, if they be caught in a storm, they will pull off their coats and caps, in order to keep them dry.

"To this admirable disinterestedness in their character, they add an uncommon degree of loyalty, and fidelity to their promises and engagements. The word of a Morlachian is sacred; and his violation of it is without example. If by chance he contract a debt, and at the stipulated period he be unable to discharge it, he never fails to carry to his creditor some present, of a value equivalent to what he owes; and it is not to be presumed, that such a present is intended as a liquidation of the debt; but simply as a sort of excuse for the delay to which the creditor has been subjected; a kind of

grateful compenſation for his patience. This preſent is repeated as often as the debtor is unable to diſcharge the debt, at the return of the period agreed on; ſo that it is not unuſual for a debtor to pay, in this manner, five or ſix times as much as he owes.

"But, if they be faithful in this way, in matters of intereſt, they are enthuſiaſtically ſo in their friendſhip. This noble and generous ſentiment is, amongſt them, a ſort of religious rite; and is conſecrated by particular ceremonies: two young men, or girls, aſſociate together; and their union is conſolidated by a common education, cuſtom, uniformity of character, and ſometimes by thoſe unforeſeen and ſudden emotions of ſympathy, which often ariſe in the human breaſt. When two young perſons agree to live in this kind of harmony, they repair to the church, accompanied by their relations; and the prieſt offers a benediction on the union, which becomes inviolable. Two girls joined in this manner, are called *poestrimé*; and two men, *pobratimi*. They are then inſeparable for the reſt of their lives: every circumſtance has a common intereſt between them; pleaſures, chagrin, dangers, injuries, and reverſe of fortune; all, in ſhort, is divided between the *pobratimi* and his comrade; and the *posestrimé* and her friend. Even the ſacrifice of life has often ſignalized theſe ardent attachments; and, if two *pobratimi* ſhould happen to diſſolve their union, the event is regarded as a public calamity, and as the forerunner of ſome great misfortune with which the nation is threatened. Formerly, ſuch an incident was without example; but, during the laſt two or three ages, their two frequent connections with the Italians have effected ſome alteration in the purity of their manners; while the introduction of ſtrong liquors amongſt them, has neceſſarily induced drunkenneſs, and, conſequently, quarrels; and in this ſtate of morals, there is little opportunity to diſtinguiſh the pobratimi from another man.

"But, if their friendſhip afford ſuch ſtriking traits of conſtancy and devotion, their enmity is equally permanent. Amidſt ſuch a number of admirable ſentiments, one is ſtruck with aſtoniſhment, to ſee them carry to exceſs the moſt ſhocking paſſion with which man is afflicted: namely, vengeance. A Morlachian is an irreconcileable enemy; and nothing can ſatisfy him, but the death of the object of his hatred. It muſt not, however, be ſuppoſed, that ſimple words, or trivial injuries, are the origin of ſuch inveterate enmity; on the contrary, it muſt be excited by extraordinary motives, ſuch as the aſſaſſination of a relative, a father, brother, or friend. This hatred, or deſire of vengeance, is then tranſmitted from father to ſon, as an inheritance; and it has been known to run through ſeveral generations, before it has been ſatiated;—indeed, a reconciliation is without example. They have never been known to pardon ſuch enemies; and their favourite proverb is, "He who does not avenge his wrongs, is not to be forgiven." In the caſe of a murder, the bloody ſhirt, or clothes of the deceaſed, are preſerved by his family, and are ſhewn to the children, who are informed of the name of the family of the aſſaſſin. Againſt this family they are irritated by every method which can excite reſentment in their young minds, and inſpire horror towards his race. But the moſt remarkable circumſtance in their method of conſidering that ſpecies of juſtice, which they conceive to be a duty that reſts with themſelves, is, that whether their vengeance be ſuddenly executed, or not ſatisfied during a long ſucceſſion of years; there the enmity terminates; ſo that the family on whom a Morlachian has avenged himſelf, does not perpetuate the hatred, by wiſhing, in its

its turn, to avenge the death of him who was ſacrificed to the reſentment of a former injury; on the contrary, from the moment of the firſt vengeance, the two families reſume their friendſhip, and afterwards live together as if nothing had ever divided them.

"In ſome particular cantons, however, it often happens, that theſe diviſions have a leſs tragical termination; but then, it is neceſſary that the murderer ſhould be alive; for if he be dead before a reconciliation has taken place, then the children of the perſon aſſaſſinated muſt have blood; but if the murderer ſhould exiſt long enough to amaſs a conſiderable ſum, or be able to procure it, by ſelling a part of his property, he may offer the money, by means of mediators, to the family of the deceaſed. If the negotiation be accepted, the two families are collected, and the murderer is permitted to come forward: he is then obliged to wear, ſuſpended from his neck, the arms with which he committed the crime; and, on entering the aſſembly, he is forced to draw himſelf proſtrate along the ground, in which poſition he remains, till his fate is decided on. While he remains in this humiliating ſituation, ſeveral relations of the deceaſed make ſeparate funeral orations; and woe be to the criminal, if their eloquence ſhould make a deep impreſſion upon the auditors, as he is then in danger of being immediately ſacrificed to their vengeance! But if he eſcape this ordeal, and they afterwards accept the money which he has offered, then every thing is buried in oblivion, and the ceremony terminates in feſtivities, which he is too happy to object to pay for."

That ſuperſtition, the inſeparable companion of ignorance ſhould prevail amongſt theſe hordes, is not a matter of ſurprize. Some of the Morlachians adhere to the Greek, and others to the Romiſh Church: while the prieſts, profiting by their credulity, practice upon them by the moſt contemptible impoſitions; ſuch as pretending to cauſe the appearance of ſpectres, to predict future events, and to diſpenſe amulets and charms. The marriage ceremonies are curious, from the ludicrous circumſtances with which they are attended.

"On the day agreed upon, all the relations of both families meet together, and on theſe occaſions bear the generic name of *Svati*; the moſt conſiderable amongſt them is called the *Stari Svat*, and it is he who preſides at the feſtival. His lieutenant is denominated the *Stachez*, and his office is to receive and execute the orders of his ſuperior. Two young people muſt inceſſantly accompany the newly-married woman, and theſe are called the *Diveri*: there are ſeveral other ſubordinate officers, particularly the maſter of the ceremonies called *Chiaus*. He is armed with a mace, which is a diſtinctive mark of his employment; and diſtributes the gueſts in their reſpective places, according to their rank. He always leads the van, and precedes the retinue; and by a ſingularity worthy of remark, he accompanies all his functions with a ſong, in which he conſtantly repeats the names of the ancient divinities of the Morlachians; which proves that Chriſtianity has not yet ſtruck ſuch deep root amongſt theſe people as might be ſuppoſed; and that a ſecret inclination ſtill prevails amongſt them for the gods of their fathers. All the *ſvati*, or people at the wedding are armed from head to foot, a veſtige of the ancient rudeneſs of their manners, as the marriage-ceremonies were in former times frequently interrupted by the jealouſy of ſome ſlighted lovers, or by the cupidity

oil for their lamps, but butter, the ſmoke of which is thick and fetid; and their clothes, perſons, and even aliments, exhale the ſmell of this ſmoke, which to ſtrangers is inſupportable.

"Their bread conſiſts of a ſort of cakes, made with the flour of maize, barley, or millet, and baked upon heated ſtones. Their common drink is milk, and it is particularly palatable to them when it is ſeparated from the ſerous part by means of vinegar. Garlic, eſchalots and cabbages, ſome particular kinds of roots which grow ſpontaneouſly in the fields and woods, are to them the greateſt delicacies. They eat their meat no other way dreſſed than roaſted. Some writers have ſaid much of the vigorous health of theſe people, and the longevity to which they attain, by attributing theſe effects to the quantity of garlic they conſume. I am, however, of opinion, that the principal cauſes of their health and vigour are the vegetables on which they feed, the milk which is their conſtant beverage, the abſence of ſtrong drinks, which are only allowed on their days of rejoicing, and particularly their repugnance to boiled meats, which, by being deprived of their nutritive juices, afford only a weak and indigeſtible aliment.

"As the Morlachians abound in health and vigour, their diverſions are of that appropriate kind which conſiſts in the development of their ſtrength and agility: ſuch as leaping over a very high obſtacle, running with uncommon ſwiftneſs, or throwing to a diſtance a ſtone which other men could ſcarcely lift. In ſhort a Morlachian ſixty years of age would excel in ſuch exerciſes, the young men of our climates. Dancing, however, takes precedence of all their amuſements, and forms their favourite pleaſure, in which they engage to exceſs. A harſh bagpipe, or ſimply the voice, animates them to this exerciſe, which is not diſtinguiſhable for complex or particular figures, but by extravagant and ludicrous jumps, in conſequence of their love for violent exertions. Even the fatigue of a long journey, or of hard labour, cannot reſtrain their ardour for dancing, at which they continue for many hours when they appear to be more in need of repoſe.

"Under ſuch favourable circumſtances they have few diſeaſes, and conſequently have no occaſion for phyſicians. Fevers, which are in general peculiar to robuſt conſtitutions, and inflammations, the common reſult of violent exerciſes, are almoſt the only acute maladies with which they are attacked. As to chronic diſeaſes, they know of none but the rheumatiſm, the natural conſequence of ſleeping in the open air during ſummer, in a climate where the dews fall in abundance. With them, as is the caſe with all people where civilization has made no great progreſs, violent remedies are thoſe only in which they confide. In general, pepper and gun-powder, infuſed in brandy, compoſe their panacea, for inflammatory diſorders; and it will ſcarcely be believed, that this remedy is often attended with ſucceſs: perhaps, however, they are indebted for their cure to the abundant perſpiration which this medicine induces. Wine and pepper, in large doſes, and taken at certain periods, alſo form a febrifuge which they employ with ſucceſs. External friction, or the application of a heated ſtone wrapped in damp linen, are the methods by which they cure rheumatiſm. They are alſo acquainted with the uſe of leeches for ſwellings. Red ochre, mixed with fat ſubſtances, is the only ointment they apply to wounds and contuſions; and it is a fact, that, from the experience of the Morlachians, ſome men of ſcience have obtained from this ointment, in ſimilar circumſtances, the moſt favourable reſults. Without any knowledge of anatomy

osteology, they are most of them extremely adroit in setting dislocated or fractured limbs. For phlebotomy they do not employ lancets, but steel seams, nearly similar to those used for horses; and this operation is always performed without dangerous consequences."

Some of the ceremonies adopted at a funeral amongst the Morlachians, are also curious, and remind us of a practice very general in a certain part of our own empire.

"Women, who are hired to cry, place themselves in the apartment where the corpse is exposed, and join in the lamentations of those united to the deceased by consanguinity and friendship. The body remains for some days thus exposed; it is placed on the ground, upon the cloak worn during life, and the face is uncovered. By the corpse are laid the belt, arms, pipe, and purse of the deceased; and during this period all the relations are obliged to visit it: this duty is never dispensed with, except in the case of a voyage or journey, when the nearest relation is obliged to entreat the deceased to accept of such an excuse. It is also the custom for each of the relations and friends of the deceased seriously to address the corpse, as if it were capable of hearing and answering their speeches. This custom also prevails amongst several of the savage tribes of Africa and North America. The wishes of the Morlachians are to know for what reason the deceased has quitted this life? Who is the friend with whom he could not live, and what was his subject of complaint? They then entreat him to take charge of their commissions, which are commonly to report their news to their parents and friends, and announce their prosperity or misfortunes; to entreat them to secure for them a place by their side, and a number of other similar requests. After these visits are finished, the corpse is covered with white linen, and the procession moves towards the church, amidst the groans of the women and relations, the former of whom chaunt the principal events of its life. They afterwards return to the house, with the priests who presided at the religious ceremonies, and the funeral is succeeded by a repast, at which the behaviour of the guests forms a striking contrast with the howling of the women and the praying of the priests.

"The chaunting of the women at the funerals is extempore, and proves that they are not unacquainted with the genius of poetry. These people have doubtless had their bards; an incontestible proof that the nation formerly enjoyed, by its courage, a rank amongst the barbarous people of Germany:—I say by its courage, for cowardly people were never known to have poets. Amongst the Morlachians, there is never a fete or assembly without a chaunter. The songs, which are in the Illyrian idiom, but corrupted by their transmission through a number of ages, describe the history of some Sclavonian heroes, or relate of some tragical event, the time of which is forgotten. This heroical song is grave, heavy, and monotonous. The instrument with which it is accompanied, is but little calculated to give it animation: it is a miserable monochord guitar, the sound of which is dull, and without modulation. The poetry, however, is not without energy; it does not possess the savage wildness of that of Ossian, but sometimes has that august kind of simplicity, which penetrates to the soul. If a Morlachian travel by night amongst the mountains, he generally sings; and these antique poems are always the songs which he prefers. A long exclamation,

ceeded by rope-walks, forges, &c. In ſhort, Maria Thereſa neglected nothing which might inſure with rapidity to this new eſtabliſhment all the ſplendour which ſhe had deſigned it to enjoy; and ſhortly after, the Auſtrian flag appearing for the firſt time at ſea, appriſed Europe of the exiſtence of Trieſte.

"The empreſs, however, would have but imperfectly fulfilled, the object ſhe had in view, if ſhe had not directed towards this place the channels of commerce. She therefore took care to beſtow upon it the moſt liberal priviſeges; and particularly, to declare the port to be free from all duties. To facilitate its connection with the Levant, ſhe, nineteen years afterwards, cauſed to be built, a vaſt and commodious Lazaretto, where the crews of the ſhips might be under quarantine. She alſo gradually encouraged thoſe trades and arts, which are more intimately connected with navigation. There were formed in Trieſte, manufactories of cables, ſail-cloth, anchors, and all kinds of arms, founderies for cannon balls, &c. Magazines, for the production of articles purely commercial, were alſo eſtabliſhed; ſuch as velvet, wax-candles, ſoap, &c.; liquors alſo became an important branch of trade; and the number of bottles now exported, annually, is ſuppoſed to amount to 600,000. In 1767, an inſurance-company was formed there, the capital of which was eſtimated at 300,000 florins; and in 1770, there were ſuppoſed to be upwards of 30 firſt-rate wholeſale commercial houſes.

"With reſpect to its territorial productions, Trieſte has nothing to be proud of, except its white-wines; the quality of which is eſteemed, and the purchaſe eaſy; but this article, as well as fruits, walnuts, cheſnuts, oranges, lemons, figs, &c. which the country produces in abundance, form only a trivial portion of its trade; which reſts more eſſentially upon its manufactures, or on the foreign merchandizes for which it is the depot.

"It was thus that Trieſte aroſe from the obſcurity in which it had been plunged, particularly during the time that it eſpecially belonged to the biſhops, whoſe authority may be traced to as early a period as the ſixth century. They were ſuffragans of Aquileia, when Iſtria entirely belonged to the patriarch of that metropolis. Nevertheleſs, Lothaire, king of Italy, deprived the patriarch of Trieſte and gave it with its territory, in full ſovereignty, to his private biſhop, together with the right of coining money. Afterwards, the biſhops ſold to the inhabitants their juriſdiction, or legal authority, for 500 ſilver marks: at length, after having formed for ſome time, a part of Carniola, it was ſeparated from it; and now, its biſhops, who take the title of counts, are ſuffragans of the archbiſhop of Goertz."

Our traveller ſhortly afterwards returned a ſecond time, to Pola; and in his voyage thither met with many little adventures not devoid of intereſt. The navigation, amidſt the numerous ſhoals and iſlets of the Iſtrian coaſt, is infeſted with numerous banditti, who often commit very alarming depredations. M. Caſſas, and ſome gentlemen who were now in his company, were apprized of this circumſtance; but in order to ſave time, they left Veglia at ſeven in the evening; and, as the ſubſequent paſſage will prove, had nearly ſuffered for their ardour.

"Thoſe who are unacquainted with the beauty of the evenings in Italy, can form no idea of the ſpectacle afforded by nature in theſe regions, when the ſun has ſunk beneath the horizon. The abſence of this luminary cauſes a ceſſation of heat; the caloric clouds diſperſe, the ſea and the mountains towards

towards the west are deprived of their purple tinge, and the sky exhibits nothing but one vast expanse of azure, beneath which innumerable zephyrs gently move; while every thing adds to the majestic silence of night, as it gradually advances, embalmed with the odour of delicious flowers. At this charming period every thing tends to produce the most pleasing and voluptuous sensations, and the expanded mind gratefully contemplates the magnificence of the universe. At such a time, it seems scarcely possible that wicked men should be employed in preparing to commit their crimes; but the human heart is corrupt, and this painful reflection deprived our travellers, in a great degree, of the pleasure they would have derived from such an evening as that which we have depicted. In the midst of the most sublime spectacle of the omnipotence of the Creator, they were obliged to recollect that they were men, and to think about their personal security. They accordingly put into a small creek, formed by rocks, where they landed; and, tearing off a number of branches from some contiguous trees, they spread them over their boat; which, by this means, together with the obscurity afforded by the shade of the rocks, was rendered scarcely perceptible. They then retired to a short distance, and concealed themselves amongst some bushes.

"It was now eleven o'clock, and the pale light of the moon had succeeded to the mild darkness of the evening, which slowly approaches towards the west, where the twilight continues to linger till a late hour. All nature was enveloped in silence, and one might figuratively be said to hear the approach of night. Even the tide only transmitted, at long intervals, a few gentle waves towards the chasms in the rocks, and the monotonous harmony of their motion was almost lost in the immensity of space; when suddenly a faint noise was heard at a distance, which excited the vigilance of our travellers, who soon ascertained that it was occasioned by regular strokes of the oar. The sound gradually increased, as did the alarm of our party, who knew not whether those who approached were friends or enemies. At first they were in hopes that the strangers would pass, but they were deceived, for the bark approached nearly alongside of their own, though it was not perceived by the crew; at length they landed, and began to pry about them, while their arms struck against the hospitable bush which concealed our adventurers. Their sensations may be more easily conceived than described;—the slightest motion, sigh, or inspiration, might cause their destruction. In a short time they heard the banditti swearing at each other; 'They are not here,' said the plunderers, 'they have gone farther on, and we have missed them.' They, in this strain, regretted the loss of their prey, and that they had not been able to shed blood; they accused each other of tardiness and negligence, and each endeavoured to acquit himself of blame, on such a noble occasion: indeed, it was a chance that a civil war had not broken out amongst them, because they had lost the opportunity of committing a crime, while our travellers were the unfortunate objects of their search; and, at this instant, they were close against them! At last, they resolved to put off again in pursuit of the fugitives, expressing their hopes that they should overtake them; and vowing vengeance against them for the fatigue they had experienced. With this intent they re-embarked; and the friendly oar soon dissipated the fears of our party, and delivered them from any farther information of the projects of the banditti."

Our author afterwards proceeded at leisure into Dalmatia, and was at much pains and expence in causing excavations to be made at various

rious places, to discover fragments of antiquity. Amongst the ruins of Nona, near Zara, he in particular obtained a vast number of fragments, and had an opportunity of contradicting the details given by Spon relative to the architecture of that town.

On the ancient town of Asseria, mentioned by Pliny and Ptolemy, he makes many interesting observations. This town is still surrounded by a wall 3,600 feet in length, eleven feet in thickness, and eight feet in height throughout; the blocks, of which it is composed, being each in many places ten feet square. And it is a remarkable circumstance, that at one angle of the wall is a bastion with faces and sides entirely upon the modern principle, though no doubt can be entertained, that it is coëval with the wall itself.

The next and most important place, to which our author directed his attention, was Spalatro, famed for having been the residence of the emperor Diocletian. On arriving at Scardona, he could not fail to be struck with the sublime cascade, which takes its name from that place. It does not possess the monotony of great cataracts, which consist of a vast mass of water precipitated from the summit of a rock; but by the variety of its incidents, there is, according to every account, no fall, which can be compared with it, if we except that of the Niagara. It made a deep impression on M. Cattas, and he describes it in the following terms:

"At the place where I shall suppose our small boat to be anchored, the Kerka is widest. Its calm and limped water may be said to slide, rather than roll, over a bottom of mud, reflecting on its surface the vacillating corn which ornaments its banks. The almost imperceptible confines of the river, permit the eye to wander at a distance over the meadows, or to rest upon the verdant plains, enamelled with flowers, whose brilliant colour renders more wild and picturesque the greyish slopes of the rocks and other barren eminences, the unequal sides of which form the escarpment of the valley. The white triangular sail, scarcely swelled by the zephyrs, conveys gently along the crystal stream the frail bark, conducted by the spiritless and enervated Dalmatian, whose idle oar rarely disturbs the smoothness of the current. A mild and soothing melancholy here prevails. The tones of the shepherd, who, in some cavity of the rocks, breathes forth his Illyrian ditty, which his memory inherits from that of his ancestors, plaintively vibrate along the sides of the mountains. The awful noise of the cataract is always the same, except its being diminished by distance; but being continually alike, without any variation in its monotony, it does not seem to disturb the general solitude.

"As the narrow valley, through which the Kerka passes, sinks diagonally to the right, the mountains which border on the two banks appear to join behind the cascade, or to inclose it in a semicircular form. The bushy trees, the willows, and poplars, which embellish the front of the scene, and rise above the dikes or terraces, parallel to the degrees to which the water of the cascade descends, do not allow the eye to observe the course of the river, before it arrives at the spot whence it falls; but it may easily be conceived from a bluish cloud, or rather a kind of luminous vapour, which the limpidness of the water, contrasted with the celestial azure, reflects, horizontally, along the bases of the mountains. Above the beautiful verdure of the trees which are elegantly grouped, and profusely dispersed over the wide

wide and rugged glacis which crosses the valley, are a number of large hills, whose barrenness and grey appearance form a striking contrast to the vigorous and brilliant colouring with which the fore-ground is decorated. At the left, and highest extremity of this glacis, is seen the solitary turret of a small and modest oratory, constructed by some ingenious devotees. It must be confessed, that the appearance of this little chapel produces a grateful sensation in the heart of the wise man. Yes, indeed, it is here that a man can form the most sublime idea of the Almighty;—the great events of nature are the primary apostles of the divinity; for human agency could not have forced a river to surmount rocks, which seem to have been raised to oppose its progress. Art, it is true, may produce, in a garden, the captive waves of a few timid Naiads, and confide to the obedient marble the care of dispersing them in reservoirs of alabaster; but God alone taught the river to dart through these green and bushy masses of trees, whose majestic front shades and conceals from the eye the long chain of rocks which dispute its passage. The effect appears to be produced by magic: it seems as if the great number of streams proceeded from, or were propelled by, the tops of the trees, as their elastic foam apparently rolls along the roof of the forest. To the left of this sublime scene, the river appears entire, disdaining, as it were, to collect the immense number of streams, which have deserted from it in the valley. It is here, that in all its power and majesty it descends from three distinct and successive eminences. The surface of the water, which may be said to receive a higher polish from the velocity of its fall, rivals the purest crystal, and turns off at the angles of the long degrees assigned to it by nature. One would imagine, from a distance, that they were enormous cylinders which alternately gave out, and received, the silver gauze with which they were envelopped.

"At the foot of these three first shelves or steps, the united summits of a few trees, whose trunks are concealed by a variety of objects in the fore-ground, intersect with a verdant line, the whole width of the cascade; but as the river approaches, the surface of the water becomes still wider; a semicircular terrace prolongs its colossal propulsion over the abyss which receives it, by which its velocity is curbed. Its immense body of water fills the noble contour of the long and heavy terrace; the land seems to tremble from a distance by the weight of its fall; the air, on being displaced by the water, seems, at first, to hiss or sigh, which, at length, increases, till the noise is so terrific, that the ear is not able to sustain it, the eye to comprise the extent of the view, or the mind to admire the awful appearance of the whole.

"But, if the traveller feel inclined to take a more distinct view of the cascade, and for this purpose approach nearer to this great work of nature, then all the circumstances, which acquired a sort of harmony by the distance from which they were beheld, and the order, arrangement, and unity which seemed to prevail when the minute parts could not be inspected—all are changed, and nothing prevails but confusion, chaos, or the most shocking distraction! There are then no longer to be seen that uniformity of masses, that grace in the groups, that majesty in the combination; but you behold innumerable rocks, broken, fractured, precipitated, and dispersed, presenting frightful points, which appear to be rising from behind the water and the trees. It is no longer a river, but an ocean which roars, and rushes with fury against the shapeless blocks which impede its passage. These, always attacked, and always capable of resistance, seem to have begun their struggle with the commencement of the world, and to have continued in furious battle for ages, while their terrible and fugitive conqueror strikes and overcomes them;

then paſſes away and buries himſelf in the ſea, whence ariſing in vapour, he ſwells the clouds, which form tempeſts, and, by conveying him again to the earth, enable him, perhaps after centuries, to re-commence his indefatigable career.

"But, however magnificent ſuch a ſpectacle may appear, there are times and circumſtances under which its pomp is ſubject to variation; for example, when, by the return of ſpring, the ſnow is diſſolved, and ſwells the bed of the river; or when, in the courſe of the ſummer, the waters are augmented by ſome accidental ſtorm. On ſuch occaſions, the caſcade entirely changes its character, and no longer preſents that incalculable number of varieties, the aſpect of which gave it ſo many graces and embelliſhments; but it then becomes more grave, or, if I may be permitted to ſay ſo, more immenſe; and perhaps, on this account alone, more noble, but leſs attractive: At ſuch a period, the enormous maſs of water partly conceals the rocks which compoſe the bar, and even the trees, which, at other times, ſeemed to ſport amidſt their acute ſummits:—ſometimes even all theſe objects are entirely concealed by the vaſtneſs of the inundation. The river then occupies the whole width of the valley, and no longer ſuffers itſelf to be divided into ſtreams, but rolling over the rocks, ſeems to bury them in its bowels. The weight is then increaſed a hundred-fold, the fall is terrible, and the noiſe inceſſant, the current carries away in its courſe, trees, which it has torn up by the roots, the ruins of cottages, and the carcaſes of animals, which have been deſtroyed by its ſudden and unexpected fury."

[We ſhall account for the length of our extracts by obſerving that the work of M. Caſſas is merely deſcriptive; and as it contains very few reflections, it affords little opportunity for critical comment. It is alſo of conſiderable extent; the original, which we alſo have before us, conſiſting of 190 pages of large folio print.]

(To be continued.)

The Life and Character of Bonaparte from his birth to the 15th, of Auguſt, 1804. By W. Burdon, A. M. 1 Vol. 8vo. Pp. 294. Anderſon, Newcaſtle upon Tyne; and Oſtell, London. 1804.

BIOGRAPHERS are not all aware that to render juſtice to a life of conſiderable abilities, action and influence in the world requires a comprehenſion of the circumſtances in all their relations and departments under which the ſubject operated, as well as his individual and perſonal character. Mr. Burdon it ſeems, was once ſo blinded by the blaze of Buonaparté's exploits and ſucceſs, and ſtill more by the film of his promiſes, that he regarded him as a phenomenon of human nature; but he has now, he ſays, changed his opinion; we ſtill however think that he is much too partial to certain atchievements of the Corſican adventurer, and beſtows on extraordinary genius, a praiſe that is due only to unprincipled daringneſs and total diſregard of the lives of his fellow ſoldiers as well as other fellow creatures. Having narrated the common details of his early life, he mentions an application of his for a paſſport to Conſtantinople, to offer his military efforts to the Turks, when at war with Ruſſia and Auſtria. Here his biographer makes the following obſervation.

A ſtriking coincidence here preſents itſelf between this and a ſimiliar circumſtance in the life of Cromwell, who, finding himſelf not likely to emerge from obſcurity at home, and the royal authority too ſtrong for his unruly ſpirit, was on the point of ſailing, with other puritans, for the freer land of America, when he was prevented by an order of government; and, as Hume ſhrewdly remarks, 'The king had afterwards full leiſure to repent this exerciſe of his authority.' Happy had it been both for France and England, had the fire of theſe ambitious men been permitted to waſte itſelf in any country leſs capable of finding it fuel; but Providence ordained it otherwiſe, and cauſed them to become inſtruments of his wrath in the puniſhments of the guilty, and the murder of the innocent.

Mr. Burdon's view of Buonaparté as a whole affords not a good ſubject for analyſis, but contains many apt quotations; of which the following on his marriage we think deſerves inſertion.

"A ſtranger to the tender feelings of love, friendſhip, or philanthropy, Bonaparte has never been incommoded by any obſtinate attachments which could ſtand in the way of his intereſt; marriage therefore, was to him a matter of mere prudence, not an affair of love; and to ſecure completely the favour of his powerful friend, he conſented to take off his hands a miſtreſs whoſe charms had ceaſed to faſcinate him, but whoſe future comfort he wiſhed to provide for. Bonaparte in 1796, married the widow of the ci-devant Count Beauharnois, a lady near twenty years older than himſelf, thus becoming a huſband without a wiſh to become a father; and, conſidering his marriage as an affair of intereſt rather than of choice, to do him juſtice, he has treated his motherly wife with reſpect, if not with affection, and has exalted her to a participation of his throne, though he could not give her a ſhare in his heart: he has alſo promoted her family by an alliance with his own, and in other reſpects treated her with attention and regard."

Our author next attends Buonaparté in the firſt career of his victories, and gives the following very exaggerated account.

"The battle of the bridge of Lodi was the next great atchievement of Bonaparte; and for this he has been ſeverely blamed by thoſe who are more deſirous to find fault than to reflect; yet, as a ſoldier, we muſt acquit him, though, as a man, he may be condemned for being a ſoldier. Offenſive war muſt ever be contrary to the principles of juſtice and humanity, yet thoſe who are engaged on either ſide, are compelled to act according to the beſt of their judgment, to ſerve the cauſe in which they are employed; a general, therefore, cannot be expected to calculate exactly how many men he ſhall loſe or ſave in any particular action: he muſt endeavour to obtain his purpoſe by the beſt means in his power, conſiſtent with the laws of war; yet he muſt be careful not to throw away the lives of his men without any adequate object, or without a proſpect of ſucceſs, for ſuch heedleſs temerity is not merely ſacrifice, it is murder. The object of Bonaparte, in riſking the battle of Lodi, was to gain poſſeſſion of Milan, which he had left in his rear, and without which he could not enſure his future ſucceſs in Italy; he therefore determined to force the paſſage of the Adda, over the bridge at Lodi, though defended in a manner to deter any man of leſs valour and promptitude from making the attempt, and by the moſt vigorous attack that ever was recorded in the annals of war, he gained his point, and ſtruck a panic into his enemies which they never thoroughly overcame. If any

this modesty is that he spoke very little to any one that he saw. This taciturnity might have arisen from pride as well as modesty but we shall not contest the point with this idolizing biographer.

Of the objects, policy, and plan of the expedition to Egypt our author says little; but proceeds to copious details of the transactions. The common account is given of Buonaparte's operations in Egypt from his first landing to his complete conquest of the country. The author quotes a proclamation issued on the suppression of an insurrection at Cairo that perhaps for insolence and audacity exceeds most other diplomatic operations even of Buonaparte himself. The following is the tenour.

"People of Cairo, perverse men have led you astray, and they have perished. God hath commanded me to be mild and merciful towards the people, and I have been so towards you all. Is there a man among you so blind as not to see that fate directs all my operations. Is there a man among you so incredulous as to doubt that the whole of the universe is subject to the empire of destiny. Let the enemies of the people know, that when the world began it was written that after having destroyed the enemies of Islamism, and overthrown the cross, I should come from the farthest part of the west to fulfil the task which is imposed upon me. Make the people see that in more than twenty passages of the Koran that which has happened has been foretold, and that which will happen is equally explained. I might demand of each of you to tell the most secret thoughts of his heart, for I know them all, even those which you have never divulged to any one; but the day will come when all the world shall know, by evidence too strong to be denied, that I am conducted by orders from above, and that no human efforts can prevail against me. Happy they who are the first to attach themselves to me."—The weakest credulity could hardly forbear to smile at such shameless audacity. He then names a divan of sixty persons to render justice to the people, and attend, not to their interests, but the interests of the French republic."

We are next brought on to the expedition to Acre, and the author narrates two dreadful anecdotes, which, though we have more than once recorded them, we shall repeat in his own words.

"A tale of horror must now be related, which, were it not twice authenticated upon the honor of a British officer, and uncontradicted even by French audacity, is so repugnant to humanity and the conduct of civilized nations, that we might well refuse to give it credence.—Bonaparte, after expressing much resentment at the forbearance so lately manifested by his troops, determined to put their obedience to a still stronger test, and compel them to become executioners in cold blood; for finding himself incumbered with the maintenance of three thousand eight hundred prisoners whom he had taken in his different engagements, he commanded the greatest part of them to be marched to a rising ground about a mile from Jaffa, and there surrounded by General Bon's division of infantry; at the sound of a signal gun, the whole division fired, and the unfortunate Turks fell dead by hundreds; happy had they all immediately expired, but the soldiers in mercy finished with the bayonet those whom the bullets had spared. Bonaparte looking through a telescope surveyed the horrid scene, and expressed the most savage satisfaction when it was completed, for he had good

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reaſon to apprehend the refuſal of his troops to execute ſo dreadful a command. Kleber indeed refuſed to comply with the order, unleſs he received written inſtructions; but Bonaparte ſent his faithful Berthier to compel obedience, and the deed was inſtantly performed. The putrefaction of the dead bodies is ſaid to have produced the peſtilence which afterwards cauſed ſuch havoc among the French ſoldiers, ſo that Bonaparte got rid of more than he intended. Previous to the horrid deed he inſpected the whole body of priſoners with a view to ſelect thoſe belonging to the towns which he intended to attack; among the reſt an aged Janiſſary attracted his notice. "Old man," ſaid he ſharply, "what do you do here?" I muſt anſwer that queſtion," replied the Turk, "by aſking you the ſame, and you will no doubt reply, I come to ſerve my Sultan, ſo do I to ſerve mine." Bonaparte ſmiled; upon which ſome of thoſe preſent ſaid to one of the aides de camp, "He is ſaved." "No," ſaid the officer, "that ſmile does not proceed from benevolence, but revenge; remember what I ſay." The Janiſſary was left in the ranks and ſuffered. Dr. Wittman, who was afterwards at Jaffa, declares that he ſaw the ſpot where this horrid maſſacre had been committed, and that it was whitened with the bones of the Turks thus inhumanly murdered.

"Another tale not leſs horrid yet remains to be told, which blackens, if poſſible, the atrocity of Bonaparte's character. The ſick among the army at Jaffa being too numerous to be attended to or maintained, Bonaparte ſent for a phyſician, to whom he hinted that he muſt be relieved from ſuch an incumbrance; but the phyſician, indignant at ſo horrid a propoſal, boldly refuſed to comply: he then ſought out for ſome other man more ſuited to his purpoſe, and found an apothecary who conſented to adminiſter opium in inſufficient doſes to relieve him from all further trouble; it was accordingly mixed up with ſome ſort of pleaſant food, and five hundred and eighty ſoldiers were thus diſpatched. Who does not ſhudder at ſuch deliberate villainy, too horrid almoſt to be believed. Some men indeed have denied the poſſibility of the fact, from the difficulty of ſuppoſing that any man bred in a civilized country could be ſo coolly cruel; but it muſt be remembered, that Bonaparte is of an Italian extraction, and ſubſequent events have alſo added a teſtimony to his cruelty beyond denial or doubt."

Our biographical partizan endeavours to leſſen the diſaſter of Buonaparté at Acre, and endeavours to diminiſh the honour of Sir Sidney Smith, and to exalt Buonaparté at the expence of our gallant champion. His remarks on this and every other ſubject are quite common place; and here his materials are fetched from Buonaparté's letters, and the ſtatements of his generals. Were Burdon an able biographer, we ſhould lament the diſloyalty and hatred to his country, which muſt have produced ſuch an undeſerved panegyric on the hoſpital execution of Jaffa; and an undeſerved cenſure on the Britiſh hero, who repreſſed the plundering adventurer, and taught this pageant of fortune that he had before been ſucceſsful, becauſe he never had encountered Britons. But the trifling frivolity of Mr. Burdon's general communications and reaſonings render his opinions and concluſions totally immaterial. Our biographer forms

an eſtimate of the good and evil of the expedition to Egypt, which he concludes in the following words:

"I apprehend, therefore, that the evils which the army and the natives of Egypt endured, from the firſt departure of the expedition till the French finally evacuated the country, infinitely overbalance any trifling advantage which may be derived to any of the parties concerned; and that the whole deſerves, now that it is fully and completely underſtood, to be tranſmitted to poſterity as the moſt deteſtable ſeries of ambition, tyranny, and cruelty, that ever diſgraced the annals of civilized ſociety, and will form one of the ſtrongeſt articles in the impeachment of human nature againſt Bonaparte."

Notwithſtanding the juſt and atrocious charges againſt this monſter, the author ſtill retains his hankering for the intellectual abilities of the Corſican. Then follows a long detail from the Engliſh newſpapers of Buonaparté's exaltation to the Conſulſhip; and our author is at great pains to aſcribe this riſe chiefly to the genius of the perſon, whereas it principally proceeded from the ſtate of affairs at Paris.

Mr. Burdon imputes much greater merit to Buonaparté at the battle of Marengo, than is admitted by any other hiſtorian; and would make it appear that the victory was decided before the arrival of Deſſaix. As there is very little novelty, and no entertainment in the ſucceeding details, we ſhall not tire our readers with a particular account of any more of this work. The biographer perſiſts in the moſt ſevere and juſt cenſure of Buonaparté, but occaſionally interlarded with panegyrics on his talents.

In page 192, our author endeavours to vilify the conſtitution of England, as affording very little liberty to the ſubject; but his remarks are ſo vague and ſilly, as to preclude the neceſſity of any anſwer. Mr. Burdon collects into one ſeries the various means and inſtitutions uſed by Buonaparté for eſtabliſhing deſpotiſm. He expatiates on the iniquity of Buonaparté, exhibited ſince the peace and during the war; but as he ſtates nothing, which every ſenſible Anti-Jacobin reader cannot ſtate much more ſtrongly, we ſhall quote or abridge no part. After a minutely detailed account of the government of France in its various parts, the biographer concludes that branch of his ſubject with the following reflections.

"A government thus ſupported by corruption, by intimidation, and by force; by ſpies, by murderers, and by aſſaſſins, preſents a horrid ſpectacle to the world, and tends to the general ſubverſion of all thoſe moral principles and civil relations which have hitherto held men together in ſociety; it deſtroys the fineſt feelings, the moſt honorable propenſities of our nature, and reduces them all to the ſingle and baſe conſideration of fear; for patriotiſm, public ſpirit, and philanthropy, muſt be quenched in the breaſts of thoſe who are compelled to think only of their own ſafety; and ſuch is the effect of habit, that they become in time indifferent to the calamities of their neareſt friends and connections; and, provided they can

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enjoy a ſervile ſecurity themſelves, they care not whoſe turn it is to die or to ſuffer; they fly to diſſipation as a relief from thought, and thus accompliſh the ends of the uſurper. Such a ſtate of ſociety it is to be hoped, for the honour of human nature, cannot long exiſt, or future generations may have cauſe to execrate the memory of the preſent period; yet from this ſtate we certainly cannot be preſerved by tame and ſervile acquieſcence—by calmly contemplating the miſery of others—by ſurveying at a diſtance the fire which, though now far from us, may in a ſhort time, if unreſiſted, conſume our dwellings, our fields, and our property; we muſt oppoſe its progreſs with all our vigor, and then ſit down contented with the glorious ſatisfaction of having ſaved ourſelves and others by the well-directed efforts of our judgment and ſtrength."

The reſt of the work ſeems chiefly devoted to the murder of the Duke d'Enghien, and other recent atrocities. The biographer makes ſome attempts to draw a compariſon between Philip of Macedon and Buonaparté; but he exhibits no points of reſemblance. Indeed there can be no parallel found to this ferocious barbarian in any character, however profligate, of civilized Greece and Rome. If we are to look for his likeneſſes we ſhall find them among the Goths and Vandals, eſpecially Attila the Hunn, whom he appears to copy more cloſely than any other eminent ſavage.

Subjoined are notes, the purpoſe of which we do not very clearly ſee, as in or by them no object is actually effected, but the beſtowal of high praiſe on Dr. Geddes, the deiſtical tranſlator of the *Pentateuch*.

On the whole, Mr. Burdon allows to Buonaparté a very great ſhare of iniquity; but imputes to him merits which he does not poſſeſs. It is a very frivolous common-place book, that will never rank high in biographical literature. The author is evidently an enemy to the Britiſh government, and to the Britiſh conſtitution; but his enmity is totally inſignificant.

Hints towards forming the Character of a young Princeſs. In two Volumes. 12mo. Pp. 734. Cadell and Davies. 1805.

THIS work was compoſed before the appointment of the biſhop of Exeter to ſuch an important charge of education. A ſhort letter addreſſed in the beginning of the work to that prelate explains to his Lordſhip that the author had his ſecond volume in the preſs before he knew of the nomination in queſtion. If he had known the illuſtrious young perſonage would have had ſuch a tutor, he acknowledges his work might have been ſpared. Entertaining a high reſpect for the talents and learning of the biſhop, we nevertheleſs muſt ſay that the production before us contains maſterly views of the various objects, relations, and duties of the ſtation which the young perſonage in queſtion appears deſtined to fill; and preſents an exhibition of the religious, moral, and political conduct that befits ſovereignty; which

which is highly deſerving the conſideration of all who are or may be employed in forming and modelling a character for ſuch an exalted rank, and ſuch an extenſive ſphere of action.

The firſt chapter treats of the importance of education in general; and contains various able remarks, but of courſe ſuch as have occurred before. The ſecond propoſes for the princeſs a much more learned education than is uſually received by her ſex; and affords very ſtrong reaſons for recommending ſuch ſtudies. The author inculcates not only the propriety but neceſſity of acquaintance with the Latin language. The Greek in ſuch an education might be diſpenſed with, as there is acceſs to the beſt models of Grecian literature through the medium of tranſlations. Of modern foreign languages he chiefly recommends the French and German, and thinks Italian not eſſentially neceſſary. In this chapter he preſents an account of the literary attainments of Elizabeth. Our author does not reckon great proficiency in what are called the fine arts, requiſite for a ſovereign. He would not have a ſovereign princeſs devote a very great portion of attention to muſic, and ſuch accompliſhments; leaſt they might interfere with more important purſuits.

"To excel (he obſerves) in thoſe arts, which though merely ornamental, are yet well enough adapted to ladies who have only a ſubordinate part to fill in life, would rather leſſen than augment the dignity of a ſovereign."—"But, not only in the works of mere taſte; even in natural hiſtory, botany, experimental philoſophy, and other generally valuable ſciences, a correct but unlaboured outline of knowledge, it is preſumed, will, in the preſent inſtance, be thought ſufficient. Profitable and delightful as theſe purſuits are to others, yet the royal perſonage muſt not be examining plants, when ſhe ſhould be ſtudying laws; nor inveſtigating the inſtincts of animals, when ſhe ſhould be analyzing the characters of man."

Grand objects of ſtudy, to one who is to be entruſted with the welfare of ſo many millions, are the knowledge of human nature and of hiſtory; but eſpecially the hiſtory of our own country. On this ſubject our author is ſomewhat too minute in his inculcations, and becomes preceptorial inſtead of philoſophical. It never could be neceſſary to inform any tutors that might be ſet over ſuch a perſonage, that with hiſtory, geography and chronology ought to go hand in hand.

The third chapter undertakes to prove that the education of a ſovereign is a ſpecific education. Our author is deeply impreſſed with the excellence of the Britiſh conſtitution and laws. He propoſes that a ſovereign ſhould be thoroughly converſant in ſuch ſubjects both for guiding his own conduct and preventing abuſes by ſubordinate authority.

"If (ſays the author) a ſovereign of England be, in ſuch a variety of reſpects, ſupreme, it follows, not only that his education ſhould be liberal, large, and general, but that it ſhould moreover, be directed to a knowledge of thoſe departments in which he will be called to preſide.

"As ſupreme magiſtrate, and the ſource of all judicial power, he ſhould be adequately acquainted, not only with the law of nature and of nations but

but particularly with the law of England. As poſſeſſing the power of declaring war, and contracting alliances, he ſhould be thoroughly converſant with thoſe authors who, with the ſoundeſt judgment, the deepeſt moral views, and the moſt correct precision, treat of the great principles of political juſtice; who beſt unfold the rights of human nature, and the miſchiefs of unjuſt ambition. He ſhould be competently acquainted with the preſent ſtate of different governments of Europe, with which that of Great Britain may have any political relation; and he ſhould be led to exerciſe that intuitive diſcernment of character and talents, which will enable him to decide on the choice of ambaſſadors, and other foreign miniſters, whom it is his prerogative to appoint to the reſpective courts.

Chapter four gives a view of ancient hiſtory and laws, but with too much of preceptorial minuteneſs. In this part he preſents an account of the laws of Egypt and Perſia. The two following chapters are devoted to Greece and to Romé; and give a good ſummary of the laws, government, and manners of Athens; and the city of Romulus; and alſo ably marks the cauſes of progreſs and retrogreſſion in both. All this is very juſt; but we do not think it is neceſſary in an addreſs to the tutors of the Princeſs. None could ever be choſen for ſuch a truſt who was not thoroughly competent to impreſs upon a pupil the cauſes of the riſe and fall of Athens; and the riſe and fall of the Roman Empire. Theſe being ſubjects ſo familiar to every ſcholar our author might have been ſatisfied with outlines without minute details neceſſarily common, or inculcations which, from their particularity, would befit ſchool-boys rather than prelates or their dignitaries.

The writer proceeds to the characters of hiſtorians, and repeats the uſual account of Thucydides, and Xenophon. He adds the common views of Polybius, and Cæſar. He deſcribes ſeveral hiſtorians of the ſixteenth and ſeventeenth centuries; and though in theſe his criticiſms be ſomewhat trite, yet they are very juſt. Interſperſed with theſe deſultory remarks are many valuable obſervations on the teſts by which ſovereigns ſhould be taught to eſtimate hiſtorical characters. They ſhould be inſtructed to ſeparate ſplendour of atchievement from utility of object; and not ſeriouſly to prize the former unleſs combined with the latter. They ſhould be taught to regard the ſupreme perfections of the human character to be wiſdom and virtue. We muſt obſerve, in general, that when our author deſcends to detail, he exhibits ſome marks of the ideas and habits of a ſchoolmaſter, circumſtantial and prolix in tuition; but when he generalizes, that he is really a philoſopher. One object of the firſt magnitude he omits no opportunity of inculcating; that is, that a ſovereign ſhould be completely inſtructed in the practical ſyſtem of Chriſtianity.

Having concluded a chapter with maintaining the laſt mentioned poſition, he proceeds to a view of Hume's Hiſtory of England; and allows to that work high literary merit; but clearly, candidly, and impartially ſtates the bad effects it might produce upon a youthful mind that ſhould be ſuffered implicitly to receive all its doctrines. We

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protestantism, and the circumstances which led to the revolution, and to the providential succession of the House of Hanover. The last chapter considers Christianity as a principle of action; and presents a summary of the mode in which a prince is to be formed to practical religion. This passage we shall present to our readers in the writer's own words:—

"The royal person, then, should early and constantly be habituated to consider herself as peculiarly under the government, and in a most especial manner needing the protection and guidance of this Almighty Sovereign; looking to his word for her best light, and to his spirit for her best strength; performing all that she undertakes, in the manner most perfectly conformed to his laws, and most clearly subservient to the interests of his spiritual kingdom; submitting all events to his wisdom, acknowledging no less his particular than his general providence; and, above all, praying daily for his support, depending on his goodness for success, and submitting to his will in disappointment. In fact, to none, in so eminent a sense as to princes, does that sentiment of an inspired instructor belong: 'Not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God.'

"She should practically understand, that religion, though it has its distinct and separate duties, yet it is not by any means a distinct and separate thing, so as to make up a duty of itself, disconnected with other duties; but that it is a grand, and universally governing principle which is to be the fountain of her morality, and the living spring of all her actions: that religion is not merely nothing to be retained in the mind, as a dormant mass of inoperative opinions, but which is to be brought by every individual, into the detail of every day's deeds; which, in a prince, is to influence his private behaviour, as well as his public conduct; which is to regulate his choice of ministers, and his adoption of measures; which is to govern his mind in making war and making peace; which is to accompany him not only to the closet, but to the council; which is to fill his mind, whether in the world or in retirement, with an abiding sense of the vast responsibility which he is under, and the awful account to which he will one day be called, before that Being, who lodges the welfare of so many millions in his hands."

On the whole, this production contains many very valuable observations on the state and education of princes, and is not only unexceptionable, but laudable, on the three important grounds of politics, morals, and religion. The principles in all these are just, sound, and beneficial. We regret that the author did not confine himself more to general views, as in these he excels, and give less way to the circumstantial prolixity of preceptorial dictation, to which his habits have an evident bias that is much beneath the vigour of his understanding. His details the Bishop of Exeter may possibly little regard, as he can easily supply himself with any details that he may want on any branch of education, but his philosophy, that prelate, we think, must respect, both for its vigour and tendency. We do not know that the work was necessary, but many parts of it are highly deserving of perusal.

MISCEL.

MISCELLANIES.

An Improved Method of treating Strictures in the Urethra. By Thomas Whately, Member of the Royal College of Surgeons, London. Johnson, &c. 5s. in boards. P. 230.

MR. Whately has divided this work into four Chapters. Chap. I. contains General Remarks on Strictures of the Urethra. In Chap. II. the author relates his improved Method of treating this Diſeaſe with Kali purum. The following extract gives his explanation of the mode of action and ſafety of this powerful agent in theſe obſtinate complaints.

"I ſhall next ſhow in what manner the Kali purum acts upon ſtrictures, and thence endeavour to explain how this remedy, powerful as it is, may be applied with ſafety to the urethra. From conſidering how extremely active this cauſtic is, when applied in the uſual way to any part of the human body, we might be led to conclude, that it would be almoſt impoſſible to convert it into a mild and ſafe remedy to a part ſo tender as the urethra. When, however, we reflect, that there is no ſubſtance, either of the moſt cauſtic or poiſonous nature, but may be converted into a medicine as ſafe as any in common uſe, ſo as even to be applied to the coats of the ſtomach without injuring them, it ought not to be deemed an extraordinary aſſertion to declare, that one of the moſt active ſubſtances of the former deſcription may be employed on the tender ſurface of the urethra with the utmoſt ſafety.

"Before the Kali purum can be ſafely taken into the ſtomach, its cauſtic properties muſt be entirely deſtroyed by dilution; but, under proper management, it may be applied to the urethra, even as a cauſtic, without producing a ſlough, as it commonly does when applied in the uſual method. The mode of applying it on the extremity of a bougie, which is gently moved backwards and forwards, and the time that the cauſtic may be ſuppoſed to be in the act of diſſolving, have been already explained. By this procedure, the Kali is equally diffuſed over every part of the ſtrictured ſurface, and only *abrades* the membrane of the ſtricture, without producing a ſlough. The *degree* of this abraſion is entirely under the controul of the operator: by a little attention to the quantity of cauſtic employed, it may be increaſed or leſſened at each application, as circumſtances dictate. In this manner the Kali penetrates, and diſſolves the hard and diſeaſed ſurface of a ſtricture, with a facility, which no other remedy, that can be ſafely applied will equal. That this is the mode of its action, when applied as directed, I am convinced from ocular demonſtration; for, in applying it to a ſtricture near the orifice of the urethra, I have had frequent opportunities of remarking the degree of abraſion it produced, without occaſioning a ſlough. Such cases have likewiſe afforded the pleaſure of ſeeing the immediate ſucceſs, which attends the Kali purum, when uſed for the purpoſe of opening a ſtricture. In many inſtances, where the contraction was ſo great as ſcarcely to ſuffer even a ſmall bougie to paſs, a much larger one has been readily admitted, immediately after the cauſtic has been applied.

"The Kali purum, from its property of combining with oily ſubſtances, and animal mucilages, and forming ſoap, acts in a manner totally different from the lunar cauſtic, to which it is decidedly ſuperior, for the following

reaſons: it acts more powerfully on the ſtricture; gives leſs pain to the patient, eſpecially after the firſt momentary effects are over; is more capable of having its action confined to the contracted part; and irritates leſs after it has been applied. Of the ſuperiority of the Kali over the lunar cauſtic, I ſpeak with confidence, from experiments repeatedly made with both theſe articles." (P. 55.)

Our author's next chapter is on the Cure of Strictures of the Urethra, by an improved method of uſing the lunar cauſtic.

The laſt diviſion of this work contains Obſervations on Mr. Home's Method of applying the Cauſtic in this Diſeaſe. Theſe obſervations are in addition to thoſe which our author before publiſhed *.

Next follows a liſt of 46 Caſes of Stricture, moſt of which were perfectly cured by the Kali purum, without the uſe of the bougie.

Some obſervations on the Method of relieving Suppreſſions of Urine are alſo to be found in this volume; and an Appendix follows, relating the treatment of a peculiar affection of the bladder.

Mr. Whately appears to be a man of ſenſe, knowledge, and experience, and while he is treating the ſubject itſelf, we follow him with pleaſure, and not without information. The caſes are plainly, ſimply, and conciſely narrated. But when he comes to mention his adverſary Mr. Home, we of courſe ſee a partiality and perſonality which renders that part of his account much leſs engaging than the reſt. We underſtand that phyſicians and ſurgeons have ranged themſelves into different parties on the theories of theſe two gentlemen. It is totally immaterial to the public which is the victor in a queſtion of mere competition. All that we have to conſider, is what benefit medical knowledge derives from the treatiſe before us; and we think that in every part of the ſtatement and arguments, leaving polemics out of the queſtion, our author has rendered benefit to the ſubject which he has taken in hand. Home, for ought we know, may have rendered more advantage, or may have rendered leſs. That topic we may be able to determine on ſeeing his work. We cannot compare this production with Mr. Home's, becauſe we have not ſeen the latter; but comparing it with the ſubject, we think it judicious and ſalutary.

Two Tracts on the Uſes of Clay Marle as Manure, and on the Uſes of Agricultural Salts in the Manufacture of Manures. By the Hon. and Rev. James Cochrane. Dedicated to the Agricultural Society; including an Appendix. Pp. 66. 8vo. 2s. Mawman. 1805.

WE do not doubt but this treatiſe, which introduces a conſiderable portion of chemical analyſis, will be very well received by ſcientific agriculturiſts. The author very ſkilfully decompounds clay marle, and ſhews its various conſtituents. Thence he proceeds to mention other ſubſtances along with which it forms a fertilizing compoſt. The ſecond eſſay, on the uſes of agricultural ſalts in the manufacture of manure, alſo introduces much chemical acuteneſs and diſcrimination; and contains an accurate hiſtory of the various proceſſes for making agricultural ſalt. This ſecond production

* See Obſervations on Mr. Home's Method of treating Strictures in the Urethra, &c. &c.]

will

will also be well received by scientific agriculturists. Annexed to the work is an appendix on the means of preserving timber.

The application of chemistry to husbandry so strongly, successfully, and beneficially inculcated by Lord Dundonald himself, appears to be well understood by other members of his family.

Confin'd in Vain, or a Double to do. A Farce. In two Acts. By T. Jones. Pp. 48. 1s. Jones. 1805.

THIS farce is one of those two act comedies that were the fashionable after pieces about thirty years ago, but which now give way to broad humour or sing song. There is nothing very new or striking either in the characters or the incidents; as usual Miss and her Papa are at issue about the choice of a husband, and the contest ends in the old gentleman being outwitted; and the young lady married to the object of her choice.

Letter addressed to the Right Hon. William Pitt, concerning the Establishment of an adequate Provision and Pension for Sailors and Soldiers, after certain Length of Services, as being the most effectual Plan of Recruiting both the Navy and Army, at the present or any future Crisis. By the Hon. and Rev. James Athol Cochrane Pp. 8. 6d. Mawman. 1805.

MR. COCHRANE proposes that a fund shall be established for increasing the provision for old soldiers and sailors. One means of effecting this purpose he projects to be an annual sermon in every church and chapel in the kingdom; seconded by a collection from house to house. He does not, however, state any grounds for supposing that the intended contributions would afford a regular and permanent source of eleemosynary establishment. But we shall make our readers more thoroughly acquainted with the Letter by an extract than an analysis; which the production will not bear.

"What motive or inducement, Sir, is it that leads individuals to run the hazard of their lives in the unhealthy regions of Africa, the East and West Indies, but the future hope and expectation of enjoying a comfortable provision of good things in the decline of life.

"It may justly then, Sir, be objected to the present institutions of Great Britain and Ireland, for recruiting the Navy and Army, that the future provision of Pension for individuals, in case of wounds or long services, bears no analogy to the comforts in old age, that such person might have enjoyed from perseverance and economical industry in any common handicraft profession. Instead therefore, Sir, of the necessities of Government doing an injury to individuals, by dragging them into our naval or military Service, by pressing, or high bounties, (which is a species of *kidnapping*) let the professions themselves be ennobled by Government adopting the plan here recommended, of raising the future prospects of a common Sailor or Soldier, as to Pension, in an increasing ratio after the service of so many years. The wisdom of Government, in fixing the amount of such Pensions, may be assisted, Sir, by consulting the most intelligent Officers both in the Navy and Army.

"Were the Representatives of the various counties and boroughs, upon the recommendation of Government, to lay the above plan before their Constituents; there is every reason and probability to suppose, Sir, that the addresses

dreſſes to his Majeſty upon this ſubject would be ſo animated and general as to fix the attention of our young men and volunteers, in ſuch a way, as to be of great uſe in recruiting both the Navy and Army. The late diſcordant debates in Parliament, concerning the moſt conſtitutional means of raiſing men both for home and foreign ſervice, prove the propriety of referring the above ſubject to the conſideration of the various Freeholders in Great Britain and Ireland. No meaſure would tend more to damp the future ardour and expectations of French invaſion, than the above, ſtamped by the Seal of the Britiſh Government, and ſigned, (like another Magna Charta,) Sir, by the Freeholders and Volunteers of Great Britain and Ireland.

"Ten years ſervice, Sir, either in the Navy or regular Army at home ſhould entitle each perſon to a certain Penſion for life; which ought to increaſe from that date of ſervice until Twenty-five years.

"Ten years ſervice abroad ſhould be deemed equal to Twenty years at home.

"Fifteen years ſervice at home and Ten years abroad, ſhould entitle a Sailor or Soldier's widow to a penſion for life; and Twenty-five years ſervice, ſhould entitle their children, upon the parent's demiſe, to ſo many years value of each Penſion."

Mr. Athol Cochrane appears to be a benevolent man; but there ſhould be more than mere deſultory obſervation to ſhew the expediency of any given change in our military ſyſtem.

POETRY.

Miſcellaneous Poetry. By Edward Coxe, Eſq. of Hampſtead Heath, Middleſex. Pp. 265. Hatchard. 1805.

IT is pleaſing to find a connection between COMMERCE and the MUSES. The former affords us the comforts and luxuries of life, and eſſentially contributes to our national ſtrength, by its incident ſupport of our beſt national defence; and the latter give grace, ornament, and beauty to the ſocial union of mankind. The author of theſe poems we find, is the brother of Mr. COXE, generally known by the title of Mr. COXE *the traveller*, to whom the public are indebted for many works of hiſtorical reſearch and conſiderable literary merit. Our poet who, we underſtand, was many years one of the partners in a very reſpectable commercial houſe in this capital, has retired from buſineſs with a conſiderable fortune, which he devotes to friendſhip, literature, and the fine arts. Though his track in life and in letters has been different from that which his brother has purſued, he has manifeſted a congenial ſpirit, and has ſtrong claims to an equality of repute in the province which he has choſen for the exerciſe of his talents. The collection of poems before us not only ſhews the author to advantage in the private relations of life, but proves that he is animated by a feeling of genuine patriotiſm, and conſequently a due abhorrence of that infamous Uſurper who now pollutes the throne of THE BOURBONS, and holds the people of France, and its wretched dependencies, in the moſt ignominious ſlavery, as well as inſulting every other ſtate in Europe. Mr. COXE, in his Preface, ſolicits indulgence for his imitations of PETRARCH, and apologizes for applying thoſe of MARTIAL to modern characters and manners. But his ſolicita-

ſolicitation and his apology were equally needleſs, as he enters into the feelings of the Italian poet with ſo much ſucceſs as to make him utter his plaintive tenderneſs with elegance in Engliſh ſtrains, and as cuſtom fully warrants him in the application of ſatirical effuſions to contemporary life. We ſhall ſelect a Poem on the preſent occaſion, as an elegant proof of the conjugal tenderneſs of the author; and a patriotic Song, as more correſpondent with the main purpoſe of our work, ſince they will afford a favourable ſpecimen of the variety of his talents. We ſhall add alſo an original Epigram from his pen, which is very much in the ſpirit of his favorite MARTIAL, and which, we underſtand, is ſuppoſed to allude to a celebrated BARRISTER, who in his profeſſional and other exertions is by no means diſinclined to introduce *himſelf*.

ODE, ADDRESSED TO MARY, THE AUTHOR'S WIFE, IN A STATE OF LANGUOR, AT BRIGHTON, IN THE YEAR 1800, BY HER HUSBAND.

YE Airs! that cool e'en ſummer's noontide glow,
With fanning pinions dipt in ocean's ſpray,
Breathe on my MARY, while ye gently blow,
At night, ſweet ſlumbers—ſpirits blythe, by day.

Ye Downs! for her, your even carpet ſpread,
Where ſheep-bells tinkle, bid the wild thyme bloom;
Bid the pale cowſlip hang its gentle head,
And ſcatter, as ſhe walks, a ſoft perfume.

Thou Dyke!* yclep'd from him, whoſe rebel pride
Loſt him that Heav'n above, man gives him here;
Slope, unobſcur'd by miſts, thy verdant ſide,
And lift thy brow abrupt from tempeſts clear.

That when the ſky's blue vault is all ſerene,
And ſoaring larks reſume their ev'ning ſong,
My MARY may deſcry—enchanting ſcene!—
The vale that winds thy ſwelling baſe along.

Sweet vale! where Nature ſeems to court repoſe,
Amid ſequeſter'd glens, and ſhelter'd fields;
And groves of oak, which in proud Albion roſe,
To be the ſafeguard of the wealth ſhe yields.

Calm, tranquil vale! that while beyond the Rhine,
And near ſad Genoa, earth is bath'd in gore;
Feels not the woes that make the wretched pine
For peace, which on their hamlets beams no more.

Now, led by Hope, near Ocean's ſurge we ſtray,
Where bright Hygeia bids her Naiad bring,
(As under ground ſhe winds her modeſt way)
The healing tribute of her mineral ſpring.

There, while the ſlothful toſs in feveriſh ſleep,
Dead to the freſhneſs of the roſeate dawn,
Health wing'd with pleaſure may my MARY reap
From the pure ſtream that laves Wick's† flowery lawn,

* The Devil's Dyke. † The Chalybeate Spring, a mile weſtward of Brighton.

For without health, what pleaſure can be ours?
The languid pulſe, nor dance nor ſong can raiſe:—
How bleſs'd were I, to ſing, amid theſe bowers,
My MARY's health reſtor'd, with fervent praiſe!

Then would theſe throbbings of my heart be ſtill,
That MARY's drooping looks have oft renew'd;
And theſe ſad tears, that now my eye-lids fill,
Be tears of joy! and flow from gratitude!

Returning bliſs would *then* our cottage greet;
And our dear children with fond rapture ſee
Their mother's ſweeteſt ſmiles, grown ſtill more ſweet,
When warm'd, Hygeia, into life, by thee!

Wake then my prayers; to higheſt Heav'n aſcend!
Oh, waft them, angels, to the Throne above!
That GOD *her* life in mercy may extend,
Whoſe life to *me* is happineſs and love!

THE CORSICAN TYRANT. A NATIONAL SONG.

TO ſubdue the Armadas of France and of Spain,
NEPTUNE gave us his trident, as lords of the main;
Bade our cannon's dread thunder in loud peals to roll,
From the banks of the Thames, to the furthermoſt Pole;
Then, enrol, my brave lads! to chaſtiſe them, prepare,
And the *Corſican Tyrant* may come, if he dare!

Tho' by ſlaughter and threats from the Elbe to the Po,
With his iron and gold, he has ſilenc'd each foe;
Both his gold and his iron he ſoon ſhall ſee broke
By the all-conquering force of our firm Hearts of Oak:
Then arouſe, my brave lads! their deſtruction prepare,
And the *Corſican Tyrant* may come, if he dare!

Not content with the blood which in Europe he ſhed,
Still he hoped to advance where the Nile hides his head;
But *Aboukir* and *Acre* beheld his diſmay!
When defeated, he fled, and his fleet was our prey.
Then let NELSON, and SYDNEY, new triumphs prepare,
And the *Corſican Tyrant* may come, if he dare!

Yet againſt us he vaunts his baſe myriads to bring,
Who obey an Uſurper, who murder'd their King;
Impious wretches! in terror, who kiſs the vile rod—
But WE fight for our LAWS, for our KING, and our GOD!
Let us all then, united, for battle prepare,
And the *Corſican Tyrant* may come, if he dare!

From their coaſts, by the gales, ſhould our navy be toſs'd,
And, in ſpite of our Tars, ſhould our channel be croſs'd:
Frenchmen never our dear native land ſhall explore:
If not ſunk in the ſea, they ſhall die on the ſhore!
See! already we march, and to cruſh them prepare;
Let the *Corſican Tyrant* then come, if he dare!

Of our wives, and our daughters, protecting the charms:
And our country defending, our cry is "To Arms!"
To blaſphemers and ſlaves, Britons never will yield,
For RELIGION's our bulwark, and FREEDOM our ſhield;
Our invincible banner then wave high in air—
And the *Corſican Tyrant* may come, if he dare!

As a comet deſcends, that has blazed from afar,
While he ſcatters around deſolation and war;
So this mercileſs Deſpot, who makes the earth groan,
Let her wake from her trance, ſhall be hurl'd from his throne.
Wake then EARTH, at our call! riſe, our glory to ſhare;
And the *Corſican Tyrant* o'erwhelm with deſpair!

EPIGRAM.

WILD with reform, in country, and in town,
Lo, DECIUS cuts his tall Magnolias down!
If cool reflection come not to his aid,
He'll loſe his *ſubſtance*, as he loſt his *ſhade*.

TOBIAS: *A Poem, in three Books.* By the Rev. Luke Booker, L.L.D. 3s. 6d Booker, London. Rann, Dudley.

OUR author, who has frequently appeared before the public in divers poetical ſhapes, has ſelected the ſtory of Tobit for the preſent poem; and obſerves, that he "conceived himſelf at liberty to treat it in the manner he *has done*, i. e. to do what every dramatic and *every* epic writer ſcruples not to do; *namely*, clothe the tale or hiſtory ſelected by their (his) muſe in their (his) own language." Moſt lame, impotent, and ungrammatical! But how *has* our author treated it? His language is Milton's; his ſtyle is Milton's; the conſtruction of ſentences is Milton's; his affected inverſion of phraſe, all, all Milton's! Thoſe who are familiar with the beauties of Milton, will read the preſent work with great diſadvantage to the author; and thoſe who are not, will condemn him as a writer, who is evidently labouring to be ſingular; and whoſe efforts, though they bear the marks of ſome power of mind, are deformed by inaccuracies and diſcoloured by affectation. We think the commencing lines of the poem the beſt,

"What tho' the viewleſs wing of hoary time
Sweep o'er the good man's grave, and age on age
In ſlow ſucceſſion awful roll along—
Still ſhall his virtues, like Aſbeſtos' pow'r,
Enſhrine his name in brightneſs. Vainly yawns
Oblivion's gulph, and vainly lifts the arm
Old ruthleſs ruin, to ſhake down his fame,
And wreck his well-earn'd glory. Honour plants
Around his duſt her amaranth, and bids
His mem'ry be immortal."

Many errors of the following ſpecies are diſcoverable in the poem.

——————Whene'er
Their glances met, a kindred paſſion *beam'd*
From either's thrilling *heart*.

The

The following is a blunder which we were truly aſtoniſhed to meet with.

——Now if my life's laſt hour *were clas'd*—
Without a murmur *could I die!*

In three lines we meet with as many *hearts*; and though they may be read with ſufficient variation of emphaſis, we think the ſituation of the laſt highly objectionable.

" Hilarity diffus'd its brighteſt ſmile,
And ev'ry *heart* was glad: nor leaſt the *heart*
Of Sara and Tobias; for the pair
Heart ſeem'd to have but one."

We think our reverend author equal to ſomething of greater claims than the preſent work, and would recommend him to the more ſimple ſpecies of compoſition which may be found in ſome of his former poems.

MISCELLANEOUS.

The Roman Catholic Petition.

Under the preſent inability of the gentleman who has conducted the political department of our work, to fulfil his intention of diſcuſſing this very important queſtion; an intention which has been fruſtrated ſolely by domeſtic calamity, we have been favoured with the following able letter on the ſubject. It was deſigned originally for publication in a ſeparate form, but we feel much indebted to the kindneſs of our friend who has thus ſupplied what in a work conducted upon the principles, political and religious, which we profeſs, would be a culpable omiſſion.

A Letter to a Member of the Proteſtant Imperial Parliament, on the Subject of the Petition of the Roman Catholics of Ireland.

Dear Sir,

IT is, perhaps, owing to the retirement in which I have now paſſed ſome years, that I view with ſo much ſurprize the tenor of the petition lately preſented to Parliament by the Roman Catholics of Ireland, and the profeſſions of ſatisfaction with which it was uſhered into the reſpective houſes, by the noble and honourable perſons who took upon them to perform that office.

The ſatisfaction avowed at the adoption of a meaſure which appears to me of ſo doubtful a tendency, will not perhaps cauſe ſo much aſtoniſhment in you, whoſe habits ſo intimately connect you with the politicians of the preſent day. The views which we are enabled to take of the deſigns and actions of thoſe political bodies, of which we ourſelves form a part, and with which we are mingled and blended, are certainly very different from thoſe which ſtrike perſons at a diſtance; and it is, perhaps, to the more general and abſtracted ſurvey to which my ſituation confines me, and to my ignorance of many minute intereſts which may bear upon the queſtion, that our difference of opinion, upon this ſubject, is to be imputed.

I need not explain to you, my dear Sir, in what meaſure that ignorance of daily tranſactions in the great world, which is the reproach of retirement,

retirement, is counterbalanced by the peculiar privilege, which it enjoys, of hourly converſing with the wiſeſt and beſt men, and that, in their wiſeſt and beſt moments. From this, probably, ariſes its peculiar tendency to direct the mind to models of greater perfection than is to be found in thoſe, whom the ordinary courſe of human events ſometimes elevates to ſtations of great dignity and importance. I am not unconſcious that I may be tainted with this error; yet, I think, you will be convinced, that in conſidering the conduct of thoſe who ſanction this meaſure, I have not aſſumed a ſtandard of virtue or ability beyond the reach of ordinary minds. A ſerious regard for the moſt obvious and important intereſts of mankind, and a portion of wiſdom capable of diſcerning thoſe intereſts are not, ſurely, too much to require, in perſons who have taken upon them ſo conſiderable a ſhare of moral reſponſibility.

I confeſs, Sir, that when I look to the great Stateſmen of former days, I am wholly at a loſs in what light to conſider the conduct of thoſe who now aſpire to that eminent character; nor can I, in any way, account for the vaſt difference between them and their predeceſſors, unleſs by recurring to that fatal change in moral ſentiments, which, having been gradually progreſſive through nearly the whole of the laſt century, has attained to its full growth and vigour in theſe days; and which, though its practical effects have been manifeſted in ſuch a debaſement and degradation of human nature, as one would think calculated to alarm the moſt inſenſible, has certainly inſinuated its poiſon to a greater extent than is generally imagined, and produced in minds, one might have judged impervious to its influence, an alarming relaxation of that firm tone; that decided and uncompromiſing adherence to virtue, which becomes thoſe who are called upon to ſupport the beſt intereſts of mankind.

Thoſe illuſtrious perſons who aſpired to the reputation of able ſtatemen in paſt times, regarded religion as neceſſarily and inſeperably connected with the good of the people: they laid it as the foundation of their ſeveral ſyſtems of human polity, nor did they ever attempt to direct the great and complicated machine of government, but in ſubſervience to ſuch principles. Whether this was the conduct of truly wiſe men, I pretend not to determine: I think it has been generally allowed to be ſo.

But in whatever degree of eſtimation ſuch conduct may have been held by mankind in general, it does not ſeem to have been thought worthy of adoption by the ſtateſmen of the preſent day. An avowed indifference with reſpect to all modes of worſhip; a total diſregard of their comparative excellencies or demerits, is wholly inconſiſtent with any ſerious reſpect for religion. On any ſubject, to hold in equal eſtimation the corrupt with the pure; the feeble and faulty with the firm and good, is to ſhew but little care or concern: but, on the moſt important of all ſubjects, it marks more than a common careleſſneſs or indifference: it can ſcarcely be ſuppoſed to proceed from any ſentiment leſs forcible than contempt or averſion.

Yet, Sir, this is a feature which too generally characterizes the debates in our Senate, and is glaringly manifeſt in the conduct of thoſe noble and honourable perſons, who, ſhaking hands and forgetting all former animoſities, join their endeavours to prepoſſeſs their reſpective houſes, in favour of this Roman Catholic petition.

It is true, that an open exultation in this attempt to level our primitive religious eſtabliſhment, with that corrupt form of worſhip which it hath coſt

coſt us ſome of the pureſt blood of the nation to baniſh from our church, was not more than might have been expected from the avowed admirers of anarchy and atheiſm of France. Thus to level the good with the bad, is, they well know, a meaſure of the moſt fatal tendency to religion itſelf; nor can they fail to recollect, that the ſuperſtition of the Roman church has proved highly favourable to atheiſm, and that a conſiderable ſhare of that event, in which they have exulted as the proudeſt monument of human wiſdom, may be aſcribed to the prevalence of ſuch ſuperſtition; the manifeſt corruptions and abſurdities of which, had left the reflecting part of the community deſtitute of all reſpect or veneration for religion itſelf, and an eaſy prey to thoſe fatal deluſions which have branded the eighteenth century, with all its boaſted refinement and philoſophy, as productive of crimes and atrocities unknown even to barbarous ages.

To thoſe who love to confound religion with the corruptions of religion, the probable ſucceſs of this petition affords no unfavourable proſpect; and, in ſuch men, the conduct I have alluded to, is not calculated to create much ſurpriſe. But it is not ſo eaſy to account for ſimilar proceedings, in thoſe who have hitherto expreſſed no ſentiment but that of deteſtation at the principles of the French Revolution, and the falſe and pernicious opinions it has engendered. I confeſs that, when I reflect upon this manifeſt inconſiſtency, I am perſuaded that thoſe opinions have too much prevailed where they have been the leaſt ſuſpected. It is one of the moſt obvious qualities of theſe fundamental errors to impair the judgment, while they corrupt the heart. Aware as I am of theſe effects, I do not feel much aſtoniſhment, though it is a ſubject of melancholy reflection. If I ſometimes behold men, even of great reputation for virtue and diſcretion, ſacrificing their higheſt and beſt intereſts, to pride or reſentment; to wounded vanity, or diſappointed ambition.

Though, my dear Sir, from reflections ſuch as theſe, I think I can pretty truely conjecture what may be the perſonal motives of thoſe who promote the meaſure, it is difficult, I confeſs, to diſcover upon what oſtenſible grounds this petition, for, what is inſidiouſly ſtiled, the Emancipation of the Roman Catholics, is patronized in England; or what are the benefits expected to arise from it, ſhould it be finally acceded to.

Have the Gentlemen who promote this meaſure, diſcovered that the reformation of our Church, and the revolution in 1688, were the offſpring of bigotry and of narrow, contracted, unphiloſophical views; that the blood which was ſhed, on the former occaſion, was not that of wiſe, learned, and holy men, but of fanatics and enthuſiaſts; and that the zeal manifeſted for the reformed religion and the Proteſtant ſucceſſion, by thoſe great men who conducted the latter, ſprung from prejudice, and a partial, miſtaken conception of the true intereſts of the people? Have theſe Gentlemen found out that the doctrine of the Church of Rome is pure and evangelical; or have they, their doubts upon the ſubject? Do they mean to proclaim their ignorance, and ſay that, after all that has been done and ſuffered, they doubt whether we are right or no: that, perhaps, the Roman Catholic ſuperſtition, with its tranſubſtantiation, its indulgencies for ſin, its worſhip of the Virgin Mary, and of its whole legion of ſaints, real or pretended, and of images and reliques; its legends and its forgeries, with all its errors, abſurdities and corruptions may, at laſt, for ought they know, be the true and undefiled Chriſtian Church? Or do they mean to ſay that, while they promote this meaſure, *they care not whether it be ſo, or no?*

Do they mean, in the face of their insulted country, shamelessly to avow their indifference for religion, and to contend that it is a matter of so little importance, that, whether it be corrupt, or pure, ought not to be argued, or heard, or thought of, in any political calculation? Are those among our senators and statesmen, who originally favoured, or who now promote this proceeding, disposed to deny the great fundamental doctrines of Christianity, or are they so little acquainted with the sacred duties of the high functions to which they have been called, as to think that no responsibility attaches to their stations, beyond that of accounting to their country for arithmetical deficiencie, or pecuniary peculation? Are the souls of men of so little account in their estimation, that, upon every undefined and hazardous project of political speculators, they can suppose themselves justified in demolishing the labour of their ancestors, and letting in the full tide of religious corruption, upon those numerous classes among the people who have no means of resisting the destructive torrent? or lastly, Sir, are they of that wise sect of philosophers, whose liberal wishes are daily expressed, that all modes of faith, or—no-faith, which the foolish and corrupt heart of man hath devised, should be equally fostered and encouraged? who call it liberality and Christian Charity, to suppose that the Deity looks with equal complacency on all; that is, on the cruelty, treachery, pride, presumption, blasphemy, and impurity, which are generated by a false religion, and that virtuous self-denial which distinguishes the true disciples of the primitive Church of Christ.

When I impute to false and corrupt opinions in religion, the crimes and vices I have just detailed, I have, you know Sir, charged them with no more than may, in innumerable instances be proved upon them. If, then, any thing beyond a theoretical and visionary equality, or a speculative freedom—if the real happiness of mankind be the object of these Gentlemen, they will seriously consider, even in a temporal point of view, the difference between a pure and corrupt religion, nor will they longer persevere in their attempts to degrade, debase and finally destroy the one, by levelling and confounding it with the other. They will deeply reflect on the accumulated miseries which, in almost every quarter of the habitable Globe, have marked the difference between them. They will look, not only to the the extirpatory wars, the massacres, assassinations, licensed tortures and burnings, by which the Church of Rome has endeavoured to extirpate our Protestant heresy, but they will extend their view to the Turkish Empire, and contemplate, during the lapse of nearly four centuries, an extent of human misery unequalled in the History of the World. The destruction of the human race during that awful visitation, must appear incredible to those who are not acquainted with the history of the vast tract of country, now subject to the decendants of Othoman, during the period I have alluded to: yet, dreadful as were the calamities of that period, it was, if possible, more strongly marked by the atrocity of the crimes which engendered them. The undissembled indulgence of every corrupt desire, natural or unnatural, every species of cruelty which the most fruitful invention could devise, the most insupportable tyranny and oppression, and a characteristic dissimulation and treachery in public transactions, which, during that long period, was rarely known to deviate into the paths of truth or honesty, marked the conduct of a people, who have for the worst of purposes, been artfully held up to us, by writers of a certain class, as a model of simplicity, integrity, and charity. The

gentlemen

gentlemen who ſupport this petition will turn their eyes to the hiſtory of this kingdom and recall to their recollection thoſe fanatical ſectaries who poured through the land the torrent of blaſphemy and rebellion, to the deſtruction of every thing that was ſacred, venerable and virtuous in the nation. If theſe and ſimilar inſtances do not ſatisfy them as to the pernicious effects of a falſe and corrupt belief, let them repair to the hoſpitals of Bethlem and St. Luke, or to the various private houſes prepared for the reception of thoſe who labour under the greateſt of human calamities, and enquire how many among thoſe unhappy perſons are the melancholy victims of Calvin's corrupt and unſcriptural doctrine of abſolute and unconditional reprobation. Though, Sir, the leaders of the Roman Catholics in Ireland are perfectly conſiſtent with themſelves in this attempt, which ſeems to be but one ſtep towards more important deſigns, the members of the Proteſtant Imperial Parliament will, I truſt, reflect maturely before they adopt the wiſhes of thoſe gentlemen. They who are advocates for this meaſure in England will neceſſarily find themſelves in the following dilemma, they muſt either defend the purity of the Romiſh Church, or they muſt profeſs that religion is a matter of indifference and ſo little entitled to their ſerious conſideration, that it is worth while to pour the tide of corruption over the Church, for the ſake of gratifying the ambition of a few individuals of the Catholic perſuaſion, by placing them in the road to civil emoluments: for that is all which the liberality of Parliament has left them to aſk, though it is dignified with the title of the Emancipation of the Roman Catholics of Ireland. I take it for granted, Sir, becauſe I ſee no other way of proceeding, that, in defence of this meaſure, we ſhall reſort to the doctrine of the rights of man, among which, religion, in the opinion of modern philoſophers, is not included: the changes will be rung, as uſual, upon theſe abſtract rights, and whoever ſhall venture to qualify them with conditions, particularly with any ſo exploded by theſe gentlemen as thoſe which may ariſe from religious conſiderations, will be charged with bigotry; with a contracted ſpirit, and confined views; and after the accuſtomed manner, the praiſes of candour and liberality will be loudly ſung by thoſe whoſe proceedings have no relation to them: yet if any conſiderations are permitted to interfere with the full acknowledgment of theſe abſtract rights, they will doubtleſs, be thoſe of immediate political advantage or inconvenience; let us then, my dear Sir, beſtow a few thoughts on the advantages which may be expected or the dangers which may be incurred from the adoption of this meaſure.

Among the advantages which are ſuppoſed likely to reſult from the perfect equality with reſpect to rights and privileges ſo loudly called for by the framers of this petition, is that of a complete union by the annihilation of the principle of religious animoſity. Upon what foundation, this hope may be built, I am, I confeſs, wholly at a loſs to conjecture. Unleſs it be expected that as ſoon as this petition is granted, we ſhall ſuddenly renounce all prepoſſeſſion in favour of the proteſtant religion and adopt thoſe tenets which we have hitherto conſidered as erroneous and corrupt, I can ſee nothing in this meaſure which has not obviouſly a contrary tendency.

I know, Sir, that it is held out in favour of this idea, that, at this period the corruptions of the Romiſh Church no longer exiſt in ſuch magnitude as to cauſe any reaſonable alarm; that the general diffuſion of knowledge which diſtinguiſhes the preſent age has compelled the members of that communion, however unwilling, to remark the errors and abſurdities which

which blemished the faith of their ancestors, and that their creed is now, as they state it in their petition, such as entitles them to a toleration, not only partial, but complete; that is, to be freed from all restraints whatsoever, and placed on an equal footing, in every respect, with the members of our established Protestant Church. Why such *equality* is claimed under the specious name of *toleration* they best know who drew the petition. It is certain that when they are wholly freed from the restraints which the wisdom of past ages has thought fit to impose on them, they can no more be said to be *tolerated* than you, Sir, or any other English Protestant member of the House of Commons.

If, Sir, the Roman Catholics of Ireland are what such persons suppose them to be, there must be infinite danger in admitting them to the civil rights they claim: If they profess a religion which they do not believe, they are dangerous subjects, and we should be doubly cautious how we suffer such men to interfere with the direction of our civil and religious establishments. It is of such Catholics that those assemblies of men were composed, who under their various designations, effected the revolution in France. But, Sir, I think better of the Roman Catholics of Ireland. I believe, notwithstanding some assertions in their petition, in which they are not sanctioned by the received doctrines and practice of their church, that they are true members of the Roman communion: and indeed, though they deny in the test which is at present imposed on them, but from which, if I understand their petition, they claim to be exonerated, their assent to some of the most arrogant pretentions of the see of Rome, they do not abjure any of those theological doctrines or tenets, which, from what we deem their corruption, have been rejected by us. If they no longer adhere to those tenets, the way into our church is open to them, and they are free to join our communion, as their predecessors, you know, Sir, formerly did, persuaded that in so doing, they were members of the true Catholic Church; till the Pope, dreading the consequence of such rational conduct to a dominion founded in error and maintained by corruption, anathematized all who had ventured on a proceeding so highly inimical to his usurped authority.

Do the Roman Catholics of Ireland, who require to have those tests abolished to which the protestant members both of the Church and State are now compelled to submit, so materially differ from their predecessors, with respect to that spirit which our laws have recorded as dangerous, that we should, without hesitation, at one stroke, throw down all the fences which the wisdom of our ancestors, at various times and as urgent necessity required, has reared for the protection of our civil and religious establishment? or have they so conducted themselves, since the last indulgence shewn to them, as to convince us of the sound prudence and policy of increasing that indulgence? this I think no man will venture to assert: nor has the spirit of the Roman Church betrayed any such signs of allay or abatement, in my apprehension, as to justify those who would defend the present proceeding on that ground.

It is a mode of conduct which has been frequently resorted to by the see of Rome, and I think it is one of the most corrupt instances of the immorality imputable to those of that communion, to permit the members of their church to unite with those persons for whom they profess the utmost detestation, for the purpose of forwarding its projects of universal dominion. You well know, Sir, that they formerly mingled with those sectaries whom they

they most abhorred, and among whom they heard themselves incessantly reviled, in order to impede the reformation of the Church of England; and we have good historical authority for believing that a cargo of feigned anabaptists was consigned to Bishop Gardiner, whose destined office it was, to model and direct them, in that laudable undertaking.

We know, Sir, that, in the present day, those religious scruples, upon the sanctity of which, the petitioners require you to believe their awful conviction of the sacred obligation of an oath, have not prevented that close alliance by which we have found them connected with the Atheists of France, an alliance rendered, on their part, more disgusting to the moral feelings of every honest man by an unprovoked and unnatural rebellion; a rebellion, in which if we are not misinformed, their very clergy fell at the head of their deluded congregations; a rebellion for which they have been prepared by kindness and indulgence, and which they would now persuade us, like the satyr in the fable, to repress by the same means.

It is impossible for me to conceive that such conduct betrays any diminution of that dangerous spirit, against which these salutary tests were designed to afford us some protection. I know no motives that could urge them, as reasonable creatures, to such conduct, but the suggestions of those who have an unlimited influence among them and who breathe nothing but the restoration of their Church to its former dignity and splendour, I am in some degree, confirmed in this opinion, by the writings of some of their clergy; men of weight and authority among them, particularly of the titular Bishop of Waterford, in the year 1797; who, at a time when, as we well recollect, this country was threatened with destruction from the prevalence of democratic principles, took great pains to inform his clergy, in a pastoral letter, that the Catholic faith, meaning that of the Roman Church, was well suited to *democracies* as well as *monarchies*! this gentleman had at that time the present event in contemplation; he tells us, speaking of this attempt at the total emancipation of the Roman Catholics that "The vast rock is already detached from the mountain's brow and whoever opposes its descent or removal must be crushed by his own rash endeavours."

Such is the spirit with which this gentleman utters his prophecies! I trust, however, that he will be deceived. I trust that the good sense of the people of this kingdom, and their firm and steady attachment to the pure and primitive establishment of our Protestant church, and to our present constitution in state, will be opposed to this rock, which threatens to overwhelm them both. It is a strong and powerful arm, which has successfully resisted equal perils. What expectations these titular bishops may have from the Court of Rome now in Paris, I know not; but I do know, as you do, Sir, that there are many good things to be disposed of. Vacancies among their Eminencies are not unfrequent, and the head of the church is now under the protection of one who is not very scrupulous in making vacancies where they suit his conveniency. If you, my dear Sir, wish to be farther acquainted with the writings of this titular bishop and others of the same church during the period alluded to, consult *the Pursuits of Literature*. The zeal of this author for the best interests of mankind, and his ardent love for his country, entitle him to the gratitude of every honest man. He will not, I trust, behold the present proceedings in silence, nor suffer the vigilance he has hitherto manifested to be surprised at this important moment. When we are told that, that spirit in the

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Roman Church which has proved ſo fatal to the peace of the world, no longer exiſts, it is proper to enquire upon what grounds this aſſertion ſtands. The year 1688 was not a time of darkneſs and ignorance; yet you well know, Sir, that an attempt to repeal the teſts which then reſtrained the Roman Catholics, was the principal cauſe of the Revolution. It will therefore be neceſſary that the gentlemen who ſupport this petition ſhould condemn the principle and ſpirit manifeſted on that occaſion, or that they ſhould prove that the Church of Rome is now totally free from the corruptions which then adhered to her, and particularly from that miſtaken and excluſive principle of the unity of the Church, which compels thoſe of her communion to regard the whole body of Proteſtants as hereticks, and neceſſarily excluded from ſalvation.

But, Sir, though the attempts of the Roman Catholics were ſucceſsfully reſiſted at the revolution, we are not to ſuppoſe that the ſpirit of the Church then ſunk to reſt. So late as the year 1729, the Pope granted a bull, the purport of which as may be ſeen in a report from a Committee of the Iriſh Parliament to inſpect original papers in the year 1733, was as follows; 'that every communicant duly confeſſing and receiving, upon the patron days of every reſpective pariſh, and every Sunday from the 1ſt of May to September, having repeated the Lord's prayer five times, and once the Apoſtle's creed, *upon paying two-pence each time*, was to have a plenary indulgence for his ſins, and all approved confeſſors had a full power to abſolve in all caſes; with intent that God would ſpeedily place King James the Third on the throne of England;' that is, as a fund for that deſirable purpoſe. Surely, Sir, the period in which this fiſcal project was deviſed and executed, was not one of darkneſs and ignorance, and what could then take effect, we have no reaſon to think ourſelves ſecure from at preſent. It was then pretty broad day in Europe, and the ſeeds of modern philoſophy had begun vigorouſly to germinate. It is true that they had not already produced thoſe bitter fruits which we have ſince taſted; Atheiſm was then ſpeculative and quieſcent: but as that deteſtable and degrading error had not yet been tried and proved; it was, perhaps, an age leſs favourable to Papal uſurpation than the preſent. Many atrocities were then looked upon as the ſole property of ſuperſtition to which it has been ſince proved ſhe has no excluſive title, and the horrors produced by practical Atheiſm have induced many in this age to look upon the moſt blind ſuperſtition, as producing effects comparatively harmleſs. Whether any ſuch bull as this of 1729, was promulgated to ſtrengthen the reſources of the Roman Catholics in the late unnatural rebellion and equally unnatural alliance with the Atheiſts of France, and to aid the exhortations of the titular Biſhop of Waterford, I know not. If no ſuch project has been reſorted to, I confeſs, I think ſuch an alliance calls for ſome exerciſe of that diſpenſing power which has been frequently and liberally exerciſed by the head of the Church. But we ſhall doubtleſs be told, Sir, that whatever treachery or tyranny may have formerly marked the politics of the Court of Rome, there is no danger from his holineſs at preſent: that he, good ſoul, is now a good French philoſopher, and that the petitioners, having, at leaſt as far as a petition is evidence of intentions, renounced the *civil* and *temporal* juriſdiction of the Church of Rome in theſe realms, he has lived too long in this liberal age to deem *eccleſiaſtical* juriſdiction a matter of any importance, and is too wiſe to attempt any actual proceeding upon ſuch an exploded principle of authority. It is true that his holineſs

holineſs is, at preſent, under the tuition of a great philoſopher, who, with as much liberality as any Britiſh ſtateſman, has avowed his indifference for all religions; having from an Atheiſt profeſſed himſelf a Mahometan, and from a Mahometan, a Roman Catholic Chriſtian; much good may the petitioners derive from their new proſelyte! It is true alſo, that the tyrannical dominion formerly eſtabliſhed at Rome is no longer to be found *there*, and that the preſent Pope is led about, to act in the coronation farces of this Roman Catholic-Chriſtian, Mahometan Mountebank, with little more ceremony than that with which his holineſs is chaired, as a reward for ſome of the benefits intended to this country, on the 5th of November. But while the Pope ſtill claims, what by the conſtitution of their Church he muſt claim, and what they do not even profeſs to deny him, an *eccleſiaſtical juriſdiction* in theſe realms, I confeſs I derive no comfort from reflecting on his preſent ſituation. When I meditate on the character of his immediate patron, how can I avoid beholding, in this degraded prelate, a powerful inſtrument to forward the projects of this undignified and unprincipled uſurper, who at this moment perhaps watches with an anxious eye, the meaſure now in agitation, not without ſome hope of ſeeing us fall into the ſnare which is laid for us, and of transferring the civil war, which has lately raged in Ireland, into the heart of this kingdom.

For, Sir, if this meaſure is adopted, it cannot be ſo, in my apprehenſion, without extreme danger both to our proteſtant church and to our monarchy; neither of which I ſuppoſe will be ſurrendered without great exertions to defend them.

As it is confidently aſſerted, Sir, that, to grant that equality which is demanded in this petition, is a certain method of eſtabliſhing general tranquillity, and annihilating all feuds and animoſities, I would aſk, whether it has ever been found in hiſtory or experience, that feuds and animoſities have been annihilated by placing the contending parties on terms of equality? In my opinion, Sir, wherever ſuch hopes have been held out, and of this, multiplied inſtances have occurred, they have proved wholly unfounded, and all efforts of this kind have concluded in ſetting the adverſaries on a ſtage of conteſt to begin the battle anew. Is, then, the Church of England to crouch to her adverſary, and, adopting the liberal ſpirit of the times, to admit the Roman Catholic corruptions as matters of no importance, or is ſhe to find herſelf again in the ſame ſituation in which ſhe was placed at the Reformation? Is the ſame dreadful conteſt to be renewed? muſt ſhe be gratuitouſly put in jeopardy a ſecond time, and muſt all the fatal feuds, which have for ſome years ſlept, be revived and rage, 'till victory ſhall again declare for one of the contending parties?

This is a proſpect truly alarming, and yet it is ſuch as naturally ariſes from the preſent ſituation of affairs.

Many cauſes concur to convince me, that it is ſcarcely poſſible the Roman Catholics of Ireland ſhould be contented with the grant of thoſe privileges, which alone they profeſs to claim by this petition. It is of the nature of conceſſion to engender freſh claims, and it unhappily empowers the claimant to enforce them. The laſt indulgence granted to the petitioners, is no ſlight evidence of this; but if we conſider the ſituation in which the Roman Catholic *Clergy* ſtand, undoubtedly the great promoters of this meaſure, we ſhall readily perceive how little probability there is, that the preſent claims ſhould be final.

We are aſked, Sir, publicly, to profeſs our indifference for our religion,

and

and for the morals of the people, in order that ſome few of the Laity among the Roman Catholics of Ireland, may become members of Parliament, and ſheriffs of counties, and officers in the army and navy. But, Sir, when the Laity have thus obtained all that they have left to aſk, in what ſituation will the *Clergy* find themſelves? Let us recollect, Sir, that the Roman Catholic Clergy once formed the eſtabliſhed Church of this kingdom. They were originally in poſſeſſion; they had temporal as well as eccleſiaſtical juriſdiction; they were magiſtrates; they ſate in the Houſe of Peers, and they enjoyed the revenues now appropriated to the ſupport of the proteſtant eſtabliſhed Clergy. I know but one ground upon which they have been excluded from all theſe, and that is the *corruption of their Church.* If we admit, as we muſt do, by complying with the terms of their petition, either that their Church is not corrupt, or that it is a matter of indifference, whether it is ſo or no, I would aſk, upon what principle we ſhall pretend to exclude them from the revenues and dignities of the eſtabliſhment? When their Laity are admitted to ſit in the Houſe of Lords, how are we to exclude their titular biſhops, who prove to us incontrovertibly, by ſtill retaining their empty titles, how little they are diſpoſed to give up their pretenſions? When the Laity have obtained all that they now aſk, with how much more weight and authority may they not come forward and ſay, "You have admitted the juſtice of our claims, but you detain from us our property, and deny us our privileges. You leave to us the burthen of maintaining a vaſt body of clergy who have an undoubted right to public ſupport. If we cannot perſuade you to do juſtice, and to diſpoſſeſs thoſe who have ſo long uſurped our ſeats, and enjoyed our eſtates, at leaſt admit us to ſhare with them: admit us at leaſt, to an equal participation in the dignities and emoluments of the Church, with the ſpoilers of our inheritance?" The petitioners are aware, Sir, how valid they will render ſuch claims, by the admiſſion of thoſe preferred in their petition, and, therefore, anticipate the objections which may be made on that ſcore, by profeſſing that they do not mean to claim either the dignities or emoluments of the Church. I truſt, Sir, that we are not ſo far gone in modern liberality as to frame our actions upon the profeſſions of a petition to Parliament, though I do not ſee how far thoſe perſons who ſupport their preſent claims could, conſiſtently, reſiſt ſuch farther demands; nor do I perceive in them any ſuch diſpoſition as would incline them to heſitate at acceding to them, whenever it might be deemed proper that they ſhould be preferred.

It is not only probable that the petitioners will, by farther claims, and by all other means, endeavour to promote the eſtabliſhment of their religion: but they are bound by every tie of *conſcience,* as well as *intereſt* ſo to do; and by conceding to claim after claim, we are only increaſing their power to promote this great, and neceſſary end and aim of all their proceedings. They have never pretended to give up any of the doctrines of the Roman Church; nor do they, nor dare they, deny that they profeſs that great and fundamental tenet of the unity of their Church, by which all Proteſtants are condemned as heretics. They have told us in this petition, how conſcientiouſly and ſcrupulouſly they adhere to their religious opinions, and it is fair to give them credit for this aſſertion, as no other cauſe can be aſſigned for their ſeparation from our communion.

With ſuch principles, in what light muſt every conſcientious Roman Catholic look upon the eſtabliſhed Proteſtant Church of England? They muſt look

upon it, not ſimply as an *uſurpation*, but as an *heretical uſurpation* of dignities and revenues, which of right belong to them; and they cannot but regard it with horror, as conſigning to eternal perdition, almoſt the whole population of a large kingdom. Is it not then reaſonably to be expected, that perſons acting under the influence of ſuch principles, ſhould make every exertion to overturn an eſtabliſhment ſo inimical to their intereſts, and which their religion muſt lead them to look upon with ſo much abhorrence and deteſtation? Nor let us flatter ourſelves that the danger which threatens our eſtabliſhment from ſuch principles is to be regarded as trivial, either with reſpect to thoſe whoſe intereſt it is to promote theſe deſigns, or thoſe who are likely to become the tools and inſtruments by which they are to be carried on.

I need not tell you, Sir, that, when they are called upon to act for the intereſts of their Church, the Roman Catholic Clergy are alert, vigilant, and acute, ſubtle, inſinuating and perſevering, and, if occaſion requires it, bold, beyond moſt other orders of men. Their influence over their congregations in general, is great, but over the low and ignorant, among thoſe who compoſe them, it is almoſt unlimited. Nor have we the leaſt reaſon to hope that the corruptions of their Church may be ſuffered to ſpread among the members of our proteſtant communion with ſafety, under ſuch conduct and direction. The purity of religion is, among the generality of mankind, but an indifferent pledge of its ſtability. Men are eager to get rid of the reſtraints it impoſes, and, where a commutation is offered to them, when external obſervances may be ſubſtituted in the place of religious duties, or ſome doctrine is propoſed which renders thoſe duties nugatory or unneceſſary, they are eaſily led to acquieſce in the change; and if this be the caſe, as it often is, with men of ſufficient intelligence and information, how ſhall the weak and uninformed, the great bulk of every community, withſtand the ſeduction? Will it be neceſſary to ſuggeſt to you, Sir, the dreadful proſpect which the poſſibility that theſe efforts ſhould be ſucceſsful holds out to us? If they ſhould prevail to the deſtruction of our eſtabliſhed Church, the monarchy of this kingdom, as ſecured in the Proteſtant line is departed from us. If they ſhould ſucceed to the ſeduction of any conſiderable body of the people, how long may it reaſonably be expected, that a monarch, deemed an heretic by the greater part of his ſubjects, will be permitted to reign? Theſe, Sir, are awful conſiderations, and well worthy of our moſt ſerious meditation. Amidſt all theſe cauſes of alarm and apprehenſion, I confeſs that I ſtrive in vain to diſcover any advantages likely to enſue from the adoption of the meaſure now in queſtion, except that ſatisfaction which will reſult, to thoſe who poſtpone all other moral conſiderations to the pure exiſtence of certain metaphyſical rights of citizenſhip, from admitting a few individuals to the few remaining privileges from which they are at preſent debarred; few, however, as they are, I think it would be extremely dangerous to grant them, as they ſeem to me to form the laſt barrier which is left to defend our preſent eccleſiaſtical eſtabliſhment and the Proteſtant ſucceſſion of the Crown, as ſettled at the Revolution. This, Sir, which I have pointed out, ſeems to be the only advantage which the promoters of this meaſure can promiſe to themſelves: but the evils I have ſuggeſted, as likely to attend it, are neither the produce of a heated or deſponding imagination; they are neither exaggerated nor improbable. Let me conclude by ſeriouſly aſking you, whether the advantage to be expected is equivalent to the riſk likely to be incurred? When the ſtate ſhall have ſolemnly recogniſed

the

the pretenſions of this corrupt Church; when it ſhall have ſhameleſsly avowed, if not its contempt for the Chriſtian religion, its philoſophical indifference towards it; when the candour and liberality of the French ſchool ſhall have obtained an obvious influence over our public debates; and when, laſtly, Sir, the practical effect of ſuch conduct ſhall have become manifeſt; when our ſtreets ſhall be crowded with proceſſions; when we ſhall be openly invited to adore a wafer in one place, an image in a ſecond, and a relique in a third; when pilgrimmages and pennances ſhall be again publicly eſtabliſhed; when the abſurdities of tranſubſtantiation, and the unſcriptural doctrine of purgatory, ſhall be openly taught; when indulgences for ſin ſhall be ſold by papal commiſſion; and maſſes for the dead ſhall be publicly celebrated, and it ſhall be aſked, "to what end have all theſe ſacrifices been made?" I declare, Sir, ſatisfied as I am, that to accede to theſe demands, ſo far from producing tranquillity, would only engender farther claims, and that no claims remain which can be acceded to without imminent danger, I am at a loſs to conceive what anſwer can be given, except that certain Citizens have been admitted to certain civil functions, which they claimed a right upon abſtract principles to exerciſe.

But, ſhould it be contended, Sir, that from the general relaxation of religious principle which unhappily diſtinguiſhes this period, there is no danger of any ſuch ſeduction as I have mentioned, and that all the effect of that mummery which the Roman Catholic ſuperſtition may diſplay to allure us, will be to produce deriſion; let me aſk, whether it is adviſeable to increaſe the prevalent ſpirit of irreligion by a gratuitous adoption of thoſe corruptions which diſgrace the Chriſtian Faith? Is it to be ſuppoſed that the bulk of the people have ſo much diſcernment as nicely to ſeparate religion from its abuſes, and to ridicule the one without imbibing ſome contempt for the other? or will the preſent Church and State be more ſecure under a broad diffuſion of atheiſtical principles, than under the dominion of the Romiſh ſuperſtition? The hiſtory of France during the laſt century, will, I believe, anſwer both theſe queſtions. If the corruptions of the Romiſh Church have, as is contended, wrought a decay of its power and influence, the feature which is ſuppoſed to mark that decay, is well worth our ſerious attention. Through a conſiderable part of Europe, that ſuperſtition is known to have given way to ſecret or avowed Atheiſm. Such is that alarming feature which is ſuppoſed to mark the decay and portend the diſſolution of the Roman ſuperſtition. Shall we then invite this infection? are we in ſuch an high ſtate of religious purity and perfection, that we can ſuffer without injury a free and unlimited circulation of thoſe corruptions which have manifeſtly contributed to the growth and prevalence of Atheiſm? or are we not rather bound by every principle of duty and intereſt, to exert againſt this peſtilence the moſt ſevere laws of quarantine? I have detained you, my dear Sir, longer than I expected when I began this letter. I have thrown together ſuch thoughts as occurred to me on this momentous queſtion, I confeſs without much order or method. If I have been able to ſuggeſt to you, any thing which you have not yet conſidered, the end I propoſed to myſelf will be anſwered.

I am happy in ſubſcribing myſelf,
Dear Sir,
Yours, &c. A. B.

On METHODISM *and the* EVANGELICAL MAGAZINE.

TO THE EDITOR.

SIR,

I HAVE repeatedly obſerved in your admirable work a diſpoſition to watch the progreſs of methodiſtical as well as other levelling. You have attacked with ſtrong and poignant ſeverity all thoſe who endeavour by cant to ſtir up the people againſt the lawful clergy of the country, and other conſtituted authorities. You have reprobated the principle of individuals preſuming to dictate to exiſting authority, and the Jacobin ſcheme of overawing all corporations and orders by proceedings in maſs. Your efforts in this part of the cauſe have often appeared to me of the moſt momentous magnitude; but were I to ſelect an inſtance beyond the reſt, it would be your exhibition of Rowland Hill's tour, about 1800. I wish, Sir, you would regularly devote a ſmall portion of your repoſitory, as often as poſſible, to the expoſure of the Methodiſts; and another ſet who now chime in with them, called in Scotland Antiburgher Seceders; but in England they have a name more hiſtorically appropriate to their ſpirit and objects;—*the Independents*.

One of the projects in which Methodiſts and Independents agree is the eſtabliſhment of a very cheap Magazine, which, like Tom Paine's works, ſhall be diſſeminated among great numbers of the lower orders. This performance is called the Evangelical Magazine, and one of its grand purpoſes is to encourage a contempt of all human learning; and to regard the methodiſtical Evangeliſm alone. The numbers for the year 1804 contain a ſeries of biography, exhibiting the lives of ſix ignorant, and two ignorant and profligate men, who, without any illumination, but that which they claimed from the Spirit, became methodiſtical preachers, and were held up by the biographer as models of perfection. One of theſe, according to his hiſtorian, had been a long time a footman in a holy family, and was a moſt pious and eloquent preacher. Another was a journeyman inſtrument-maker; a third a dyer; a fourth a peaſant; and ſo forth with the reſt, which are held up to the admiration of the readers of theſe compoſitions. The object of ſuch an attempt is obvious. The Methodiſts, as a body, are ignorant; the Church, as a body, are learned. Thoſe ignorant agitators wiſh to repreſent ſuch ignorance as the biographers deſcribe, and they themſelves experience in their own perſons, as a perfect qualification for being an evangelical preacher, and triumphing over every educated and informed clergyman. Eſtabliſh the doctrine that Parſons, the footman; and Jackſon, the knife-grinder*, without any acquirements but thoſe which flow ſo liberally from the holy Spirit, are perfectly fit for preaching and teaching the Goſpel of Chriſt; and you open the ſame claim to all the taylors, coblers, and weavers in the kingdom. Such a latitude in the qualifications of inſtruction, naturally leads to a correſponding latitude in the exerciſe of power. If Charles Parſons, the footman, be allowed to ſurpaſs Dr. Horſeley, the prelate, in the gifts of ſpiritual illumination (as moſt unqueſtionably every Methodiſt would aſſert) may not John Clout, the ditcher, on the very ſame principle, be a fitter man for

* See the biography of the Evangelical Magazine for 1804 *paſſim*.

the

e ſupreme management of ſpiritual concerns than Dr. Sutton, the pri-
ate. The object is the deſtruction of ſubordination, and the confuſion
all ranks and orders.

When we retrace the hiſtory of the Methodiſts, at leaſt Whitfield's ſet
them, we can eaſily find the origin of the levelling ideas, which they
ve never failed to exhibit when occaſion offered; although they ſtu-
ouſly and anxiouſly profeſs the contrary ſentiments of obedience to go-
rnment. I care not for their profeſſions but their conduct. They ſend
ut emiſſaries to ſtir up the maſs of the people to a hatred and contempt
their eſtabliſhed clergy. This mode they have purſued from the time
hitfield firſt got himſelf a footing; and I cannot admit the conſtant aſ-
ants of our lawful Church and eccleſiaſtical conſtitution to be deemed
ends of government. Why do they hate the Church? Becauſe, from
e very beginning, Whitfield and his followers adopted the doctrines of
alvin, the anti-hierarchical and anti-monarchical diſturber of Kings and
hops in the ſixteenth century. Calvin was a noted leveller; the Me-
odiſts, to imitate him, muſt be noted levellers too. Many changes they
derwent, but in none did the Methodiſts loſe their Calviniſtic or level-
g ideas. Theſe ſtuck to them in all changes; and they are ſtill a ſet of
affected levellers, watching an opportunity of degrading conſtituted au-
rity, ſubverting eſtabliſhed power, and introducing meaſures of great
tional detriment. As Calviniſtic levellers the Methodiſts, in their bio-
aphy, endeavour to exalt ignorance, and to give power to unfitneſs. As
alviniſtic levellers, true to the ſame principle, they endeavour to raiſe the
b in maſs againſt clerical individuals and orders. As Calviniſtic level-
s they endeavour to deſtroy other conſtituents of national diſtinction and
portance. Thence a great object of their Evangelical Magazine is to
troy our African and Weſt India trade, that from official documents are
ved to conſiſt of more than half the trade of the country; and not ſa-
fied with this ſcheme, they earneſtly urge the ſuppreſſion of all com-
erce, as may be ſeen in numbers of their tracts; but moſt completely in
eir Evangelical Magazine. All theſe acts I impute to the operation of
alviniſtic levelling, becauſe they all obviouſly tend to accompliſh that
rpoſe.

The Evangelical Methodiſts are riſing conſiderably in influence; and it
ppears that one mode which they propoſe for maintaining that authority
to procure the command of ſundry Church livings; their ringleaders are
ntrous, and their richeſt votaries are credulous. The movers prevail on
e puppets to purchaſe whatever livings they can procure, and to beſtow
em on methodiſtical preachers, qualified as the biography of their own
vangelical Magazine bears teſtimony; and thus a door is opened for
harles Parſons, the footman; and Jackſon, the knife-grinder, to become
embers, and beneficed members of the Church of England. There is
n obvious check however to the appointment of ſuch perſons to eſtab-
ſhed livings. Where are they to get orders? If the chaplains, and other
aminers under biſhops, probe ſufficiently the powers of the candidate,
nd inveſtigate his character, an incapable or improper perſon could never
e ordained. On the diſcharge of this duty of chaplains depends in a
reat meaſure the excluſion from orders of ignorant methodiſtical
reachers, whoſe patrons are diſpoſed to remunerate their nonſenſe or
iſchief by valuable preferments. If the chaplains, and other confi-

dential agents of our preachers, are sufficiently deep and comprehensive their examinations of Methodist preachers, they will find they must reje the greater number of them for sheer ignorance and illiterature. No m of talents or learning will have recourse to cant or pretexts of divine lumination, because he can answer his purposes without such expedien If an examiner find a candidate for orders, instead of opening on t grand subjects of ethics and religion, whining about the Spirit of God, l him probe his learning the more closely. I shall not, Mr. Editor, l wanting in humble attempts to lay before you facts and truths concerni the proceedings of the Methodists; but I wish you could more frequen devote your powerful mind to the plan and execution of the Evangeli Magazine.

A FRIEND TO ESTABLISHMENTS.

Chelsea, April 19, 1805.

TO THE EDITOR.

SIR,

IT appears, from Mr. Overton and others, that certain observations Original Sin and Regeneration, which dropped from my pen in the dour of the *Hawkerian* Controversy, have left on some minds an impress unfavourable to my "*Divinity.*" But, on revising my Letters to Hawk I perceive nothing to justify the opinion, that I am not a strict believer in church doctrines, as delivered in the thirty-nine Articles. There is a lit note, indeed, respecting the damnation of infants unbaptised, which, fr the omission of a single word by the printer in the first edition of my l letter to Hawker, might have caused a misconception of my sen ments: But, in the second edition, the error was rectified. [See Pp. 4 41.]

That the depravity of the human heart is the foundation of the ato ment of Christ—men's utter unworthiness, and Christ's all-sufficiency, h been the main subject of all my pulpit discourses—the *vivida vis*—the *agitans molem*, blending itself with the whole mass, from the time of my dination to the present moment. This includes a space of twenty-t years. During this period, I have served churches that required two s mons every Sunday. And one of the two has been, for the most part, n own composition. On an attentive examination of these discourses, ev Mr. Overton would be forced to acknowledge, that the fall of man, t hereditary corruption of the human race, the atonement, the vicarious s crifice, the sense of our degraded state, the operation of the Holy Spirit, o sole refuge in the merits of Christ, are the doctrines that pervade them a And, where I have had recourse to others for assistance, they have not be heathen philosophers, but Christian divines—not those mere moralists wi whom the Calvinist has been pleased to associate me, but whom, in co mon with the Calvinist, I despise. The characters with whom I ha "taken sweet counsel, and walked in the House of God as friends," ha been no other than a BAGOT and a JACKSON, a PORTEUS and a HORN a WILSON and a WHITAKER. It was, at one time, my favourite relig ous exercise to reduce, where I found it practicable, a learned disquisit to a popular discourse, or raise the too familiar address to a becoming ele tio

tion. I have preached, on the prophecies, with Bagot and Jackson, in a style adapted to a country congregation: And, by the omission of colloquial terms and useless repetitions, I have rendered the sermons of Bishop Wilson not unpleasing, I believe, to men of taste, though not less intelligible to common hearers.

That the current of my religious sentiments through life, has been such as I now represent them:—that I have always revered the names I have just mentioned, will be sufficiently proved by a reference to my writings. In "*The English Orator*," I have spoken of Bishop Bagot (reflecting on whose apostolic piety I have often dropped a tear) in a strain of enthusiasm that must surely preclude from the most uncandid mind every idea of affectation.

——————" In those avenues, that erst
O'erarch'd a BAGOT, proud to embower such worth,
Such virtues in their venerable shade,
There, musing oft on future scenes, he formed
The prospect of ideal good, to flow
From his impassion'd preaching."

P. 156. [Third Edition.]

Of Bagot, it might have been truly said: "Ουρανω τηριξε εστκεαρ, επι δε χθιον βαινει." Dr. Bagot's approbation of my conduct during my residence at Christ Church, will always be the source of the purest pleasure to me.

To the present Dean of Christ Church I had never the honour of being introduced; though (it seems superfluous to say), to his high character I have uniformly looked with veneration. To his preaching I have frequently listened with delight; and, returning to my rooms, was able to recollect and write a very considerable portion of the sermon; a process with which I was seldom satisfied, when attempting to recover what I had heard from any other preacher.

Of my early attention to Porteus and Horne, my English Orator will also bear witness:

——————" Tho' PORTEUS strike
By copious sentiment condens'd and strong;
——————Tho' HORNE may cloathe
His thoughts in beauteous metaphor, he knows
To discipline his fancy; to command
The heart, and by familiar accents move
The Christian soul."——P. 185.

My Ode on Bishop Wilson, one of my first lyric pieces, will concur with other evidence, to shew that religious disposition of mind, which my adversaries have so uncharitably called in question. I was not personally known to Bishop Wilson: It was my reverence for his character prompted me to write the Ode, as my approbation of his doctrines hath induced me to preach his sermons.

" Suppress, fond youth, the hallow'd strain,
(He cried) nor rashly thus profane
These groves with Pagan sighs:

Rejoice, that, cruſh'd to earth, the abodes
Of Druids and their fabled gods,
With ſuperſtition's frown affront no more the ſkies.
What, doſt thou mourn the vaniſh'd rite
That gave to horror the pale night,
And ſhook the blaſted wood;
While, as each victim's dying cries
Announc'd the human ſacrifice,
Scar'd at the infernal ſcene, the moon went down in blood?
With joy look round this little iſle,
And ſee the genial virtues ſmile,
The Chriſtian planted here:
'Twas his, where pain had fix'd the dart,
To heal with lenient balms the ſmart,
From penury's pale eye 'twas his to wipe the tear.
With more than all a ſhepherd's care,
He rais'd the children of deſpair,
By conſcious guilt oppreſt:
He bade, where weary ſinners trod,
Repentance, pointing to their God,
Guide their reviving ſouls into the realms of reſt."

DEVON and CORNWALL PORTS, Vol. II. Pp. 9, 10.

The "laſt, though not leaſt" in eſtimation, to whom I ſaid I was indebted for my "Divinity," was Whitaker. And of the following Sonnet what is Mr. Overton's opinion?

"What tho' the ſplendor of thy genius draws
From Europe's letter'd ſons the acclaim of praiſe;
Yet, with new energy to nerve my lays,
I gaze not on thoſe gifts that gain applauſe.
No—I ſurvey thee ſteady in the cauſe
Of thy religion, in theſe faithleſs days!
I venerate that ſtrong unſhaken mind
Which for the Saviour-God, the atoning croſs,
A rich alluring patronage reſign'd;
Counting the treaſures of the world as droſs!
I love that ſoul which no mean cares engroſs,
Which melts in ſympathy for human kind!
O! may I never live to mourn thy loſs,
But, by thy ſoothing aid thro' life's dark valley wind!"

See *Sketches in Verse*, p. 25.

Beſides, in the Engliſh Orator, there are expreſs intimations my ſincere belief in the leading doctrines of Chriſtianity.

"If, in the Chriſtian ſyſtem we behold
The radiant Sun of righteouſneſs ariſe,
With healing in his wings, to ſtream forth light
Upon the ſterner virtues, to relume
By pure effulgence mild the moral world;
'Tis here pathetic eloquence ſhall greet
Proſpects on which e'en Paradiſe might fade,

Tho'

Tho' all its bowers hung blooming to the breath
Of innocence! 'Twas Eden's happy pair
Announc'd creation's bleſſings: But here burſt
Ineffably benign Redemption's rays,
Whilſt in a mute amaze archangels hail
The infinitude of Mediatorial Love!"—Pp. 168, 169.

But I have publiſhed ſermons. [See Pp. 8, 9, 10, 11, 16, 18, 25, 26, 27, 32, 33, 84, 35, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 135, 140, 141, 142, 143, 144, 171, 172, 173, 174, 175, 176, 181, 182, 183, 184, 192, 206, 208, 210, 262, Vol. I. and Pp. 59, 60, 89, 163, 164, 165, 166, 167, 168, 169, 170, 184, 185, 186, Vol. II. Diſcourſes, 2d Edit.] In my two volumes of Diſcourſes, there is an intermixture of ſermons and eſſays, the latter not adapted to the pulpit. So much, therefore, of the doctrinal part of ſcripture, as is to be found throughout the volumes, could hardly have been expected. The fifth diſcourſe of the firſt volume has, for its text, "By whoſe ſtripes ye were healed:"—I recommend the peruſal of it to Hawker and Overton. "By one man's diſobedience, many were made ſinners, a fallen degenerated race. And conſcious of this degradation, they drooped under the ſenſe of infirmities that needed interceſſion, and of vices that required atonement!" "See, then, the Son of God, who was himſelf to bear the iniquities of the world, and to be offered up a ſacrifice for ſin!"—"It is neceſſary that our minds be deeply impreſt with a ſenſe of our own inſufficiency and unworthineſs."—"Vainly do we profeſs ourſelves Chriſtians, unleſs we ſee the neceſſity of Chriſt's aſſiſtance."—"But he only will have recourſe to a phyſician, who feels himſelf afflicted with diſeaſe. The Chriſtian, therefore, ſenſible of his infirmities, and experiencing the anguiſh of ſin, will apply for relief to him, who can alone ſtrengthen his weakneſs, and pour balm into his wounds. The Chriſtian will behold his Saviour bruiſed for his iniquities, and chaſtiſed for his peace; and confeſs, with all the fervour of gratitude, that by the ſtripes of that Saviour he is healed!"—"It is only then, through a conviction of our unworthineſs as fallen creatures, that the merits of a Redeemer can reinſtate us in the favour of God. But, alas! how rare, how difficult is ſuch a conviction!"—"Unaſſiſted by the Chriſtian graces, our boaſted morality is chimerical and vain. At the day of judgment, when the intereſts of this world ſhall be no more, all its fallacies will be aſſuredly detected."—"The beſt moral man can have no reaſonable pretenſions to the rewards of Chriſtianity, unleſs he believe its doctrines, and perform its duties.—"How deplorable the ingratitude of him, who never felt a wiſh, to know the love of Chriſt, which paſſeth knowledge!—who would juſtify himſelf, a corrupt and ſinful creature, before an all-perfect Creator. For behold even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight! How then, can man be juſtified with God; or how can he be clean, that is born of a woman?"

Shall, then, an incidental expreſſion, haſtily thrown out in a temporary diſpute (which, whatever my enemies may think or ſay, originated in my zeal for Chriſtianity and the church-eſtabliſhment), be oppoſed to all that I have been preaching and publiſhing, for a ſeries of years, on theological ſubjects? Can the proof of one moment's error (if it be admitted an error) overturn the evidence of a whole clerical life? That the late Biſhop of Exe-

ter,

ter, was of a very different opinion, his Lordſhip's letters to me approving my motives in the controverſy; his reviſion of the MS. of my laſt two letters, where he omitted ſome paſſages, and inſerted others with his own hand, and his condeſcenſion in ſaving me the trouble of correcting the preſs, (which he undertook and performed, himſelf), will abundantly teſtify.

But enough, though not, perhaps, too much in the idea of thoſe at whoſe ſuggeſtion I ſeized my pen. To my own feelings, I have neither written enough, nor expreſſed myſelf with ſufficient energy, ſenſible as I am, that not my clerical life only has been pure, from the ſlighteſt ſtain of heterodoxy; but that I have been inſtructed "from my youth up" in the genuine principles of Chriſtianity. Truly may I aſſert, that "from a child I have read the ſcriptures, which alone can make us wiſe unto ſalvation."

Educated under the care of a parent, whoſe exemplary religiouſneſs, whoſe faith and unaffected piety, commanded reſpect and conciliated eſteem, adminiſtered comfort to the believer, and overawed the infidel, I ſhall conſider myſelf as indeed an apoſtate, were I ſuch as the adverſary hath deſcribed me. Often (and whenever it recurs, it is the moſt ſatisfactory moment of my life), often, in imagination, do I ſit by that venerable parent, and hear him diſcourſe "of things above this world!" In his preſence, the libertine bluſhed; and the ſceptic no longer doubted! And I am half diſpoſed to think—I was once aſſured, that a perſon, who, in former years, was much attached to my father's converſation, but who has ſince acquired a popularity which no good man can envy, I am willing to believe that that licentious wit was, in conſequence of my father's arguments, and more impreſſive manner, almoſt perſuaded to be a Chriſtian!

"But ah! my Sire! how fleeting is the view
Of pleaſures ſhar'd with thee! E'en now I ſhed
Freſh tears; in fancy all my griefs renew;
And wring my little hands beſide thy bed;
Preſs thy cold lips, and pillow up thy head!
Yet, by a ſweet remembrance ſooth'd, I tell
How with a placid ſmile thy ſpirit fled;
And on thoſe charities delight to dwell,
Which I ador'd in death, and lov'd in life ſo well!"

LOCAL ATTACHMENT, Vol. I. p. 83. [New Edit.]

Frequent is my prayer to the Almighty, that, as the ſpirit of Elijah deſcended on Eliſha, ſo may my father's deſcend on me! If this be enthuſiaſm—if this be methodiſm—in the name of a methodiſt I glory!

I remain,

SIR,

Your reſpectful ſervant,

R. POLWHELE.

TO

TO THE EDITOR.

SIR,

I RECOLLECT that formerly, though I cannot call to mind the preciſe year, when there was an alarm reſpecting the increaſe of popery, and a return was ordered of the number of Catholics in England, every public print overflowed with details from Fox's Martyrs or elſewhere, of popiſh cruelties and tortures. As the fear ſubſided, theſe ſalutary remembrances were, perhaps prematurely, laid aſide. This proved however that we were then, as a people, warmed with a true Engliſh ſpirit, and genuine love of our truly glorious conſtitution. Whereas at preſent, when the danger is ſo much greater from a coalition of every hoſtile principle, however diſcordant among themſelves, whiggiſm calling itſelf patriotiſm, popery, hereſy, and diſaffection, there ſeems to be very few real patriots left to warn their countrymen of thoſe horrid principles which the Iriſh rebellion proves to us are by no means laid aſide. Thoſe who at the former period were ſo wiſely zealous, appear now to be either buried in ſtupid indifference, or led aſtray by the artful jacobinical pretences of *candour, moderation, and liberality.*

INCOGNITUS.

POETRY.

When our readers are informed that the following tranſlation is the production of boys, who are either very young, or have but recently directed their attention to Latin verſification, they will no doubt concur with us in thinking it equally creditable to the talents of the ſcholars, and to the abilities of the maſter.

BLACKBURN FREE GRAMMAR SCHOOL OF QUEEN ELIZABETH.

Gray's Elegy, written in a Country Church-Yard, rendered into Latin by the Scholars of the Firſt Claſs, February 6, 1805.

CLAMAT veſpertina diem campana peractam,
Boe rediens lenté læta boat per agros;
Feſſa domum repetens veſtigia flectit arator,
Ac tenebræ obſcuræ jam loca cuncta tenent.

Nunc condunt dubia cum luce crepuſcula campos,
Et totum cœlum nocte ſilente tacet;
At non qua volitans ſcarabæus bombilat alis,
Et ſopit caulas nola ſonora procul.

Ni celſa intortis hederis ex arce virenti
Ad lunam auditur ſordida bubo queri,
Flectentes prope ſecretam veſtigia ſedem
Miſcere inſeſto regna vetuſta pede.

Ulmo ſub patula, triſti ſub tegmine taxi,
Qua cumulis multis putrida ſurgit humus,
Quisque brevi in tumulo per ſæcula longa quieſcens,
Agreſtes rúris pace fruuntur avi.

Auroræ non aura levis ſpirantis odores,
Nec caſula parva garrula hirundo gemens
Nec cantus galli argutus, nec buccina rauca
Ex humili lecto deinde ciebit eos.

Ardebit foculus lucens non amplius illis,
Sedula nec carpet veſpere mater opus,
Nec patris ob reditum balbas puer ore loquelas,
Nec genua aſcendens oſcula blanda dabit.

Falci ſæpe ſeges flaveſcens cessit aduncæ,
Indomitam fregit vomer aduncus humum;
Quam læti per agros jumenta agitare ſolebant,
Quam tremuit valido ſylva ſecure vetus?

Gaudia ne ſpernat, tenues lætoſque labores,
Nec levis ambitio nomen honore carens,
Nec ſimul auditos naſo ſuſpendat adunco
Pauperis annales turgida pompa breves.

Antiquæ gentis decus, imperiumque ſuperbum,
Cuncta quæ opes dederant, clara Venuſque dedit
Expectant pariter non eluctabile tempus;
Ad tumulum ducit laudis honorque brevis.

Ipſos culpandos ne vana ſuperbia dicat
Si curtos tumulos nulla trophæa tegant,
Qua longas templique vias, laqueataque tecta
Laudibus eximiis organa læta replent.

Urna valetne ſuperba, valent ſpirantia ſigna,
Ad corpus vitam nunc revocare brevem,
Tellurem tacitam vox clara laceſſere honoris,
Aut vita functos flectere blanditiæ?

Pierio quondam ſtimulata calore, relicto
Hoc jam forte loco, corda ſepulta jacent;
Hic dextræ bene quæ ſceptrum regale tuliſſent,
Aut percuſſiſſent fila ſonora lyræ.

Aſt illorum oculis doctrina volumina nunquam
Evolvens, ſpoliis temporis aucta, tulit,
Frigida compreſſit divinos mente furores,
Pauperies, animi vimque ſubegit iis.

Ah! quot ſapphiros, pulchro ſplendore micantes,
Obſcura immenſi marmoris antra ferunt!
Ah! quoties flos purpureus in valle reducta
Floret odoratus, floridus atque latet!

Ruſticus hic ſortaſſe jacet qui fortiter heros
Finitimo ſatrapæ reſtitit, arva tuens;
Hic vates ſine laude aliquis, ſine labe tyrannus,
Immunes patriæ cædis habenſque manus.

Audire ingenti plauſu reſonare ſenatus
Eloquio attonitos, vimque minaſque feras
Spernere, per latam diffundere gaudia terram,
Atque hominum lætis vultibus uſque frui

Sors vetuit, neque creſcentes modo ſæva repreſſit
Virtutes, vetuit turpe benigna ſcelus,
Civibus occiſis vetuit ſceptroque potiri,
Haud faciles flecti ſupplicis atque prece.

Verum diſſimulare, doloſaque reddere verba,
Et premere ingenuæ ſigna pudicitiæ,
Luxuriæque aris, faſtuſque imponere dona,
Pieridum ſacris thura cremata focis.

Vixere inſano procul a clamore virorum,
Nec famæ nec opum vota movebat amor,
Vallibus umbroſis peragens ignobilis ævum
Carpebat tacitam turba quieta viam.

Oſſa tamen pedibus vulgi vexentur iniqui
Quo minus inſeſtis, ſtructa ſepulchra prope,
Verſibus incomptis, rudibuſque exculta figuris,
Singultus triſtes mæſta tributa cient.

Ætates ſaxis inſcriptaque nomina muſa
Indocta, ſpatium famæ elegique tenent;
Divinoque excerpta volumine diſticha ſpargit,
Quæ meminiſſe docent vulgus agreſte mori.

Nam quis in æternum ſe ad muta oblivia tradens,
Conceſſit vitæ gaudia blanda neci,
Læti deceſſit geniali ex lumine ſolis,
Nec flexit moriens lumina mæſta retro.

Confidit gremio dulci moribundus amici,
Et lacrymæ mulcent lumina clauſa piæ;
Vox etiam e tumulo naturæ myſtica clamat,
Ac cineres vivunt priſtinus atque calor.

Tuque oh! qui memor exanimorum laude carentum
Ingenua hoc humili carmine fata refers;
Si quis dum ſecum fugientia tempora verſat,
Quæ fuerint meditans fors tua fata petat.

Forte aliquis dicat jam tempora canus agreſtis,
Hunc vidi celeres ſæpe ego mane gradus
Flectentem per agros, ſpectatum a vertice collis
Extantem ſolem fluctibus æquoreis.

Illic nutantis denſo ſub tegmine fagi,
Cui vaga ſtirps alte putrida fertur humo
Membra die medio proſternere feſſa ſolebat,
Accipiens ſonitum prætereuntis aquæ.

Hanc

Hanc juxta ſylvam nunc verno tempore lætam,
Tendebat greſſus, verba proterva loquens;
Nunc languens, triſtis, velut amens, pallidu ſore;
Aut preſſus curis, aut in amore miſer.—

Mane erat, ac ſolito admirans nec colle videbam,
Nec prope gratam umbram, neve ubi rura patent;
Altera lux venit, nec viſus adhuc prope rivum,
Nec collem repetens, nec nemora alta pius.

Tunc ſolita pompa ſolennia funera vidi
Lente per templi triſtia ducta vias,
Huc ades, et ſaxo (nam tu vir doctus haberis)
Sub veteri ſpinâ carmina ſcripta legas.

To the Crow that flies home last.

BY A LADY.

SAY, weary bird, whoſe level flight,
Thus at the duſky hour of night
Waves through the midway air;
Why thus beyond the verge of day,
Is lengthen'd out thy dark delay,
Adding another to the hours of care.

The wren within her moſſy neſt,
Has huſh'd her little brood to reſt;
The wood-wild pidgeon rock'd on high,
Hath coo'd his laſt ſoft note of love,
And fondly neſtles by his dove,
To guard her downy young from an inclement ſky.

Each twittering bill and buſy wing
That flits at morning's humid ſpring
At reſt; or ſleepleſs kept ſo late
By Philomel's enchanting lay,
Who now aſham'd to ſing by day,
Trills the ſweet ſorrows of her fate.

Haſte bird and nurſe thy callow brood,
That call on heaven and thee for food,
Bleak on ſome clifts neglected tree;
Haſte weary bird thy lagging flight,
This is the chilly hour of night,
Fit hour for reſt and thee.

THE TRULY GREAT NATION

Written in 1799.

'Tis George's call! the muſe approves the ſound.
May Britain's fame inſpire the realms around.
Thoſe realms which France oft labour'd to enſlave;
Thoſe realms which Britain oft has bled to ſave.
Now o'er each clime Britannia's thunder hurl'd
Prevents th' unbounded ruin of a world!
Still thus O nation *truly* great, proceed:
Teach blood ſtain'd tyrants in their turn to bleed;
Nor longer ſuffer e'en mad France to groan
Beneath that worſt of tyrannies—her own.

INCOGNITUS.

TO THE EDITOR.

SIR,

I SEND you the threnody or elegiac complaint of an unfortunate ſwan for the loſs of it's mate, who terrified, as is ſuppoſed, at being brought to a new ſituation, ſprung upwards, and killed itſelf againſt the branch of a tree overſhadowing the lake it then occupied. It is ſubmitted to compoſers as a piece well adapted to be ſet to muſic

BENVOLIO.

THE SOLITARY SWAN TO IT'S ABSENT OWNERS.

Give ear, kind Sir and lady;
My love is dead and gone,
And here I'm left,
Of joy bereft,
A ſolitary Swan.

My ſnow white neck oft turning,
All ſad and woe begone,
Each day I try,
Some mate to ſpy,
Poor ſolitary Swan.

Alone I ſail deſponding,
Your glaſſy lakes upon,
No mate is near,
My heart to cheer,
Poor ſolitary Swan.

What creature can be happy,
Where lives but only one?
A dying ſtrain,
Muſt end my pain,
Poor ſolitary Swan!

ERRATA.

Vol. xx. P. 223, line 10, for PRECOGNITUS read INCOGNITUS.

P. 223, line 4, from bottom, for

Then try if you can *watch* your Miles,

Read—

Then try if you can *teach* your Miles.

DEATH.—On the evening of Saturday, the 13th of April, died, at the age of forty-two, SUSANNA MARIA, wife to JOHN GIFFORD, Esq. of Penge Cottage, in the county of Surrey. Sustained by a firm and well-grounded confidence in the mercies of her God, through the merits and mediation of her Redeemer, she bore, with true Christian piety, fortitude, and resignation, an illness of ten months, attended with extreme pain, accompanied with the most distressful circumstances, and precluding, from its commencement, all hopes of recovery. As, by a conscientious discharge of all the domestic, social, and relative duties, by the sweetness of her temper, by her mild, benevolent, and affectionate disposition, ever anxious to oblige and fearful to offend, she endeared herself, during life, to her family and friends, so, by her meek and exemplary conduct, on her death-bed, did she acquire fresh claims to their love and esteem. By all who knew her her death is deeply deplored; to her disconsolate husband, who knew her best, the loss is irreparable. But, as their loss is her gain, as it is permitted to hope that she has exchanged a world of wretchedness and trouble for one of peace and happiness, and that her death is only the forerunner of a joyful and glorious resurrection, though it be natural to lament, it were impious to repine.

APPENDIX

TO VOLUME XX.

Les Recettes Exterieurs.—The External Receipts. By Sir Francis D'Ivernois.

THERE is no tract of this intelligent writer which abounds more in intereſting information than this now before us, or which more deſerves the ſerious attention of this country at the preſent moment. Sir Francis ſhews, by arguments that carry conviction with them to every unprejudiced mind, how impoſſible it is for France to carry on her expenſive imperial and military eſtabliſhments from her own internal reſources; how greatly exaggerated thoſe reſources are by the French writers on the ſubject; on what fallacious principles their exaggerations are founded; and how neceſſary it is to the exiſtence of the enormous power of France that ſhe ſhould be able to ſubſiſt her numerous armies on the contribution of tributary ſtates, whom ſhe either oppreſſes by her invaſion, or pillages, while at the ſame time ſhe inſults, by the ſpecious pretence of protection.

We ſhall firſt tranſlate a paſſage from page 93, which the author has prefixed as a motto, and which, though it is ſo perfectly applicable to himſelf, is copied from a manifeſto of the *(then)* Conſul of the French Republic to the Dey of Algiers, inſerted in the Moniteur of Auguſt 21, 1802.

" In reading the note of the depredations which he has exerciſed within ſix months on the different powers of Europe, we are leſs aſtoniſhed at the extreme rapacity than at the audacity of this barbarian, who is apparently the ſovereign of the univerſe, ſince he treats all the other governments as if they were his tributaries."

Sir Francis begins his work by ſtating what M. Hauteville, a government writer of France, has ſaid in confutation of ſome of his former tracts on the French finances, in a work intitled De l'Etat de la France à la fin de l'An. VIII.

M. Hauteville obſerves,

" The refutation of every thing that malevolence has publiſhed on the evils of the paſt, and the dangers of the future, may be found complete in this ſimple obſervation, France has paſſed ſix years of revolution, and ten years of war. She ſtill exiſts; never was ſhe more powerful. She has furniſhed, without weakening herſelf, and ſhe will not ceaſe then to furniſh,

niſh, without hazarding her power, all the expences neceſſary for her preſervation. She has prevented her enemies from invading her territories; ſhe has penetrated twice into the heart of Germany; ſhe has diſſolved the moſt gigantic, the moſt univerſal aſſociation that has ever been ſeen on the face of the earth. Theſe are the reſults which thoſe writers, who tear France to pieces by their invectives, and depreciate her by their calculations, would do well to try to refute; and if they cannot accompliſh this, they muſt be compelled either to own that ſhe poſſeſſes more powerful reſources in her own boſom than they chooſe to allow, or that ſhe has been able to triumph over the moſt powerful obſtacles by the moſt feeble means."

To this Sir Francis anſwers:

"The logician, who puſhes me by preſſing this dilemma, will permit me to obſerve, that there exiſts a third point of controverſy between us; to aſcertain whether the reſources, by the aſſiſtance of which the Republic furniſhed all the expences for its preſervation, were reſources properly its own, or reſources which its enemies ſuffered them to tear from them, and which ought to have ſerved as obſtacles. As for the reſources which ſhe ſtill finds in her own boſom, M. Hauteville has every reaſon to call them powerful, if he means reſources not neceſſary for preſervation, but reſources of aggreſſion; for, in effect, they only exiſt by war, and for war. And he was himſelf ſo convinced of this, that in inveſtigating how his fellow-countrymen were able to execute with glory a taſk that never yet had been impoſed on any people, three cauſes are ſufficient to explain ſo great a phenomenon to him: 'They perfected the art of war; they have eſtabliſhed the theatre of it among their neighbours, and they have made them bear the burthen of it."

To prove the aſſertion that Buonaparté, even in time of apparent peace, looks forward to further reſources of the ſame kind, Sir Francis ſhews how careful he has been to open a free paſſage to all thoſe countries which may be termed his tributary allies, by diſmantling all the fortreſſes on the frontiers, and eſtabliſhing a corps of pioneers on the Alps, to open an eaſy acceſs for the firſt viſit which it ſhall be convenient for him to make to Italy. Such precautions (he adds) do not they ſpeak plainly to all his allies, Tranſalpine and Tranſrhinian, 'Encreaſe and multiply at preſent, that I may be certain, when I have occaſion, to levy men and money among you; return to induſtry, augment your ſtores, and cultivate your lands in peace, till the Gallic armies ſhall find it neceſſary to come and put your farms in requiſition, and ſequeſter your magazines.'

The author proceeds to ſhew by what various ſubterfuges the government of France has hitherto evaded the pretended conſtitutional right of the people to have an annual account of the national ſupplies and expenditure; and on this he makes the following important obſervation.

"But it above all imports the people of England to remark, that here the great charter of the French has been violated in the only point that intereſts them, becauſe this violation puts the rival nations on an unequal footing

footing as to the riſks and the means of aggreſſion. In effect, as long as the chief of the republic, or the empire of France, was bound to ſubmit to the legiſlative authorities the annual law, which ſubjected him to apply ſuch ſums only to ſuch and ſuch ſervices; the Britiſh miniſtry, on caſting an eye on that law, which may be called the Budget, would find there the ſame pledge of peace which they gave on their part on declaring before hand the maximum of the ſums, which it is permitted them to appropriate to the department of the navy or the army. But now every thing is changed in this reſpect, for it was by diſpenſing with the preſentation of this annual law, that in September 1802 Buonaparté was enabled to appropriate clandeſtinely to his army and navy *2,600,000 more for the ſecond year of the peace, than during the laſt year of the war, a ſurplus that was not known either to the Engliſh or the French till March 1803."

Sir Francis afterwards proceeds to ſhew how the internal receipts of France have diminiſhed, in proportion to the expenditure, ſince the revolution; and the induſtry of the government in concealing it.

"Thoſe" (he ſays) "who know that Buonaparté publicly reproached Louis XVI for the impolitic avowal of a deficiency, and attributed his ruin to that avowal, might well ſuppoſe that his ſucceſſor, whatever might happen, would never expoſe himſelf to the ſame reproach: ſuch a circumſtance is ſufficient to explain to us the effrontery with which he afterwards boaſted, that he had changed the deficiency into a ſurplus of 80,000l. Theſe boaſts, however, only continued till February 1804, a period when the ſection of finances at length pronounced, that all the branches of the revenue were decreaſing, and that at length it would be reduced to 18,800,000l. If this prognoſtic ſhould be verified, and Buonaparté continues his peace eſtabliſhment on the footing of 25,840,000l. the pretended ſurplus of 80,000l. with which he congratulated the French in the year X, will be changed into an effectual deficiency of near 8,000,000l."

In our laſt Appendix † we quoted the opinion of M. Volney, relative to the inſalubrity of the preſent climate of France, owing to the great decreaſe of wood. Sir Francis ſhews us that this opinion has been confirmed as to the deterioration both of the climate and the ſoil, by a programma of the national inſtitute. But it ſeems this ravage of the foreſts has been ſince encreaſed.

"It was believed" (the author ſays) "that this evil was carried to its greateſt length, when an order of government came out for the conſtruction of between 3000 and 4000 gun-boats for the conqueſt of the Britiſh iſlands; and this conſtruction took place in the vicinity of the navigable

* The author calculates the ſupplies, &c. of France by livres tournois, and thoſe of England by pounds ſterling; to which we ſhall reduce both, as being more uniform, facilitating the compariſon, and being more familiar to the Engliſh reader. REVIEWER.

† Appendix to Vol. XIX. p. 469.

rivers, exactly at the expence of those woods which had suffered most during the time of the revolution, and which now, we are told, only exhibit vast abatis. If this be so, this gigantic enterprise will certainly leave a longer impression on the memory of France than of England."

Sir Francis D'Ivernois, proceeding in his observations on M. Hauterive's book, shews the fallacy of his arguments to prove that the public revenue of France has not suffered by the division of property.

"I agree with him" (he says) "that since the revolution both houses and estates belong to double, treble, or perhaps quadruple the number of co-proprietors: thanks to that operation which parcelled out the confiscated domains into a million lots; and thanks to the subsequent laws which, to multiply those lots more and more, decreed the division of property held in common, interdicted all entails, abdicated the right of primogeniture; and deprived the father of a family of the power of disposing of his property, according to the merit or demerit of his children. Let us examine if these fine operations impart little or much to the public supplies."

"Without doubt such laws must have already considerably divided the taxable revenue, and that they will continue to subdivide it more and more. But since M. Hauteville cites to us this extreme division as a proof of means to encrease the public revenue, let us examine it only as far as it relates to the interests of that revenue. We shall see that it has already been the cause of incalculable losses to it even from the single circumstance that the collectors can only receive that in small portions, which they formerly gathered in large masses."

"Nobody will dispute but that it is infinitely more easy to levy forty pounds on one head of a family, who enjoys a clear income of two hundred pounds, than to levy the same proportion of one-fifth on the same income equally divided among five children. In the first case, by taxing the father at forty pounds, only a part of his superfluity is demanded of him; in the second, to obtain eight pounds from each of his children, part of what is absolutely necessary for their support, must be torn from them; five distressed proprietors will succeed to one proprietor in easy circumstances."

The author proceeds to mention the progressive march of this parcelling out of property, tending in the space of a few centuries to realise the hopes of some republican visionaries, that each member of this empire of equals will have only the exact sum of eight sous a day to spend. Happily, he says, the activity of the French people and their natural love of distinction, will check their legislators in their foolish enterprise, though it is in some degree accelerated by the high price of labour, the inevitable consequence of this agrarian law. The price of labour in France has already encreased in the proportion of three to five, which has established in the country a sort of level between what is termed the new state of comfort of the labourer, and the circumscribed state of those who live on their rents; a change which has struck superficial observers, as a proof that agriculture has gained.

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The following quotation on this subject, from a late French publication of acknowledged excellence *(Statistique Générale)* merits the serious attention of those persons in this country who consider small farms as the sovereign panacea for all agricultural complaints.

"The system that directed the sale of all the national domains, by dividing them, to facilitate the purchase, has augmented the number of proprietors who cultivate their own land; and by that measure, has done infinite harm to agriculture. All these new proprietors, good cultivators if you will, but formerly simple day labourers, had neither means nor the knowledge to cultivate with advantage. The good farms they bought are so no longer; their fertility has disappeared, because they have not been able to restore by manure what they have exhausted by frequent crops; an evil so much more considerable, inasmuch as these national possessions were in the best state of cultivation, and produced the most abundant crops. This is not without its remedy; by degrees all these small divisions of property will re-unite in one hand, when necessity compels the little proprietor, who cannot live on the portion of land which he cultivates, to part with it, he will again become a day labourer. His condition will be better, and agriculture will gain by it."

The English traveller will not perhaps think the French writer altogether wrong if he will compare the state of agriculture in the large farms of Berkshire, and the north of Hampshire, with the small ones of the New Forest, where the cultivator for his subsistence unites the occupations of farmer, day-labourer, smuggler, and poacher.

Sir Francis afterwards examines the nature of the taxes in France, since the new system has taken place; and after censuring many of those under the old government, he adds—

"But if a mind the most foolish and most perverse had been chosen for the express purpose of rendering them a thousand times worse, one might have defied it to have done it more effectually than the present reformers have to preserve every thing that was worst in the old system, the lotteries for example; or to suppress every thing that was best, such as the exclusive sale of tobacco, the produce of which raised to 1,200,000l. and was an absolute prodigy in the art of political finance."

The following passage, which marks the different characters of the people of France and of England, with regard to public expences and public supplies, is so striking, that we are induced, though rather long, to insert it without abridgment.

"The French almost always applaud every new project of public expenditure, however extravagant, with transport; but revolt against every new tax, without examining if it is indispensible or not. The people of England, on the contrary, resist, as by instinct, all projects of new expenditure, all creations of new places, whose utility is not evident; but they acquiesce at once in all necessary subsidies, and while they make up their minds to pay annually the 34 millions which the French revolution has already cost them, they are only more ardent in censuring the sinecures that still exist, though their whole amount does not exceed

one hundred thouſand pounds. Accuſtomed for ages to chuſe repreſentatives to vote their contributions, to appropriate their application, and to control the accounts, they ſubmit with docility to all the taxes required of them, however heavy they may be. To what is this phenomenon to be attributed? It is becauſe their repreſentatives being men of property, and their offices gratuitous, the people have contracted the habit of conſidering them as their natural protectors. It is the reſiſtance which theſe repreſentatives oppoſe to ſuperfluous expences, that inſures the aſſent of their conſtituents to thoſe to which they give their own. Buonaparté, blind to this, by putting an end to every ſpecies of oppoſition, has broken with his own hand the only inſtrument by which he could have rebuilt the financial edifice of France. He has not been able to comprehend the force of this phraſe, not leſs ingenious than profound, of a tribune to whom he complained of the reſiſtance of his colleagues. *That which reſiſts ſupports.*"

Sir Francis ſhews afterwards that the deficiency of the revenues of France, in proportion to the expenditure on the peace eſtabliſhment, becomes a ſurplus in the time of war. Not only from the plunder of the invaded countries, and the compelling them to ſubſiſt the invading armies, but from the additional circumſtances that the armies of France are themſelves on a more economical footing in war than in peace. In peace, like all other armies in military governments, the officers and ſoldiers will be expenſive and luxurious, and the means of ſupply muſt be liberally given by the people, or they will take them by force. The difference of the war expence between the preſent and ancient government of France, and its effect on the actual ſtate of the Freneh, is thus deſcribed by the author.

"Let us be juſt. It is here that Buonaparté has diſplayed a real economy. It is here that he ſurpaſſed the great Frederick, who gave the firſt example, how to organize his armies in ſuch a manner, that in full action they ſhould not be more expenſive, than when in their own garriſons. The military men of Pruſſia, who witneſſed the march of the French troops into Hanover, were ſurpriſed to ſee the officers mixed with the common ſoldiers, enduring the ſame fatigues, and carrying the ſame burthens; and that horſes, ſervants, and other indulgences, that every other army conſider as abſolute neceſſaries, could be refuſed to them as the ſuperfluities of luxury."

"The advantage which reſults from this, both to the activity of the French armies, and the ſucceſs of their operations, is incalculable; ſince they carry nothing with them, if we may uſe the expreſſion, but their inſtruments of death; but it is ſufficient for us to ſhew and to prove how much the preſent peace eſtabliſhment exceeds, and the war eſtabliſhment falls ſhort of the expence of the ancient ſyſtem."

As a corollary to theſe obſervations, Sir Francis points out the neceſſity of all the powers of Europe uniting till theſe external reſources of warfare are all taken, and ſhe ſhall be compelled, like her neighbours, to ſubſiſt her armies within her own territories.

Charakteriek Johann Gotfried von Herder; *Von Danz und Gruber*. 8vo. Leipzig. 1805. 1 Rthlr. 20 Gr.—*Characteriſtics of J. G. Von Herder, &c.*

DR. Gruber, in the Preface to this work, diſtinctly explains its nature and deſign. It contains, firſt, a general view of Herder's writings, by Mr. Danz, who ſtudied under him. Next follows Gruber's eſſay on his genius and character. This explains the peculiar bent and caſt of his genius; traces it in its developement and productions; illuſtrates the character of the author from that of the man; introduces, for this purpoſe, a ſketch of his *life*, his perſonal appearance, and the fortunes he experienced in the world; then diſcriminates his ſeveral degrees of merit, as a philoſopher, an hiſtorian, a theologian, a philologiſt, an antiquarian, a poet, a tranſlator, &c. The curious information with which this eſſay is enriched, and the ingenious train of diſquiſition which runs through it, cannot but make it highly acceptable to every reader of taſte and philoſophy who is a lover of literary biography.

Ruſsland unter Alexander dem Erſten. Eine hiſtoriſche Nachricht; herausgeben von H. Storch.—Number XI. or Vol. IV. Part II.—Ruſſia under Alexander the Firſt, &c.

OF the exiſtence and continuation of this periodical work, ſome account has been given in a former Appendix. The growing importance of the Ruſſian nation and government, as one of the greateſt powers in Europe, and the progreſſive civilization of that extenſive empire, are inceſſantly adding new intereſt to every thing in literature that tends to make the ſtate of nature and life in Ruſſia, more familiarly known to the reſt of the world. Mr. Storch, therefore, proſecutes his undertaking with ſucceſs. The preſent number contains an account of various beneficent acts of the Empreſs-mother; a ſketch of the hiſtory of the conſtitution of Livonia, and its abolition by the order of the 20th of February 1805; particulars reſpecting the Ruſſian expedition round the world; miſcellaneous facts relative to the preſent ſtate of the means of public inſtruction; accounts of certain noble and patriotic actions; preſent ſtate of the foreſts in Ruſſia, &c.

Georgii Henrici Lünemann, &c. Deſcriptio Caucaſi, Gentiumque Caucaſiarum, ex Strabone, comparatis Scriptoribus recentioribus. Leipzig. Feind. 1803. 4to. Pp. 66.

THIS is a prize-eſſay, which was read in the univerſity of Gottingen, on the 4th of June 1803. The latinity is pure and elegant. Great learning appears in the ſkill with which Strabo's

geography of Caucasus, is corrected and elucidated by comparison with the accounts of modern travellers. In particular, the author has advantageously availed himself of the narratives of *Guldenstadt* and *Reinegg*. He curiously illustrates a portion of the history of the ancient commerce between India and the countries west of Caucasus. We perceive, with regret, that he is unacquainted with that eminently curious English work, THE LIFE AND ADVENTURES OF JOSEPH EMIN. But, in the whole, this essay does great honour to its author; and is not unworthy of a place in libraries, beside the geographical *works* of *Vincent* and of *Rennell*.

Spanische Miscellen: Herausg, von Ch. A. Fischer. Berlin. Unger. 1803. Pp. 266. 8vo. Eester Band.—*Spanish Miscellanies published by Ch. A. Fischer, &c.*

THE design of the editor is to give, periodically, in this publication, the materials from the Spanish journals and monthly miscellanies. This first number exhibits several interesting articles, in the provinces especially of natural history and of polite literature. The appearance of a second number has been expected some time in Germany, with considerable impatience.

Augusteum, Dresden's Antike Denkmaler, enthaltena. Heraufgeb, von Wilhelm Gottlieb Becker, &c.—*Augusteum*, containing the ancient Monuments in Dresden. 18 Sheets of Letter-press, and 10 Copper-plates. Price 8 Rixdollars. Leipzig. 1804.

THIS is the first number of a work that has been, some time, earnestly desired, for the illustration of the curiosities of Dresden. The author calls it *Augusteum*, after the names of the monarchs by whom the monuments which it represents and describes, were collected. *Augustus the First*, in the middle of the sixteenth century, collected a number of coins and other rare antiquities of small bulk. *Augustus the Second* purchased the collection of Princes *Chigi*, with a multitude of other pieces of great value. *Augustus the Third* added, among other things, some beautiful remains of art found on the side of *Old Antium*, and three famous statues which had been in the possession of Prince *Eugene* of *Savoy*. *Frederick Augustus*, the reigning elector, has more than equalled the examples of the taste and munificence of his predecessors.

The first figures in this number represent four mummies. They are considered by the writer of the description, as affording, most probably, specimens of the several modes of embalming mentioned by Herodotus, and by Diodorus Siculus. The next subject of representation, is a three-sided pedestal, which is supposed one of the oldest works of Grecian art now remaining, and is thought to have belonged

belonged to a table or altar in the temple of Apollo at Delphi. On each ſide, it is ornamented with curious groupes of figures in bas-relief. It is of Pentelican marble, and was, formerly, in the collection of the Princes Chigi. The eighth engraving is of the figure of an old Grecian prieſt. The ninth is a Pallas, one of the moſt beautiful remains of Grecian ſculpture. The whole work muſt be owned to be of admirable execution, whether we regard the beauty and accuracy of the engravings, or the merits of the literary illuſtrations with which they are accompanied.

De la philoſophie de la Nature; ou Traité de Morale pour le Genre Humain., Tiré de la Philoſophie, et fondé ſur la Nature. 7me. Edition, et la ſeule conforme au Manuſcrit original. 10 tom. 8vo. a Paris, chez Gide, Libraire, 1804.—*Of the Philoſophy of Nature, &c.*

WHEN we firſt peruſed this title page, we felt ſtrong forebodings that our official taſk would be a truly laborious one. Accuſtomed as we are to the drudgery of "ſuch reading as was never read," we were appalled at the proſpect of labouring through ten octavo volumes on morals, by a French writer of the preſent day. We ſuſpected that we ſhould have a chaos to wade through, which would demand all our patience, and long tried perſeverance. But the reality has gone far beyond all our ſuſpicions and forebodings. No mind, except that of a modern French writer, can have the moſt faint conception of the multifarious and diſcordant matter which enters into the compoſition of this literary ſalmagundi, this hotch potch of phyſics, metaphyſics, morality, immorality, politics, love ſtories, egotiſm, &c. &c. ſerved up with the high ſeaſoning, *la ſauce picquante* of ſcepticiſm and irreligion.

This work made up of ſhreds and patches "has been in a progreſſive ſtate, as the writer thinks, to perfection, for more than thirty years." During which period, we are told, that the plaſtic and parental hand of the author has been, on every new edition, ſolicitouſly occupied in correcting the deformities, and adding new beauties to this favourite progeny of his youth. The firſt edition appeared in 1770; but this Mr. Courvoiſier, one of his editors, informs us was only the *portico* of the grand edifice which is now erected; that the author had not then ſhaken off "the *ſwaddling clothes*" of prejudice; that he ſtill looked on the Janſeniſt Arnaud as a great man, that he had the "*weakneſs*" to think well of the "*Thoughts*" of Paſchal; and that he was then but a ſort of "*capuchine philoſopher.*"

Mr. Courvoiſier goes on to tell us that the 2d. edition "was ſtill little better than a *portico*, the ſame prejudices remaining; the young author had yet not ſhaken off his ſwaddling clothes; and that though it contained a great number of bold truths *dans leur germe*," yet that "it was ſo little hoſtile to Chriſtianity, or as Mr. C. chuſes to call it

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'*le culte Européen*,' that the nuns of Port-Royal and the licentiates of the Sorbonne might have peruſed it without the ſmalleſt danger." This 2d. edition was publiſhed at Amſterdam in 1774. A 3d. edition in ſix volumes octavo was given to the world in 1778. This may be conſidered as almoſt a new work, the ore we are told, was caſt anew, the precious germs were developed, the bold thoughts which lurked in embryo, burſt forth in full expanſion; or to adopt the words of Mr. C. in another place, what was, at firſt, "only a pretty buſt, appeared now a grand figure, rivalling in ſublimity of conception the Moſes of Michael Angelo."

We will not farther purſue the very minute accounts of new editions, and republications given by Mr. C. It is enough to ſay that the author after all that had been done, ſtill diſcerned imperfections in this child of his affection; which age, experience, and good advice have (as it is ſaid) enabled him to rectify. Much was expunged, a great deal added, the florid ſtyle was reduced to the ſevere ſtandard of ancient beauty, and the author contented himſelf with "ſhaking the tree of *prejudices*" leſs violently; which his editor C. tells us he had, in the former editions, done with ſuch Herculean force, that "he had, almoſt torn off the tutelary branch of Revelation!" Here the editor himſelf has a tug at the branch, when he ſays that it is a limb of the tree of prejudices. But, to go on with the announced perfections of this work of years, and we cannot ſum them up better than in the words of the editor: "If the former editions of the Philoſophy of Nature have ſometimes propagated the *ſpirit of the day*, it may be averred that the preſent one tranſmits to future ages *only* the eternal ideas of morality and virtue." Such is the character of the preſent work in the eſtimation of the author and his editor: let us examine whether the parent and the midwife, blinded by partiality, have not beſtowed on a deformed and miſchievous bantling, the perfections of a beautiful and well diſpoſed child.

In a work which aſſumes ſo high a tone, which pretends to enter into the inmoſt receſſes of both the material and moral world, which is given as a code of univerſal knowledge, men were naturally led to expect a clear arrangement, and plain, and luminous principles to guide them through the labyrinth, in which our author ſays they had blindly wandered, till he and his clew appeared to direct their bewildered ſteps: and they moreover expected, and had a right to expect, that their attention was not to be called off from the great object of reſearch, and diſtracted by excurſions of imagination, equally wild and unappropriate, and by the perſonal hiſtory of the writer, clumſily blended with the true objects of the work. But, what are human expectations? This *for ever and ever* writer (for in ſome reſpects, at leaſt, he is ſo, as there is *no end* of his writing, and as he appears to expect that his works are to laſt to *all eternity*) this for ever and ever writer then is moſt deplorably wanting in all the above *eſſentials*. He ſeems to have conſigned to detached ſheets all that he had ever read, thought, done, or ſuffered; to have drawn at hazard, thoſe ſybill's leaves

leaves from his portfolio; and to have fancied that the moſt incongruous juxtapoſition was the *callida junctura* of Horace, the moſt heterogeneous matter a ſimple and complete whole, and that his dance of diſcordant atoms kept time with the harmony of the ſpheres. Let us look into the book, and ſee how far the *reality* accords with the *pretenſions*.

About one half of the firſt volume muſt be gone through before we come to any thing like the "Philoſophy of Nature." This ſpace is occupied with a detail of the various editions of the work, with a long preface, a dedication *à la patrie*, and a moſt prolix and tireſome account of the different poſſeſſors of the *pretended* MS., the apocryphal foundation of the publication now before us, from Plato to our author. For this laſt excreſcence we can diſcover no reaſon, or even pretence, except that Mr. de Sales thought it indiſpenſible to write a *Romance*, which was to introduce him to the world (in a manner however ſufficiently awkward) by his aſſumed name *Plato*. After paſſing theſe no very neceſſary preliminaries, we come to the work itſelf. He begins with what he calls *principles*. In writing the Philoſophy of Nature, it was requiſite to tell us *what is nature*. On this part of his ſubject he laments that inſtead of "axioms," he can give us only "conjectures." After having examined and rejected the many ſyſtems both ancient and modern, he proceeds to his own definition of nature: but before we lay it before the public, we give, as a curioſity, a ſpecimen of the weapons with which this French philoſopher combats the powerful ſubtleties of Berkely. "The ſenſes are not ideas—when I raviſh a kiſs from my miſtreſs, when my ſoul wanders over her roſy lips, I feel that the pleaſure which I enjoy by the touch, is preferable to frivolous reaſoning on pleaſure!" This anſwer is certainly not defective in *warmth*, whatever its other deficiencies may be. But the author is throughout a great amateur of the *erotic* philoſophy.

Having demoliſhed all other ſyſtems, he comes to his own. "Nature, in my eyes, ſays he, is matter in motion—but that nature is not God—the univerſe is a ſhow-room; Nature is behind the ſcenes, guiding the ſprings, the machinery, and the weights; we are the ſpectators, contemplating the effects, and endeavouring to find out the cauſe: but God alone is the architect of the edifice." Exhauſted, it ſhould ſeem by ſo much metaphyſical exertion, and taking it for granted that his readers are begining to nod, he contrives to unbend the minds of both, by a ſmart dialogue between Locke and the Jeſuit le Tellier, which concludes, as may be imagined, by the total diſcomfiture of the Jeſuit.

This ſhort repoſe is ſucceeded by a reſumption of his metaphyſical diſquiſitions. Not contented with telling us what nature is, viz. matter in motion, he next goes into the inveſtigation of the *eſſence* of matter. He confeſſes that this is an arduous taſk. "Matter, he ſays, does exiſt, but all beyond this is an abyſs, to the bottom of which it is not eaſy to reach." Yet he is not deterred from the purſuit; and

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is determined boldly to dash through thick and thin. After a combat with philosophers both ancient and modern, and with Paracelsus, Van Helmont, Stahl, Becker, and we know not how many chymists; after saying that extension is not the essence of matter, and that it is not inert; but that it must have elementary parts, as it can be divided *ad infinitum*, he comes to inquire what the primitive element, "*l' Etre principe*," is. He cannot be persuaded to think with Paracelsus and Van Helmont, that it is "the vitriolic acid, nor that universal acid, which generally pervades the atmosphere:" but he is inclined to believe that it is a certain "elementary fire," composed of "round bodies," *corps ronds*, that it has no weight, "*ne pese point*," and that "it is absurd to enquire after the origin of elementary fire, since it does exist, it is probable that it has always existed, for how should it have passed from non-existence into being? And what is non-existence to philosophers?" We cannot pretend to determine of what importance non-existence is to philosophers, but are certainly of opinion that if such philosophers as the author had never existed, mankind would have gained by their non-entity. He had before acknowledged a God, distinct from matter: he has now given him, in his elementary fire, an *eternal* coadjutor made up of round bodies, without weight, to whom the author attributes the organization of the universe! Let us, however, do him the justice to say that in this place he is seized with a fit of modesty, and declares that he cannot explain *how* this coadjutor contrived to perform the great work; but that he might not sink too low in his own esteem, he assures us that "a man with a dozen of senses, and of course with a dozen of times more intellect than any man existing," would be able to say as little of the matter as he can. Lucretius, from the motion of the planets conceived that they were animals, and that hunger was the cause of their motion,

> "Quo cujusque cibus vocat, atque invitat eunteis,
> Flammea per cœlum pascenteis corpora passim;"

and the Mexicans, when they first saw the Spanish ships, from their apparent self-moving powers, and from the explosion of the cannon, considered them as huge sea monsters.

> "What divine monsters, O ye Gods! were these?
> Came they alive or dead upon the shore?
> Alas! they liv'd too sure: I heard them roar.
> All turn'd their sides, and to each other spoke;
> I saw their words break out in fire and smoke."

Appearances afforded some excuse for the opinion of the Roman and the Mexicans: but our philosopher, upon grounds we suspect equally feeble, is disposed to believe that all matter, even the meanest pebble on the shore, partakes of *animality*. "There is no organization, he says, essentially repugnant to the idea of animality."

Again exhausted by metaphysics we are presented with an interlude, under the title of "Defence of the Man of Worth;" which, in

in fact, is a piece of egotiſm, a defence of the author. After giving about forty pages to this defence, he offers his "Philoſophical Doubts on the Origin of Beings." But to avoid ſimplicity, preciſion, and brevity, all which he appears to hold in utter averſion, theſe doubts are dramatized, and pronounced by the Grecian Epimenides, who ſlept fifty-ſeven years, and wrote great part of them in his ſleep. Epimenides de Sales falls foul of Sanchoniathon, Moſes, the Chaldeans, Perſians, Indians, &c. of all Coſmogonies, and Coſmogoniſts; their abſurdities excite in him "the inextinguiſhable laughter of Homer's gods," and he recurs to his own Theory. "For my part, I think that the Supreme Being can neither *create*, nor *annihilate*; becauſe it is abſurd to ſay that *nothing*, *non exiſtence*, is the ſubject of his operations, or the reſult of his power. It appears to me that matter exiſted from all eternity; but that this eternity of matter being an eternity of *ſucceſſion*, muſt not be confounded with that of God, which is *not ſucceſſive*: theſe two eternities ſeem to be of a different order." We confeſs that theſe two co-exiſtent eternities, one ſucceſſive, and the other not ſucceſſive, are of an order far beyond our comprehenſion. He goes on, "God muſt either have been creating from all eternity or he never has created any thing—for if he had created, he would ſtill continue to create: his activity can never be at reſt, it cannot exiſt a moment without diſplaying all its energy.

A chapter or two on "Worlds" follow, conſiſting of aſtronomical ſcraps collected from a variety of authors, containing nothing but what is well known, except ſome of the writer's own reveries, which are not of the moſt ſatisfactory kind. He is much puzzled to aſcertain at what time his "*eternal* elementary matter" produced this globe of "modified matter," and how long it is to laſt. We cannot diſcover that he has reſolved either of theſe problems. The principle on which he depends for the reſolution of the latter is rather curious. "The duration of beings ſeems to be in proportion to their maſs: thus the whale lives many centuries (how does he know this?) while there are microſcopic animals, who come into exiſtence and die in the ſpace of an hour." We ſuſpect that this, his fundamental principle, is not very ſound. He himſelf confeſſes that carps have been *known* to live 150 years: and a gooſe (if permitted to live) attains a greater age than Mr. de Sales in all probability will reach. What is more, the experienced dames who preſide over poultry aſſure us, that the male enjoys this length of life, not only without the diminution but with the increaſe of his generating powers. Should this very uncommon gift of Nature have fallen to the ſhare of this extraordinary philoſopher, we ſcruple not to pronounce it as wonderful as any thing to be met with in his ten volumes. Though our author has not been able to aſcertain exactly the day, hour, and minute, when our world began to exiſt, or when it ſhall be diſſolved, he has given us comfortable news on the latter ſubject. "Whatever ſyſtem the philoſopher may embrace, I *aſſure* mankind that our earth, ſuch as it is, appears to be only in its *puberty*, and that probably 10,000 ages will paſs away,

before

before it falls into decrepitude." Is not all this very inſtructive, and exceedingly amuſing?

Tired with theſe profound lucubrations, the author gives to himſelf and his readers a little relaxation, by the inſertion of four Perſian letters, in imitation of Monteſquieu, in which ſome of his ideas, as whipt up into a ſyllabub for the ladies, and lady-like philoſophers of Paris, are exhibited. We tranſlate the ſhorteſt of them, as a ſpecimen.

"RABBI NATHANAEL LEVI TO USBEC.

"Uſbec, I have peruſed all the books of the philoſophers. The only reaſonable one is the Pentateuch, and after it the Talmud. Read theſe two ſublime works, and you will no longer have any doubts.

"Adam was created after the image of God: his ſtature was then ſo coloſſal, that when he extended his arms, he reached the extremities of the world. The angels were afraid of this giant, and the Eternal, at their intreaty, reduced his ſize to 900 cubits. Adam ſinned, and was baniſhed from the terreſtrial paradiſe; but, as this enchanted garden was ſeparated from our world by the ocean, he waded through that ocean, and arrived ſafely at his deſtined place of exile.

"Originally Adam had a double body, male on one ſide, and female on the other: when God created Eve, he contented himſelf with dividing the body into two parts, hence this primitive couple had the power of multiplying themſelves.

"Plato has merely copied the Talmud, when he gave his theory of the Androgynes. According to him, at firſt there were hermaphrodites with four arms, four legs, and two faces. This multiplicity of members having inſpired them with temerity, they declared war againſt the Gods. Jupiter, to puniſh them, ſplit their bodies in two? but each of the divided parts retained an invincible deſire to unite itſelf with the other—behold the origin of love. This is an ingenious idea, and Plato would have been a great man, had he not been a plagiary.

"Let us return to the Talmud, which I ought not to have quitted. Eve was ſo beautiful, that Samaël, the chief of the angels, fell in love with, and enjoyed her. The ſerpent too was a ſucceſsful lover, and all the nations of the earth, except the Jews, are the fruit of this latter crime.

"Uſbec, do not be offended that I place the ſerpent at the head of your foreſathers? I have a right to enlighten your underſtanding, for your religion is the daughter of ours: you no doubt know that without the Pentateuch, there never would have been a Koran.

"As a friend I ſpeak the truth to you, and will always ſpeak it with as much freedom as if Jeruſalem were now the capital of the world, which it will be, as our prophets foretell, who are the only prophets that never lied, at leaſt as the Chriſtians ſay, who adore the Jewiſh books, and burn the Jews.

Legborn, 11th Sept. 1717."

This letter needs no comment, its tendency is evident. This facetious epiſtle has totally annihilated both the Jewiſh and Chriſtian religions, and made ample room for this philoſophy of Nature.

We return with our author to his profound inveſtigations. His next chapter is "On the Mixture of Species:" and here he ſays he is not

not to ſpeak "to the imagination of women, but to the minds of philoſophers." It is curious enough, after the title of this chapter, that he lays down as a fundamental principle that "no ſenſe or meaning can be attached to the word *ſpecies*, that the word, it is true, appears in the '*brochures*', of naturaliſts, but that it was never written in the book of Nature." Of this *unreal* thing he however goes on to ſay a great deal in *his* book of Nature. He firſt ſets out with aſſigning the *cauſe* of the infinite variety in the ſcale of Beings. A work of no ſmall difficulty: but Mr. de Sales is a bold man, his courage always keeps pace with the difficulties. This variety then, according to him, ariſes from a conſtant tendency in every link of the great chain to approach to the link above it: and thus that mixture of beings, which appear heterogeneous, gives birth to new organized machines, and the links of the chain are multiplied." He has not told us whether this tendency is to be conſidered as inſtinct, or will, or a certain *tertium quid*, an occult quality without a name: but from his ſyſtem of the *animality* of matter, he muſt look upon it as *inſtinct* at leaſt.

He next proceeds to conſider the varieties in the material world. "Of Foſſils and their mixtures he confeſſes that he cannot ſay much," becauſe the generation of theſe beings which meaſure their exiſtence by centuries, is a myſtery impenetrable to man, who was born yeſterday, ſtudies to day, and will die to morrow." He ſpeaks alſo of the mixtures and varieties of the vegetable race with brevity: but ſtrongly recommends the producing, by every contrivance of art, as much variety as poſſible: and is "aſtoniſhed that luxury and riches do not atchieve, what the love of the arts would induce the philoſopher to perform." His brevity on the two preceding ſubjects is amply compenſated by the extenſion he has given to his account of animal mixture and varieties. Here indeed we meet with wonders. He ſets out with regretting that the complex mechaniſm of animals renders impregnation by foreign mixture leſs certain: he, however, conſoles himſelf by ſaying that various birds are prolific, when paired with thoſe of an approximating ſpecies. He rejoices that the annals of phyſics teſtify in behalf of his ſyſtem of mixtures: ſpeaks with complacency of the amours of Reaumur's fowl and rabbit, which were, alas! barren: of a turkey-cock and bitch, whoſe union produced a mule with the head of the father: and of a ſpaniel in Bretagne, "qui, violée par un Perroquet," brought forth a puppy, with a crooked bill, and only two paws! He then relates a love affair ſtill more extraordinary, between a Condor, (a bird of Peru, larger than an eagle) and a lamprey! but unhappily, he has neglected to inform us whether *his* Nature (matter in motion) beſtowed "a bleſſing on their endeavours," as Mirabel ſays. To make up for this omiſſion, he reveals to us that "this ſort of extraordinary union requires a ſingular vigour of temperament, which is only to be found in hot climates!" Thanks to Mr. de Sales for this information; we are fond of lampreys, and are happy that the coldneſs of our climate enſures us from taſting any that can be ſuſpected of having had *improper* connexions. As to the origin of the

the bat and flying-fish, our author is at no loss; a quadruped and a bird produced the former, a bird and a fish the latter. Here again there is an omission: we are not told when or where these conjunctions took place, nor whether they are of that extraordinary sort which requires a hot sun to ensure a progeny. We will not pursue these wonderful conjunctions any farther; but before we have done with them, we must do our author the justice to say that he doubts of the truth of Ælian's account of the intrigue of the ewe and the lion. Why? because a lion does not make love to a sheep, he devours it; and because, at any rate, a young lion or lioness could not be the fruit of the conjunction. He is, however, not without hopes that cats and mice may be brought to add another link to the chain of being: for Lemery, he tells us, shut up some mice and a cat in a trap: the mice, at first were sore afraid, but in a short while began to play with their companion, and though the cat did not return their caresses, yet he only gently repelled them with a velvet paw. On this our author sagaciously observes "from this species of romping, there is but one step to love." He concludes this part of his subject, as he concluded the vegetable part, by strongly advising all princes, potentates, and rich men, to promote his philosophical *mixtures* with all their power; and amongst others of a like kind, to try whether "the European bull would not produce a breed with the lioness of Bildulgerid"!

Of the mixture of man with inferior animals he relates some extraordinary tales; but, at the risk of being accused by him of prudery, we must beg leave to pass them over: merely observing that he approves not of mixture with inferior beings, but would highly approve (were such a thing possible) of a connection with those of a superior rank in the chain, as tending to an amelioration of the breed. "If the Houries of Mahomet, says he, should condescend to unite themselves with us, sovereigns, the public esteem, and the laws ought to encourage such a mixture." It is rather surprizing that so deep a philosopher as this modern Plato, should fancy that a mixture with such charming beings, as the Houries are said to be, had need of any encouragement: perhaps a regulating and restraining law would be more necessary. We are sure that our mere mortal ladies would be of that opinion.

We have now got only to the end of the first volume, but our readers need not be afraid that our examination of the remaining volumes will bear any proportion to the length of the present article. In it the manner, matter, and spirit of the writer have been minutely attended to; the remaining volumes require little more than a summary account of their contents.

(To be continued.)

Ouvres

Œuvres Poſthumes de Marmontel, &c.—The Poſthumous Works of Marmontel, Hiſtoriographer of France, Perpetual Secretary of the French Academy. Printed from the Original Manuſcript of the Author, Paris. Reprinted, London, for M. Peltier, Warwick-ſtreet, Golden Square. 3 Vols. 1805.

THE comparative frivolouſneſs of the French character perhaps was never more conſpicuous than in this entertaining work, for ſuch it undoubtedly is. This ſketch of, what may be called, the life and opinions of a celebrated writer of eminent abilities in almoſt every branch of literature, an elegant and pathetic poet, and an intelligent and accurate critic, written in old age, and avowedly for the purpoſe of inſtructing his children, is full of a diſplay of affected ſentiment, and of diſguſting details of the author's tender attachment to the fair ſex, which to an Engliſh reader would appear ridiculous from the pen of a young man of one and twenty. Let us only conſider for a moment what we ſhould think of ſuch a production of one of our own writers of celebrity, though only for the lighter ſpecies of poetry, or for fictitious narration, of a Hammond, for inſtance, or a Fielding.

Notwithſtanding this circumſtance, ſo uncongenial with the character of this country, theſe three little volumes abound with juſt obſervations on education, and on life and manners, as well as with ſome pieces of intelligent criticiſm on compoſition in general, and eſpecially on the drama. To many of the fanciful writers of education, who inundate the preſs with their new and fanciful ſyſtems, and who decry the attention paid to claſſical ſtudy as a waſte of time, Mr. Marmontel gives this ſenſible anſwer, in ſpeaking of his own early progreſs in learning Latin.

"The choice of words and their employment in tranſlating from one language to the other, and even ſome attempts at elegance in the conſtruction of ſentences, began already to occupy my attention, and this work, which was not followed without ſome analyſis of ideas, ſtrengthened my memory. I perceived that it was the idea attached to the word that made it take root in my mind; and I ſoon found, on reflection, that the ſtudy of languages was alſo the ſtudy of the art of developing the different ſhades of thought, of the compounding them, of forming a ſeries of them, and to acquire with preciſion their character and their relation to each other. That with words new ideas were introduced and unfolded in the mind of the learner, and that thus even the firſt claſſes became a courſe of elementary philoſophy, more rich, more extenſive, and more eſſentially uſeful than thoſe people imagine who complain that nothing but Latin is taught in our public ſchools."

M. Marmontel was originally intended for the church, and for ſome time wore the habit of an Abbé; being called upon once to pronounce a ſolemn diſcourſe in that character, he gives the following account of the diſtreſs he felt from ſudden loſs of memory, though he was perfectly maſter of the oration when he aſcended the pulpit, but receiving at that moment ſtrong marks of approbation and atten-

tion, he ſays, "the effect it had on me was to freeze up my ſenſes and bewilder my brain. Oppreſſed and trembling I aſcended the ſtairs of the pulpit, and I knelt down, as is uſual, as if to implore the illumination of the Holy Spirit, but before I roſe I tried in vain to recollect the beginning of my diſcourſe. I had no memory; the thread of my reaſoning had eſcaped me, and trying to ſeek it in my head, I ſaw nothing but a thick miſt. I made incredible efforts to recover the firſt word, at leaſt, of my diſcourſe; but neither word nor idea could I remember." The Reviewer of this article has been told by a clergyman, who was ordained by Biſhop Warburton, that he adviſed him always to have a copy of the Lord's Prayer in his ſermon-caſe, adding this reaſon, that when he firſt preached he was not able to recollect a word of it.

The author certainly cannot be blamed for warning his ſons againſt the danger of yielding to the ſeduction of paſſion, but we much doubt if the following picturesque introduction is well calculated to give effect to the ſubſequent advice.

"I never was ſo dazzled as when I ſaw her (Mademoiſelle de Navarre, an opera-ſinger) dreſſed in the moſt elegant manner in a poloneſe, with two long treſſes floating on her ſhoulders, with artificial jonquils on her head, which, mixed with her hair, gave a ſtriking effect to its beautiful brown tint, which animated two ſparkling eyes. The reception ſhe gave me doubled the peril I was in from ſeeing near me ſuch an aſſembly of beauties, and her converſation ſoon confirmed the eulogium that had been made to me of her genius. Ah, my children! if I had been able to foreſee all the vexations that this day would cauſe me, with what emotions of fear ſhould I have ſaved myſelf from the hazard I was going to run. Theſe are not fables. The example of your father ſhould teach you to fear the moſt ſeductive of the paſſions."

The following account of the conduct of Mareſchal Saxe in his camps, gives a curious picture of the character of the French people, and the uſe that able General knew to make of it in the moſt trying circumſtances.

"From taſte as well as from ſyſtem he always wiſhed that pleaſure and amuſement ſhould be found in his armies, obſerving that the French never advanced ſo well as when they were led on by gaiety, and that what they moſt dreaded in a campaign was ennui. He had always a comic opera in his camp. From the theatre he often iſſued his orders of battle, and on theſe occaſions, between the two pieces, the principal actreſs would come forward and addreſs the audience thus—*Gentlemen, to-morrow there will be no performance on account of the battle, but the day after Le Coq du Village les Amours grivois,*" &c.

M. Marmontel had for ſome time an employment that kept him at Verſailles. The account he gives of thoſe celebrated gardens is ſingular.

"The only inconvenience (he ſays) that I found at Verſailles was the want of walks; would one believe it? Thoſe magnificent gardens are impenetrable

trable in the ſummer. During the hot weather the pieces of water, the fine canal, and thoſe baſons of marble ſurrounded by ſtatues where bronze appears to breathe, exhale a peſtilential vapour, and the waters of Marli, brought at a great expence to ſtagnate in that vale, only ſerve to poiſon the air we breathe."

M. Marmontel gives us this picture of Rouſſeau, from the mouth of Diderot, in anſwer to this exclamation.

"What a man he is! yet he thinks himſelf a good man." 'He would be a good man at a diſtance (replied Diderot) for he was born with ſenſibility. He loves mankind in general; he only hates thoſe who are near him, becauſe his pride makes him believe they are all envious of him, and only confer favours on him for the purpoſe of humiliating him; that they flatter him only to injure him, and pretend to love him from the ſame deſign. Intereſting from his misfortunes, from his talents, and from a fund of benevolence and juſtice which lies in his heart, he would have friends if he could believe there were any friends; he never will have any, or the friendſhip will only be on their ſide, for he will always diſtruſt them."

We ſhall cite only another paſſage which ſhows ſtrongly how much more a Paris audience is influenced by the effect of the dramatic repreſentation than a London audience. M. Marmontel is ſpeaking of the firſt repreſentation of Zemira and Azor, at Fontainebleau, taken from the fairy tale of Beauty and the Beaſt, and which has been tranſlated and acted in England under the name of Zelima and Azor.

"Clairmont, who acted Azor, (he ſays) played his part exactly as I wiſhed; his bold and determined entrance made only that impreſſion of ſurprize which was proper, and from that moment I was ſatisfied as to the ſucceſs of my piece. I was in a corner of the orcheſtra, and behind me there was a bench filled with ladies belonging to the court, when Azor lay at the feet of Zemira and ſung to her,

Du Moment qu'on aime
L'on devient ſi doux!
Et je ſuis moi-même
Plus tremblant que vous.

I heard the ladies ſay to one another, *he is no longer ugly*, and a moment afterwards, *he is handſome.*"

Who ever heard an obſervation of this kind from the ſide boxes of Drury-Lane or Covent Garden? and yet perhaps the ſide boxes are the moſt attentive part of the theatre. The generality of the converſation that interrupts the attention of thoſe few who wiſh to give it to what paſſes on the ſtage, turns on any thing rather than the performers. And if it had turned on the words of a ſong, not a ſyllable would have been ſaid on the effect of the ſentiment, but the ſkill of the compoſer, or the execution of the ſinger, would have been the only things conſidered.

We have ſelected chiefly from thoſe parts which we approve, and of which they are many, but we are ſorry to add that there are alſo too many of the colour of that part which we have cited with diſapprobation.

Manuscrits De M. Necker, publiés par sa Fille.—Manuscripts of M. Necker, edited by his Daughter. 8vo. J. J. Paschoud, Geneva, Year XIII. or 1805.

AS Necker is justly considered to have been one of the principal authors of the French Revolution, and, as such, an instrument in producing the fatal consequences which it has entailed on society, his wife, his daughter, his friends, and sectaries, have often attempted to extenuate his conduct, and to extol his integrity, by pretended anecdotes, honourable to the individual, and by ascribing to him views, liberal and eminent in a statesman. Besides, Necker priding himself in his disinterestedness, and in the *purity* of his motives, and possessing a style sufficiently eloquent, and much improved by habit, had, during his life, defended his own administration in many works, equivalent in themselves to the efforts of those partizans, whom interest, affection, and consanguinity had attached to him. That his and their united endeavours have, however, been ineffectual is evident from the severity with which both royalists and republicans have criticised the author, and complained of the minister; the former reproaching him with all the evils of the revolution, and the latter thinking his *reforms* too much restricted, and his plans in all respects too confined.

The volume now before us, although from the title page it professes to contain the Manuscripts of M. Necker, has 155 pages, or nearly one half, filled with what Madame Stael calls: "Necker's Character and his private Life;" in which panegyric is exhausted, his vanity, egotism, ostentation, ambition, and other failures, are unnoticed, whilst he is held up as a model of all public and private virtues, as the best of fathers, of husbands, and of citizens, as the wisest and most accomplished of statesmen and of writers. Every line convinces the reader that the biographer is a panegyrist, and that the panegyrist is a child deploring the loss of a departed parent.

Madame Stael begins by observing "that it is a matter of general interest to be acquainted with the character and private life of a man whose political career fills a conspicuous place in history," and that "this general interest becomes of new importance and unites itself intimately with the cause of the highest morality, when the object is to give the portrait of a man, who, in possession of qualities made to serve an immoderate ambition, has, notwithstanding, *constantly* been guided or restrained by the *most scrupulous* and *delicate* conscience; a man whose genius knew no other limits than those prescribed by his *duties* and *affections*, and whose faculties acknowledged no other boundaries than his *virtues*. In fine, a man who first enjoyed the most brilliant destiny, suddenly changed by great misfortunes, and who presents himself to posterity without the illusion of success, and therefore cannot be judged nor appreciated but by minds, endued with some portion of his spirit and understanding." (See p. 1, 2.)

We agree, with our author, that the character and private life of such a man as M. Necker, if written with impartiality and candour, would

would be highly intereſting both in a moral and a political point of view. It would then be a warning to the factious, a leſſon to the ambitious, and a remarkable example of thoſe viciſſitudes of fortune to which all reformers and innovators are expoſed; of the dangers of courting popularity at the expence of duty, and of the ridiculous but tormenting folly of aſpiring to the direction of ſtate affairs, without a ſufficient capacity. When we read of M. Necker's *ſcrupulous* conſcience guiding his ambition, and of his *genius*, *faculties*, and *virtues*, as a miniſter, we cannot but apprehend, that the preſent publication is rather intended to miſlead poſterity, than to inform or inſtruct the preſent age.

Born a republican and a Calviniſt, Necker brought with him into the councils of a Catholic monarch all thoſe petty paſſions, all thoſe petty hatreds, all thoſe petty prejudices, which, as ſuch, he had imbibed in his infancy. To humble the nobility, and to cruſh the Roman Catholic clergy, formed, always, even ſometimes againſt his own intereſt, *a part* of all his projects; and the obſtacle, his birth and religion had raiſed to his advancement and to the gratification of his unbounded luſt for power, hurt his pride and augmented his hatred of the priviledged claſſes. Without great views or great parts, he had, with the aſſiſtance and intrigues of his wife and daughter, uſurped a kind of reputation, and his *empiriciſm* was miſtaken for talents, which his advocates in an evil hour adviſed the well intentioned and patriotic Louis XVI. to employ. It is true that he did not introduce or propagate in France the philoſophical, or rather atheiſtical, principles, but his *compte rendu*, and his book on the adminiſtration of the finances, made a vain and impertinent people acquainted with the ſecrets of the ſtate, and haſtened thereby the revolutionary cataſtrophe. As he, in this laſt work, had the audacity to appeal to the public as a judge between him and the ſovereign, who had condeſcended to admit him into the miniſtry, he was diſmiſſed, but, when in 1788 the fermentation againſt Brienne alarmed the court, he was recalled. Vain of his popularity he was inſolent enough to preſcribe terms to his king and benefactor. Mirabeau wrote on this occaſion: "*Nous allons voir ce Charlatan de Necker, ce roi de la Canaille; l'etoit le maître elle finiroit par tout etrangler ſous ſa direction.*" This was rightly judged.

Satiated with popular ſucceſs, he longed to govern every thing. His report to the Council of State of the 29th of December, 1788, for convoking the States General, was the firſt ſpark which lighted thoſe combuſtible matters which had been collected and prepared, long before, by economiſts, republicans, and atheiſts, and which ſoon afterwards cauſed a general conflagration. He knew, however, at that time, that his popularity and aſcendency were ſufficient to reſtore tranquillity and harmony to the well-diſpoſed part of the community. He knew, and has acknowledged, (*ſur l'Adminiſtration, &c. p.* 36) that the ſtate of the finances was not ſuch as to require any extraordinary meaſures. In fact, this was a mere pretence to make himſelf of conſequence,

ſequence by alarming the king with falſe terrors, and filling th people with unfounded hopes.

The ſame motives which reduced him to convene the States General undoubtedly influenced him to promote the double repreſentation the *tiers etat*; but no propriety of intention can acquit him of th blame attached to the conſequences of this meaſure. Conſcious this truth, Necker has defended himſelf with great warmth, and much length, though without any great effect. His apology re principally on the uncertainty of the ancient precedents; on the eage neſs of public expectation; the diffuſion of knowledge, and the unim portance of numbers, if theſe eſtates voted by orders. (See Neck on the Revolution, Vol. I.) Necker could not err through ignorance as he had taken every poſſible means to obtain information; he cer tainly was not malicious enough to wiſh the overthrow of that Princ who had placed the moſt implicit confidence in him, and for whom he conſtantly profeſſed the ſincereſt affection. Vanity alone influenc his determination, prevented his judgment, and occaſioned this egre gious and deplorable error, which finally ſent him diſgraced into exile and his good king degraded to the ſcaffold.

In defence of his general conduct, when in place, M. Necker ve frequently recurs to the force of public opinion; but this is a mer cant word; the public opinion is not the law of a wiſe man or of great ſtateſman, it is a powerful machine, which he ought to direct but ſhould never ſuffer himſelf to be drawn in by its impetuoſity crufhed by its weight. It has been well ſaid by Mallet du Pan, tha Necker fell a victim to public opinion, after having offered incenſe t it as an idol, inſtead of governing it as the ſlave of experience an genius. (See *Mercure Francois*. Vol du 25 d'Avril juſqu'au 22 Jui 1791, pag. 238.) His political integrity is not without ſome ſhades but admitting it to be unſullied, it affords but a feeble excuſe for th evils which he has produced. In private life, an honeſt motive may extenuate erroneous conduct, but a miniſter is juſt as culpable for the effects which are derived from want of ſkill, as for thoſe which reſult from evil intentions.

Theſe few remarks, dictated by a ſpirit of loyalty, and a love of truth, appeared to us not only uſeful but neceſſary, by way of preface to our analyſis of Madame de Stael's publication.

After mentioning M. Necker's arrival at Paris, at the age of fifteen, in very indifferent circumſtances, and his marriage, twenty years after, when poſſeſſing an immenſe fortune, Madame Stael without entering into particulars as to the means by which theſe riches were obtained, ſuddenly exclaims, page 6. "In fact, is it not an unexampled circumſtance, that the *firſt of calculators*, the man whoſe authority in finance is *claſſical*, ſhould be one of the French proſe-writers, the moſt remarkable for the ſplendour and magnificence of his imagination? This union of oppoſite qualities will frequently be found in the character of M. Necker, and it may be conſidered as the *ſtriking characteriſtic of a ſuperior being*."

The

The ſituation of France, and of the French finances, when M. Necker was forced to reſign his place as a miniſter, proves tolerably well that although his theories as a financier and a ſtateſman, may, by his injudicious admirers be regarded as claſſical authorities, the reduction of them in practice has been moſt cruelly fatal both to kings and ſubjects.

"There is ſcarcely a merchant in Europe, but knows with what ſagacity M. Necker managed his commercial concerns, although in every caſe ſuſceptible of the ſmalleſt doubt, he always decided againſt his own intereſt. He has often told me, that he ſhould have made an immenſe fortune if he had not quitted commerce early, and if he could have perſuaded himſelf that very great wealth would render him very happy. 'I always wanted,' he frequently ſaid to me 'the ſtimulus which an ardent wiſh for money, for credit, or for power, ſuppl'es; for if I had been bent on the attainment of any one of theſe objects, the means of attaining it were eaſily within my reach. My father poſſeſſed too much elevation and ſenſibility of ſoul, to be ardently ambitious of any of the good things of this world; he loved nothing with ardour, but glory; there is ſomething aërial in glory, it forms, as it were, the cloud which ſeparates the thoughts of heaven, from the thoughts of earth." p. 69.

M. Necker entered a counting houſe with a ſalary of 600 livres, 25 pounds, and left it in twenty years, with a fortune eſtimated at the loweſt rate at ten millions of livres, 420,000*l*, and he began his career as a mercantile clerk, and finiſhed it as a miniſter of ſtate. Gambling in the funds made him rich, and intrigues and cabal made him powerful. His love of REAL GLORY is therefore as much out of the queſtion as his diſintereſtedneſs and modeſty.

After having related much at length every thing that was *honourable* to M. Necker, and omitted every thing relating to his plots for high ſtation and power, and without noticing the audacity of a Calviniſt in pretending to force himſelf into the council chamber of a Roman Catholic government, and of a republican to demand the place of prime miniſter to a king, Madame Stael attempts to excuſe that part of his conduct which obliged him, in 1801, to reſign his place as miniſter of finances, by ſaying, p. 35, that as the authority and influence of M. Necker conſiſted entirely in the *high idea* formed of his character, and as the *reſpect* which he inſpired muſt have diminiſhed, had he patiently ſupported the outrages (i. e. the king's refuſal to make him a privy councillor,) encouraged in ſecret by perſons connected with government, he thought fit to demand a retreat, which ſhe acknowledges made him very miſerable; an inſtant after, however, and in the ſame page, ſhe exclaims,

"How glorious, in fact, was this his firſt retreat! All France paid inceſſant homage to M. Necker, and the French have ſuch vivacity, ſuch eaſe, ſuch grace, when they pay a generous homage to unmerited adverſity! The king of Poland, the king and queen of Naples, the emperor Joſeph II, offered to place M. Necker at the Exchequers of their reſpective kingdoms; he refuſed them all, from that love for France which was then the

ruling paſſion of his heart, and which to his laſt moment, formed the deareſt intereſt of his life."

The *homage* rendered to M. Necker by the fickle and corrupted people of France, on which Madame Stael dwells with ſo much ſatisfaction, will be conſidered, when we recollect the objects that have ſince ſhared it with him, to be of no great value; and it certainly proves neither his merit nor their judgment or patriotiſm. La Fayette, Mirabeau, Robeſpierre, Briſſot, Petion, Marat, Barras, and other rebels and regicides have all, in their turn, received the ſame *homage* which was beſtowed on M. Necker in 1781 and in 1789, and which is now, in ſuch a ſcandalous and debaſing manner, offered to the moſt barbarous of all revolutionary heroes, the Corſican aſſaſſin, Napoleon Buonaparté.

If the aſſertion of Madame Stael be founded in truth, and in 1781 the Emperor Joſeph, the kings of Naples and of Poland, offered M. Necker the government of their finances, it only proves that a philoſophical, or rather an anti-ſocial infatuation, and an impolitic and dangerous ſpirit of innovation had found their way into palaces as well as cottages, and that ſovereigns were not entirely free from thoſe erroneous notions, the application of which by ſubjects in France, have ſince made, and ſtill make, the thrones of all legitimate princes to totter, and which render the hereditary ſupremacy of all ancient dynaſties precarious and inſecure. As long as a deſpicable and criminal adventurer, aſſuming the higheſt of all regal titles and diſtinctions, is ſuffered to tyrannize over France, Italy, Holland, Switzerland, Spain, and Germany, what ſovereign can feel his authority and independence, what people their rights and liberties ſecure? Monarchy has more to fear from this uſurpation, becauſe it has been more degraded by the Sans Culottes emperor of the French, than from the calumnies of republican fanatics, or the doctrines of demagogues and levellers. It is a curious fact that the mere approbation of the conduct of the republican Necker ſeems to have been fatal to Monarchy. When Joſeph II. died, in February 1790, his ſubjects in the low countries were in open rebellion, and a great fermentation prevailed in Hungary and Bohemia.—Staniſlaus, the unfortunate king of Poland, died an exile at St. Peterſburgh, not only without a kingdom, but without a houſe; and at this moment a French republican army is encamped almoſt at the very gates of the capital of Naples.—When in November, 1792, Necker had the cruel boldneſs to publiſh a pamphlet in favour of Louis XVI. whom he had found all powerful, and left a priſoner, inviting his friends to defend this virtuous prince againſt his aſſaſſins of the National Convention, Mr. de Montjoie with the feelings of a true royaliſt, wrote to the ex-miniſter, engaging him "*no longer to interfere in the affairs of a monarch whom his councils had reduced to the laſt ſtage of misfortune, and to whom his preſence had always been the ſignal of diſaſters.*" (See *Dictionnaire Biographique*, Vol. III. p. 100.) M. de Montjoie is a Frenchman, and Madame Stael may therefore learn, that the homage paid to M. Necker

Necker, in France, was not *unanimous*. All loyal ſubjects, and all well intentioned and well informed men, were indeed *unanimous*, but it was in their deteſtation of that inſolent foreigner, whoſe vanity and incapacity had brought ruin on their country.

In the note to p. 37, and 38, Madame Staël has inſerted extracts from theſe pretended letters of Catherine II. the late Empreſs of Ruſſia, to her then literary, and afterwards political, agent in France, Mr. Grimm, who ſent them to M. Necker, with whoſe *modeſty* he was not unacquainted, being both members of that philoſophical and anti-religious fraternity mentioned in the confeſſions of J. J. Rouſſeau as dangerous to ſociety, which regarded Voltaire as their chief, and Diderot as their high prieſt. In one of theſe letters dated St. Peterſburgh, July 11, 22, 1781, the Empreſs is made to ſay: "M. Necker's letter to you has given me great pleaſure; I am only ſorry that he is no longer in power. He is a man whom heaven has deſtined to hold the firſt place, beyond contradiction, as the ſeat of glory. He muſt live, he muſt ſurvive a couple of his contemporaries, and then *this ſtar will be comparable with no other, and his contemporaries will be left far behind him.*"

It is therefore not ſurpriſing that the Empreſs Catherine ſhould declare herſelf ſorry that M. Necker was no longer in place. The plan and ambition of her life was to drive the Turks out of Europe, to which France, quiet and powerful, would always have been an obſtacle. In the hands of financial or political quacks, like M. Necker, ſhe eaſily foreſaw that internal convulſions and miſery would prevent the French government from impeding her views of external aggrandizement. Her genius and penetration were too great to allow us to affix any other ſenſe to the firſt part of this letter. As to her ſaying, "that heaven had deſtined M. Necker *to the firſt place in Europe*," it only reminds us that ſhe wrote to Voltaire in 1772, "that religion had never poſſeſſed an abler defender, nor infidelity a more irreſiſtible enemy than M. Voltaire." The writings of this philoſopher, it is well known, have long undermined the altars in France, and his arguments are ſtill the rallying point of infidels of all countries. Catherine II. was ambitious of every kind of glory, and compliments coſt her nothing, where the object of them was popular, either from merit or faſhion!

Madame Staël aſcribes to ingratitude and to faction alone M. Necker's loſs of popularity within the ſhort ſpace of fourteen months after his triumphal entry in July 1789, and not to its real cauſe, the hatred of one part and the contempt of the other part of the French nation. Such however was then Necker's vanity, that notwithſtanding all the external ſymptoms of a declining popularity and influence, he could hardly believe the fact. The concurrence of circumſtances, and the flatteries of his wife, daughter, and friends, had led him into notions ſo extravagant, that he ſuppoſed, if he were ſo inclined, that he could eſtabliſh a new religion in France, inſtead of Chriſtianity. But he was at laſt undeceived and alarmed for his perſonal ſafety by an

an inſurrection which the Jacobins raiſed for the purpoſe, on the 4th of September 1790, *(ſur l'Adminiſtration, &c. p. 424,)* he wrote to the National Aſſembly demanding leave to retire, aſſigning as a cauſe, the bad ſtate of his health, and proffering to leave the money due to him from government, which was ſtated to amount to two millions of livres, or 83,000*l.* as a pledge for the *integrity* of his adminiſtration. No part of this letter was deemed by his former accomplice in the aſſembly, important enough to claim the ſmalleſt attention, and they accordingly paſſed to the order of the day. This indifference was a thunderſtroke to M. Necker, it was utterly unexpected, he felt it with the greateſt ſenſibility, and acknowledged that the aſſembly, by one ſingle expreſſion of kindneſs, might have retained him. *(Sur l'Adminiſtration, &c. p. 436.)* The whole of his book on his own adminiſtration, is filled with complaints of the injury which his pride and honour had ſuſtained from the unkindneſs of the aſſembly. He had ſtill however ſome hopes of returning favour, and notwithſtanding his pretended ill health, meanly waited eight days at Paris, in expectation that ſome change of affairs would occaſion his reſtoration to office, or, as he expreſſes himſelf, he had the weakneſs to await from ſome quarter a ſentiment of juſtice or of goodneſs. *(See ſur l'Adminiſtration, &c. p. 426.)*

The journey of this deſervedly degraded miniſter through France, ſo different from that of the year before, is narrated by himſelf in the moſt pathetic terms. It was marked with diſgrace, inſult, and danger. Arrived at Coppet, his eſtate in Switzerland, where he reſided till his death, oblivion ſo completely enſhrouded him, that all the reproaches of his adverſaries, and five works of conſiderable ſize, beſides ſmaller ones, were inſufficient, amongſt thoſe who were not immediate ſufferers by the revolution, to make him perſonally the topic of one moments converſation. To a vain and guilty upſtart, ſuch a neglect was the ſevereſt of all chaſtiſements.

Not ſatisfied with proclaiming M. Necker to have been the firſt of miniſters, the greateſt of ſtateſmen, and the moſt virtuous and religious of citizens, Madame Stael beſtows on him literary talents, equal if not ſuperior, to thoſe of Voltaire.

"The moſt ſtriking feature, as it appears to me, in the works of M. Necker, is the incredible variety of his mental powers. Voltaire is unique in the literary world by the diverſity of his talents; I think M. Necker is unique by the univerſality of his faculties."

Ten pages are ſtuffed with ſuch, and even more abſurd and diſguſting, flattery.

M. Necker died in April 1804, the day is not mentioned by Madame Stael, who ſays, p. 151,

"The laſt words which he uttered were between God and himſelf. 'Great God!' he exclaimed, 'receive thy ſervant who is rapidly advancing towards death."

According

According to his panegyriſt, after living a life of edification, he died the death of a Chriſtian.

The manuſcripts of M. Necker edited in this volume by his daughter are trifling compared with his former publications. They contain ſome detached or rather undigeſted thoughts, in the manner of the maxims of Rochefoucault, or characters in the ſtyle of La Bruyere, with a ſhort novel, called "The Fatal Conſequences of a Single Error." Page 49 has the following paragraph, or ſentence, or character.

"THE WILL.—BUONAPARTE.

"What eminently diſtinguiſhes the Firſt Conſul (1803) is the firmneſs and deciſion of his character;—that *ſuperb will* which embraces every object, regulates every thing, fixes every thing, and which either extends itſelf or checks itſelf apropos. This will, ſuch as I deſcribe it after a great model, is the firſt of qualities for the ſupreme government of an empire. People at laſt came to conſider this will as *an order of Nature*, when all oppoſition ceaſes. Some reſtraint indeed is impoſed on the will of thoſe who hold the ſecond places in the State, becauſe there great circumſpection is neceſſary; et qu'il faut y deſtiner une partie de ſes moyens."

We are by no means certain, that we have here given the true ſenſe of the original, for we honeſtly confeſs, that no ſmall portion of the philoſophiſtical jargon of Madame de Stael, and her father, is to us unintelligible; and none more ſo than the laſt ſentence of this paſſage, the original of which we have therefore tranſcribed, that our readers may judge for themſelves.

If any thing be clear, however, it is this, that in their opinion, abſolute power, exerted in the moſt arbitrary manner, is requiſite for the good government of France; and if ſo, certainly France is better governed than any other country in Europe. But we ſhould have thought that this ſhe-philoſopher would have recollected that the ſame *ſuperb will* of Buonaparté (on which the old dotard ſo nonſenſically declaims) as being the rare characteriſtic of a man deſtined *by Nature* to govern a great empire, occaſioned her to be baniſhed without a cauſe, enſlaves fifty millions of her fellow-ſubjects, rules without law, and oppreſſes without meaſure.

Such groſs and ſophiſtical flattery does no honour, either to the memory of her father, or to her own judgment. She, no doubt, deſires to return to her admirers at Paris, and this nonſenſe is therefore preſented to the petty minded Uſurper as an *amende honorable* for paſt expreſſions in favour of liberty.

Had juſtice or vengeance already ſtopped the atrocious career of Buonaparté, what is ſaid of Robeſpierre and his accomplices, page 133, might, and would perhaps, with great propriety, have been ſaid of the revolutionary Emperor, his infamous inſtruments, and his vile ſlaves.

"Robeſpierre and his accomplices are holden in horror by every man of the preſent day, on account of their unjuſt hatred, their ſanguinary

guinary diſpoſitions, and their abominable acts of violence. And, probably, poſterity will reproach them, above all, for having diſgraced liberty, by inceſſantly invoking it, by repreſenting it as the end and object of all their thoughts, while, in fact, the ſucceſs of their hypocriſy, and the ſupport of their tyranny, were their only care."

On the day of his uſurpation, the 9th of November, 1799, Buonaparté declared at the bar of the Council of the Ancients, and ratified his declaration by *an oath*, that his *unchangeable intereſt* and *will* were, and *ſhould* be, to maintain in France a republic founded upon *liberty* and *equality*, and upon *popular* repreſentation. His proclamation to the French people of the 10th of November, contained the ſame words. Robeſpierre was a revolutionary fanatic; but Buonaparté is a revolutionary hypocrite and impoſtor. The former really expected, by the means of terror, to eſtabliſh liberty and equality; the latter ſupported by bayonets, jails, executions, and gibbets, meditated to build a throne upon the blood-ſtained ruins of the rights and liberties of Frenchmen, and of the independence of the Continent.

The impertinent preſumption of the different members of the Necker family, to diſguſt mankind with their unſeaſonable, ridiculous, and reciprocal praiſe, has not ceaſed with the death of the Exminiſter.

The following obſervation is extracted from p. 30. "The language of Madame de Stael poſſeſſes a certain je ne ſais quoi, which approaches to beauty." Admirable diffidence of this amiable lady's. In pages 106, 107, there are ſome juſt hints thrown out, which cannot be unpleaſing to the baniſhed tribune, Mr. Benjamin Conſtant, the preſent companion, comforter, and protector of Madame de Stael.

"They knew not then that the Gracchi were tribunes; theſe modern orators, who in voting for the eſtabliſhment of our exciſe-office, or cuſtom-houſe, inceſſantly exclaim, in their ſpeeches, 'Tribunes! Tribunes, my colleagues! My colleagues, Tribunes! But there are people, who are not reſtrained by reſpect for any name, and who would willingly call themſelves Cæſars, while they were running away as faſt as they could. Habit is every thing."

In page 214, et ſeq. M. Necker complains that the Britiſh monarchs do not know how to pronounce proper ſpeeches from their thrones at the meeting, or diſſolution of Parliament, notwithſtanding the many beautiful models of ancient orators, particularly when they relate to a declaration of war or a proclamation of peace. "When the Engliſh miniſters ſpeak to Europe," continues M. Necker, "they are never at their eaſe, and neither vigour nor originality is to be found in their ſpeeches."

The opening of the States General, on the 5th of May 1789, was the only occaſion—but a moſt ſolemn occaſion it was!—which M. Necker had for the diſplay of his ſuperior talents and judgment in addreſſing the public in the preſence of his ſovereign. On his ſpeech at that period many and ſevere ſtrictures were publiſhed, and from them

them he might have learnt more properly to appreciate his own abilities, and to feel his own deficiency in that particular talent, which is essential for the formation of a correct opinion on the productions of others, and for which the confidence and presumption of egotism are but indifferent substitutes. It has been asserted and proved that in his speech he paid more attention to the style and delivery than to the matter; he shewed himself a declaimer but not an orator. The following character of it is given by Arthur Young, (Travels, Vol. I. p. 110.) "The worst thing I know of Necker is his speech to the States on their assembling; a great opportunity, but lost. No great, leading, or masterly views; no decision or circumstances, in which the people ought to be relieved, and new principles of government adopted. It is the speech you would expect from a *banker's clerk* of some ability." This is the modest reformer who takes upon himself to instruct British sovereigns and their ministers in the art of oratory.

In an advertisement to the Novel, which finishes this volume, M. Necker states, "that in a conversation, concerning the Novel of Delphine, it was maintained, that *domestic affection, alone*, could, as well as *all other love*, bring about the most tragical situations. This opinion being contested caused him to write the Novel in question, the story of which is taken from real life." Madame Stael, in a kind of preface, says, that her father had, in 1803, intended to publish it in a literary journal, but that he afterwards changed his opinion. "But I," continues Madame Stael, "think it would be to leave his *reputation* incomplete, not to make known a work so *admirable* in itself and *so extraordinary*, on account of the *name* of the author." (Pag. 225, 226.)

The story of this Novel is simple, but the style is rather that of a lady of forty, than that of an old man of seventy, which makes us incline to think it the grandchild instead of the child of M. Necker. The language and the sentiments, the prejudices, the expressions and affectation of singularity, are entirely those of the author of Delphine, and the *tenderness* with which Madame Stael speaks of it, in the preface, is not that of a sponsor, but of a parent.

The story runs thus: Sir Henry Sommers, a Kentish Baronet, on his return from his travels, marries, from affection, a young lady without fortune, who is dotingly fond of him. They live some years happily together, and a daughter is the fruit of their union. Not accustomed to set any bounds to his expences, he becomes involved in difficulties, and meets, at a club, a stock-broker, or rather jobber, who has formerly known his father, and who insidiously engages him under prospect of gain to join in his speculations in the public funds. For some weeks he receives regularly some hundred pounds, as his part of the pretended profit of his partner, who finally succeeds in obtaining from him, under pretence of extending their speculations, several bills signed in blank. Of these bills, the broker, who is a ruined and depraved character, makes use to an amount much above the value of Sir Henry's property. Having no other choice but beggary and dishonour

honour, or death, the baronet and his lady commit ſuicide together, recommending the daughter to a maternal uncle. Such is the *moral tendency* of this *admirable* and *extraordinary* work, pretended to be the laſt production of a ſincere Chriſtian. All the arguments, in favour of ſuicide, in Rouſſeau's Julia, in Goethe's Werter, and particularly in Madame Stael's Delphine, are repeated here. It looks, as if M. Necker, after having, by his vanity, preſumption, ambition, and ignorance, cauſed in this world the wretchedneſs of the preſent and of future generations, wiſhed to ſee them damned in the next, by encouraging them to revolt againſt the command of their Creator, to deſert the poſt aſſigned them, and, in order to avoid ſome temporary evil, to incur eternal miſery.

Conſidered as an author, moſt of Necker's former works diſplay marks of aſſiduous reſearch and copious information, but are written in a ſtyle ſo laborioufly poliſhed as to incur the charge of affectation, if that charge does not appertain to his wife and daughter, who, by their flattery, miſled both his taſte and his judgment. Bertrand, in his Memoires, places Necker amongſt the diſtinguiſhed writers of the age. Mallet du Pan, in ſpeaking of Necker's book, "*Sur l'Adminiſtration*," ſays, it proves that he was led away by events, to which he knew not how to oppoſe either the force of action or the *vis inertiæ*. In our opinion his treatiſe *De l'Importance des Opinions Religieuſes* is preferable to all his other writings. His publication *on the French Revolution* does not contain that extenſive information which might have been expected from him, but the facts diſcloſed in it are related with force and effect, and many of the obſervations on events poſterior to his retreat, particularly on the Conſular Conſtitution, are worthy of attention. He commenced his literary career with an eſſay on *The Legiſlature of Grain*, reprinted in the volume before us, which Playfair, and Arthur Young, ſpeak of with diſreſpect. In 1773, he wrote *The Eulogium of Colbert*, which gained him the prize at the French academy, and in which, with great fineſſe, he decried the adminiſtration of the then finance miniſter of that day, Abbé Terray, while he praiſed his illuſtrious predeceſſor. *The Reflections addreſſed to the French Nation*, which he wrote, while the atrocious trial of Louis XVI. was pending, Peltier juſtly calls the *Funeral Oration* of this unfortunate Prince. Gibbon mentions it, however, with approbation.

As an adminiſtrator of the French finances, Necker is accuſed with reaſon of having carried with him into a miniſterial office, all the narrow, contracted, views of a banker's counting-houſe. As a ſtateſman his plans were circumſcribed and dangerous, ill conceived, and worſe executed. The following couplet, from the pen of Mirabeau, contains both wit and truth.

M. Necker
Agioteur adroit, miniſtre ſans moyen,
De rien il fit d'or, et d'un empirier en.

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In his private capacity Necker was a good father and a good huſband, but an indifferent citizen. After his vanity and incapacity had involved that ſtate which had adopted him into all the horrors of revolutionary anarchy, his native country was ſwallowed up in the ſame gulph, and he had the mortification to ſee, before his death, the citizens of the ancient republic of Geneva as enſlaved and oppreſſed as the inhabitants of France, and to know himſelf the principal cauſe of their common miſery.

According to Madame Stael, Necker in his retreat was a *perfect* and *illuſtrious philoſopher*, reſigned to his fate, and contented with his political nullity. It appears, however, from the exordium to his work, *Sur l'Adminiſtration*, &c. that he retired to Copet in a fit of ſullenneſs, and thought that his incenſed pride would be beſt appeaſed by a ſtately ſilence. But for ſo vain a man, whoſe ſtruggles for celebrity had been uninterrupted nearly for half a century, this approached too much to a ſtate of nullity, and ſeemed to accelerate his journey to the ſhades of oblivion; he, therefore, adopted the exceſs of egotiſm. In order to command notoriety, or, more properly ſpeaking, to excite curioſity, he continued to write. His admiration of himſelf, and of his productions, was conſiderably augmented by the diſguſting and unbecoming partiality of his wife and daughter, more proper to excite diſcontent than to ſoothe the diſappointment of a diſcarded and diſgraced miniſter, whoſe *philoſophy*, *content*, and *reſignation*, Mr. Gibbon, in his Miſcellaneous Works, Vol. I. page 213, deſcribes thus:

"I paſſed four days at the Caſtle of Copet with Necker, and could have wiſhed to have ſhewn him, as a warning to any aſpiring youth poſſeſſed with the demon of ambition. With all the means of private happineſs in his power, he is the moſt miſerable of human beings: the paſt, the preſent, and the future, are equally odious to him. When I ſuggeſted ſome domeſtic amuſements of books, buildings, &c. he anſwered with a deep tone of deſpair, '*Dans l'état ou je ſuis, je ne puis ſentir que le coup de vent qui m'a ablatu.*' How different from the careleſs cheerfulneſs with which our poor friend Lord North ſupported his fall. Madame Necker diſplays more external compoſure, *mais le diable n'y perd rien.* It is true that Necker wiſhed to be carried into the cloſet, like old Pitt, on the ſhoulders of the people, and that he has been ruined by that democracy *which he had raiſed.*"

Madame Stael threatens Europe in ſeveral parts of this volume, not only with the publication of more manuſcripts of M. Necker, but with a Public Life of this Ex-Miniſter, from her own pen. We know, from our correſpondent on the Continent, that this fair writer is one of our conſtant readers; theſe conſiderations have induced us to extend our remarks beyond our uſual limits. Madame Stael, by theſe frequent publications, we are aſſured, intends to keep up M. Necker's *immortality*, but let her remember what Voltaire ſaid of Cromwell: *D'etre a jamais hai, quelle immortalité!!*

Hiſtoire

Hiſtoire De l'Empereur Charlemagne, traduction libre De l'Allemand, du Profeſſeur Hegewiſch, avec un Avant-propos, quelques Notes, et un Supplement du Traducteur. A Paris, chez Henricus, Rue de la Loi, No. 1231. An. XIII. 1805.—*The Hiſtory of the Emperor Charlemagne, by Profeſſor Hegewiſch, tranſlated from the German; with a Preface, ſome Notes, and a Supplement by the Tranſlator.*

THIS hiſtory of the Emperor Charlemagne was written in 1791, by one of the German *philoſophers* and admirers of the French Revolution, Mr. Hegewiſch, Profeſſor at the Univerſity of Kiel, in Holſtein, and would probably never have been *honoured* with a French tranſlation, had not the Corſican tyrant, Napoleon Buonaparté, inſolently pretended to a ſimilarity of talents with the hero of this work, and had not his French ſlaves baſely bowed to ſuch impertinent pretenſions.

The tranſlator, in the preface, acknowledges that flattery was the only motive for his undertaking, by his endeavour to draw a parallel between Charlemagne and Buonaparté, between the occurrences of the eighth century, and thoſe of the nineteenth. (Pag. vi. vii. et viii. in the Preface.)

" This work will recall an epoch which has more than one point of reſemblance with much more modern times. It will carry back our memory to an *indefatigable* warrior, full of talents; to a man particularly *illuſtrious* for *his perſonal qualities*, who knows how to reconcile the military virtues with a love of the arts and ſciences; who honours men of learning and takes a delight in their company; a conqueror who, not ſatisfied with extending the bounds of his empire, devotes his leiſure hours to the formation of good laws and to the eſtabliſhment of ſalutary inſtitutions; *an enlightened Chriſtian*, whoſe wiſdom at once makes the miniſters of religion reſpected, and confines them within proper limits. *The founder of a new dynaſty* to which he has given his own name, and *whoſe dawn diſplays the greateſt ſplendour*; a prince who governs without aſſiſtance, and who is equally competent to the direction of a vaſt whole, and to the ſuperintendance of all its minute particulars; a ſovereign who, by proving himſelf at once the *eldeſt ſon* and *the protector* of the Church, feels it his duty to *conſecrate* his titles to a crown, of *which he was ſo truly worthy*, by the intervention of a revered hand; who gives law to Italy, and to a great part of Germany; to whom rivers and mountains oppoſe impotent barriers; who ſilences civil diſcord; at whoſe feet conſpiracy expires; whoſe ſceptre is extended over twenty nations differing in language, manners, and cuſtoms; *a hero*, laſtly, who, after having been the *terror* of his enemies, the *regulator* of ſurrounding ſtates, the *regenerator* of HIS country, a model for contemporary ſovereigns, remains an object of admiration to poſterity."

That the adulation of the tranſlator is as unbecoming as it is exaggerated, and that the portrait bears as little reſemblance to the *Corſican* Buonaparté as to the *Franc* Charlemagne, every body, acquainted with their hiſtory, cannot but be convinced. It is true that both were the ſons of *many* fathers, but though the birth of Charlemagne

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is involved in obscurity, he was acknowledged by Pepin, the King of the Francs, as his son, and crowned by Pope Stephen, during his pretended father's life, with his pretended brother Carloman, in the character of a patrician, and as King of the Francs. At the birth of Buonaparté, his mother lived in open adultery with Mr. de Marbœuf, who only treated him as the French nobility often did their bastards, in procuring for him the place of a poor scholar in a military academy. Born a subject, he not only continued so during the life of his legitimate prince, but under the infamous usurpation of his assassins of the Committee of Public Safety, and of the Directory. Charlemagne never headed armies, but as a King; whilst the first command given to Buonaparté in 1795, then a slave to the regicide Barras, was the reward of his infamy for marrying the harlot of this criminal. Charlemagne was always, as well in the field, as in his palace, the lawful chief of his subjects; before his usurpation Buonaparté was nothing but the leader of a revolutionary banditti; his tools and accomplices, by turn, the instruments of his ambition, and the victims of his barbarity, unnecessarily sacrificed in fighting against foreign foes in Lombardy and Egypt; cruelly drowned or strangled in Italy, or inhumanly poisoned in Syria. The troops, whom Charlemagne led to victory, were disciplined and organized by himself. To Pichegru and Moreau, and to their talents, Buonaparté was exclusively indebted for the atchievements which his soldiers performed, though their enemies were inferior in number, because these generals had restored order and introduced the knowledge of tactics in armies, which, though more numerous than their opponents, had been repeatedly defeated before. The history of the campaign of 1793, during the first nine months, proves the justice of this assertion.

In the dark age in which he lived, Charlemagne was a luminary; but his cruelty, profligacy, ambition, and injustice, clouded all the brilliant qualities, with which Nature had gifted him. In our enlightened days, more cruel, more profligate, more ambitious, and more unjust, carrying with him, into an invaded palace, and to an usurped throne, all the petty and vile passions of a needy adventurer. Buonaparté either does not possess from Nature, or, from depravity, does not shew, any of those amiable qualities, which, in future ages, might palliate his past and present enormities. He is a conqueror in literary societies, as well as in military encampments; among his trembling *savans,* as well as among his merciless soldiers. His love of arts and sciences consists in nothing more than a slavish imitation of some Roman generals. They plundered Greece, Sicily, and Egypt, of its monuments of arts; and Buonaparté has pillaged Italy of its pictures and statutes. His museums proclaim the success of a fortunate marauder, not the taste or genius of the protector of literature and the fine arts. Charlemagne was a Christian from conviction and sincerity; the Emperor Buonaparté is only a Christian from the same policy and hypocrisy which, in 1798, caused the General Buonaparté to profess himself a believer in the Alcoran and an adorer of Mahc-

met. Had not Britiſh valour, at St. Jean d'Acre, ſtopped his ſucceſsful progreſs, in 1799, the Mufti would then, perhaps, have performed, at Conſtantinople, the ſame ceremony, which has lately been performed by the Pope at Paris, and *with equal edification*; becauſe the Sultan Napoleon would have been as good a Muſſulman as the Emperor Napoleon is a faithful Chriſtian.

Charlemagne inherited the throne of his father, and cannot, therefore, properly ſpeaking, be called the chief of a new dynaſty. Upon the authority of the hiſtory of the military Roman Republic, when governed by uſurping tyrants, it is not hazardous to ſuppoſe, that the ſupremacy of the audaciouſly elevated, but baſe Buonaparté family, will not ſurvive the exit of Napoleon. In fact, the claims of every proſperous or popular General, enforced by the bayonet, will always be more valid, than thoſe of the low Buonaparté, ſupported by a ſenatus conſultus only. As the real protector of the Chriſtian religion, Pope Stephen involuntarily, and with gratitude, conſecrated Charlemagne, as King of the Franks. It is well known that the preſent Pope Pius VI. had no other choice left him, than the ſcandalous and ſacrilegious coronation of Buonaparté in France, or a degrading retreat to a convent in Italy; a profanation, or a depoſition; and that he had not firmneſs and reſignation enough to chuſe the latter. The laws of Charlemagne, for Italy and Germany, were the firſt ſteps towards the civilization of the natives; and many of them ſubſiſt to this day. The ephemeral codes, and military conſtitutions, which have been forced by Buonaparté upon Egypt, France, Italy, Holland, and Switzerland, announce their own abſurdity and imperfection by their want of ſtability. Not one of them has yet remained unaltered for fifteen months, and it is not probable that the Imperial conſtitution will live longer than the Conſular charter.

The different nations, ſubjugated by Charlemagne, were only kept in obedience by his wiſdom and juſtice; terror excited by Buonaparté's atrocities prevents alone the French, Italians, Helvetians, and Batavians, from throwing off the galling yoke which he has impoſed upon them. Charlemagne reigned and died the father of his people; while Buonaparté with an iron ſceptre rules thoſe countries which his cruelties intimidate, and which his tyranny oppreſſes. He is the ſcourge of mankind; while Charlemagne was their benefactor.

This work is divided into ſix chapters. The firſt contains "The Suppoſed Hiſtory of the Franks from their Origin, until the Reign of Charlemagne. It relates nothing that is not to be found in the "Hiſtory of Charlemagne," by Mr. Jaillard, and in the "Critical Hiſtory of the Eſtabliſhment of the French Monarchy in the Territory of the Gauls," by the Abbe Dubos.

The ſecond chapter treats "of the beginning of the Reign of Charlemagne; his Wars in Aquitaine, and againſt the Lombards and Saxons." Charlemagne is ſaid to have been born in the month of April, 742, but hiſtorians do not agree either as to the place or time of his birth, and as the writer juſtly obſerves, how could they know

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any thing for certain, when his contemporary, ſecretary, and friend, Eginhard, aſſures us, that he had been unable to obtain any poſitive information concerning the firſt years of Charlemagne; to enquire after which he therefore regarded as a folly. Charlemagne is ſtated to have been about twenty-ſeven years of age when his father, Pepin, died, who had divided his immenſe ſtates between his two ſons. An impolitic ſtep which could not but cauſe reciprocal jealouſy, the conſequence of which, was, as might be expected, mutual hatred. A premature death ſoon, however, delivered Charlemagne from his brother. His rival, Carloman, who expired ſuddenly, and not without ſuſpicion, that his end was not natural. Gerberge, the widow of Carloman, did not think her two ſons ſafe in the ſtates of their uncle, who, by intrigues, had been elected the ſucceſſor of their father. The kingdom of Charlemagne then contained a part of what is now the German empire, with modern France, in its preſent ſtate. Its boundaries, towards the North, were the Baltic, the country of the Friſons, and that of the Saxons, that is to ſay, the United States, Weſtphalia, and Lower Saxony. How many countries has the *Corſican Charlemagne* yet left to conquer, belonging to the inheritance *left* him by his *Frankiſh* predeceſſor?

The wars of Charlemagne, in Aquitaine, were terminated ſucceſsfully, and that ſtate was incorporated with his other dominions. After ſome defeats, the Saxons ſigned a peace, or rather a truce, granted them from policy by the victor, who wanted to chaſtiſe Dedier, the King of the Lombards, for having received at his court the widow of Carloman, and her two ſons, whom he had tried to engage the Pope Adrian to crown Kings of the Francs, in revenge for the outrage offered his daughter by Charlemagne, who had repudiated her, under pretence of ſterility. Then, as afterwards, Lombardy was conquered in one campaign, in which Didier was forced to ſurrender at diſcretion, as well as the widow of Carloman, whoſe ſons Charlemagne is ſuſpected of having deſtroyed.

During the abſence of this Prince, on the other ſide of the Alps, the Saxons again attacked their inveterate foes, but after ſome momentary ſucceſs, were defeated before Fritzlar.

"During theſe tranſactions, Charlemagne, who had returned from Italy in the autumn (of 774), ſent three diviſions of his army againſt them, which totally defeated them, and purſued them into their own country. From that moment this monarch became impreſſed with the conviction that he muſt either make that reſtleſs people, who were irritated againſt the Francs, embrace Chriſtianity by force; or elſe *exterminate* them; a violent reſolution, which we ought not to appreciate, until we have obſerved that it is never neceſſary in poliſhed nations at war with each other; but that an uncivilized people may be ſo ſituated in reſpect to a different nation, *that the exiſtence of the one can only be ſecured by the annihilation of the other.*"

Even the tranſlator in a note, *ſuppoſes* that the author's enthuſiaſm for his hero has carried him too far, and that this diſtinction is rather

too *ſubtle*. With ſuch maxims, what irritated or unprincipled conqueror will not throw away all ſcruples in committing the vaſt atrocious deeds under pretence of providing for his own ſafety, when in fact he only gives way to his cruel paſſions and to the violence of an implacable character?

Here, however, as well as in ſeveral other places we find ſome ſimilitude between Charlemagne and Buonaparté neither advantageous nor honourable to either. The decree for the extermination of the Saxons, by the former is almoſt equally barbarous with the determination of the latter againſt Britons, *delenda eſt Carthago*; and the former's military cruſade for converting the Saxons to Chriſtianity is only ſurpaſſed in cruelty by the uſe of Buonparté's military apoſtles bayonets, in preaching the degree, of liberty and equality to the diſarmed inhabitants of Egypt, Arabia, and Syria. The former had, however, ſome excuſe, conſidering the ſuperſtition of the age, and that the objects of his proſelytiſm were irreconciliable enemies; whilſt the latter attacked inoffenſive, faithful, and defenceleſs allies under the ſcandalous pretence of forcing upon them thoſe notions and ſyſtems, which he knew had rendered France, Italy, Germany, Switzerland and Holland, moſt wretched.

The Saxons being without arms, and without leaders, and diſunited among themſelves, were ſoon ſubjugated; and the conqueror having other objects of ambition and vengeance in view, ſatisfied himſelf with their acknowledgement of his ſupremacy and with hoſtages for their fidelity.

Among the princes in Italy who had not ſubmitted to the ſceptre of Charlemagne, was Rodgaud, Duke of Friuli, who had formed a league with ſeveral independent cities, and had collected a ſmall army to preſerve their reciprocal independence againſt the foreign invaders. To chaſtiſe the patriotiſm of this duke, the king of the Francs and Lombards had ſuſpended his wrath againſt the Saxons, and with a numerous army accuſtomed to vanquiſh, he ſoon diſperſed the weak forces of the league, whoſe chief fell into his hands, and was beheaded. Charlemagne acted with Duke Rodgaud as a barbarian, but not with the ſame treacherous and cowardly injuſtice, as the barbarian Buonaparté diſplayed to the Duke of Enghein, becauſe the one was captured in battle as a foe, whilſt the other confiding in the law of nations, was ſeized by the Corſican midnight-aſſaſſin, on a neutral and friendly territory.

During Charlemagne's abſence in Italy, the oppreſſed Saxons again revolted, but at his approach with an army in the ſpring 777, they again ſubmitted. He held a general aſſembly at Paderborn, to which he invited the principal Saxon chiefs and nobility, who all obeyed his ſummons, except Witikind, who fled to Denmark, where he excited the alarm of the Danes, by expoſing the conquering character of the Francs, and the ambitious views of their prince. His appearance among them give riſe to the plan of thoſe great expeditions againſt the Francs, and againſt all the Chriſtian powers,

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of which the hiſtory of the ninth and tenth centuries make ſuch repeated and terrible mention.

The Saxons at Paderborn ſaluted the King of the Francs; their ſovereign promiſed to pay him a tribute, and not to oppoſe the introduction of Chriſtianity in their country.

The third chapter contains, "the expedition of Charlemagne in Spain; his ſecond journey to Rome; his protection of the ſciences; a new inſurrection of the Saxons, and their total ſubjugaton with ſome conſpiracies againſt his life."

"This victory, however, muſt either have coſt the Saxons very dear, or elſe they know not how to profit by it. Inſtead of forming any plan of attack upon Thederic, or, at leaſt, inſtead of taking meaſures of defence againſt Charlemagne, who, they muſt have expected, would haſten to repair this defeat, they remained moſt unaccountably inactive. In a ſhort time, Charlemagne penetrated into the very heart of their country, with a powerful army; and he no longer regarded them as enemies with whom to negociate, but as rebels whoſe perfidy he came to puniſh. He ſummoned the principal perſons in the nation to appear before him; all of whom accuſed Witikind as the author of the rebellion; but they could not give him up, as he had again fled into Denmark. Charlemagne therefore required that the Saxons ſhould deliver into his hands all thoſe who had taken a part *in what he called treaſon.* He was obeyed. *Four thouſand five hundred Saxons* were delivered to him; *and in one day, he had them all beheaded* in his own camp at Ferden, on the banks of the Allier." Pp. 245. 250.

Spain at that period acknowledged the empire of the Arabs, called Saracens, whoſe chiefs were divided amongſt themſelves, and had imprudently demanded ſuccours from Charlemagne to enable them to withdraw themſelves from the dependence of the Califf of Bagdad. His ambition ſilenced his religious ſcruples at entering into a treaty with infidels. Victory accompanied him on the other ſide of the Pyrennees, as well as on the other ſide of the Alps, and thoſe Mahometans for whom he firſt had fought as an ally, he finally forced to become his ſubjects as well as their opponents.

Charlemagne's journey to Rome at Eaſter, 780, was occaſioned more by policy than devotion. The Pope Adrian, after baptizing the two younger of his three ſons, crowned one of them King of Italy, and the other King of Acquitaine, their father having determined to divide his immenſe dominions among his children. His protection of the ſciences conſiſted in having attached to his perſon, Alcuin Archbiſhop of York, whom he met at Rome.

During Charlemagne's abſence in Spain and Italy, Witikind had returned to the Saxons, and engaged them to invade the provinces which the Francs poſſeſſed in Germany. They were, however, not more fortunate than before. Another aſſembly of Saxons was convened at Stockheim, in the ſpring of 780, where they promiſed fidelity, and many of them were baptized. They agreed to accept for their future governors, the counts of the French nation, and not to hold their uſual diet without the conſent of theſe governors, and the preſence of the king's commiſſary.

are uſhered into the world without any communication which can aſcertain their authenticity: yet, upon the whole, we are rather inclined to believe, that they are the production of Bailly. Their minuteneſs, and their egotiſm ſpeak ſtrongly for their being written by the perſon who is the hero of the tale. They are in the form of a Journal, and ſpun out into a moſt tireſome length.

The author ſays, that when he firſt heard of the Aſſembly of *Notables*, he foreſaw a change in the ſtate of things, and even in "the Government;" but that he did not foreſee "the Revolution ſuch as it turned out." Had he not been blinded by the wildneſs of theory, which at that time ruled ſupreme, even in the minds of the well-intentioned, he might have diſcovered, from the very commencement, the total diſſolution of the State which followed. Had he drawn the proper conſequence from his own remark on the firſt meeting of the repreſentatives of Paris, which follows, he would have ſhrunk from the impending ſtorm, of which he was the victim.

"One thing which I muſt not forget to remark, in order to point out the then exiſting diſpoſition of the public mind; and which was brought to my recollection by an Elector who was preſent on that day, and from the moment that the people found themſelves at a public meeting, the murmur of '*No Clergy! No Clergy!*' ſpread from Bench to Bench."

But, with all his philoſophy, he appears to have been a miſerable politician, to have had no idea, that men with all their paſſions called into action, cannot be managed like a machine, of whoſe moving powers you are complete maſter. This is the moſt favourable opinion which can be formed of his conduct, for he has remarked, and with *approbation*, the very violent commencement of the Revolution, the principles of fundamental and total change on which the agitating demagogues ſet out. "The Abbé Seyes, he tells us, maintained, that the *Tiers Etat* was to be conſidered as the *Nation*, and to enjoy all the Rights of the Nation." In another place, that the Deputies of the Municipality of Paris, before they met in the National Aſſembly, ſtyled themſelves the *Sovereign People*, and forbade their Members to kneel to the King. His exulting reflection on theſe, and many ſimilar inſtances of fundamental inſubordination and revolution, is "It was with ſuch arms that they prepared for the *Etats Generaux*, and for the recovery of the *Rights of the Nation!*" Mr. B.'s look into futurity muſt have pierced a very ſhort way, if he could not diſcern that ſuch beginnings, and every evil work muſt end in confuſion.

When we opened theſe volumes, we expected, notwithſtanding the many works of the kind which had preceded them, that we ſhould have met with ſome new information. In this we have been diſappointed; we have not been able to diſcover any thing which we can call abſolutely new. They contain only the tranſactions of a few months, from March 1789 to October. Theſe tranſactions, with the reaſonings of Mr. B. fill three 8vo. Vols. Great part of the tranſactions, from the journal form of the work, are detailed with a moſt

wearifome

wearisome prolixity; and the reasoning of the writer is often far from being sound. He praises all the violent publications of the time, which evidently led to the brutal anarchy which followed; and at the same time pronounces an eulogium on the King. There is a strange mixture of truth, and revolutionary ideas in the following extract.

"Rabaud de St. Etienne proved that, setting aside the Clergy and the Nobility, the *Tiers Etat* was to be considered as the Nation: the Abbé Sieyes, that the *Tiers Etat* was itself the Nation, and ought to enjoy all the Rights of the Nation. It was with these arms that preparation was made for the *States General*, and for the recovery of the Rights of the Nation, and of the Tiers Etat. But, if these Rights were recovered, we must not forget, that it was owing to Mr. Necker, and to the King; to the Minister who proposed it, and to the Monarch who gave his consent: both of them afforded the means of regenerating the Empire. This was sometimes too much forgotten. Despotism was no part of the character of the King; never did he desire any thing but the happiness of the people; this was the only means that could be employed to seduce him: whenever his advisers persuaded him to stretch forth the arm of power, they were never successful but by telling him that it was to produce good, or to avoid evil; that the act was ultimately to relieve the Nation, was for the prosperity of the Empire, and the happiness of all. I am convinced that he never considered his authority or his attention to its conservation, but as the basis of tranquillity and interior peace. Since we are speaking of the causes of regeneration, let us pronounce that the chief causes arose from the character of Louis XVI.: "had the King been less good, and the Ministers more able, there would have been no Revolution."

This eulogium on Louis XVI. comes with a bad grace from a man, who wishes to make of that King a cypher; who tells us that the Nation has Rights, but the Monarch none. "It is for the Nation to form a Constitution, and for the King to accept it. The Nation has the liberty, and the *Right* to say I *will* have no other"!

There seems to have been a sort of see-saw, or want of firmness of principle in the mind of Bailly: He approves of the violent and demagogical writings, speeches, and acts which preceded the meeting of the National Assembly, and accompanied its session throughout; and yet, at other times, he disapproves of the measures which inevitably followed from the temper and principles of those destroyers of social order. Of this latter temper of mind the following is a specimen:

"It is without doubt a most beautiful and philosophical idea to make a Declaration of the *Rights of Man* the basis of a Constitution: but these metaphysical ideas, instead of enlightening, bewilder the multitude: it tends to isolate man, and to make him forget that he is surrounded by fellow-men. To teach man his Rights before his Duties, is to lay the foundation of the abuse of Liberty and of individual despotism: it is to open a passage for the accumulated torrent, without having previously prepared a bed and dykes to receive its waters, and direct its course. Since the event I have severely felt the inconveniencies, and have often lamented the evils which it occasioned, and I shall have more than once reason to return to the subject."

He

the heart of Berthier! We turned from the ſight, and the ſoldier was made to retire. Next, news was brought us, that they were bringing up his head, and that it was already upon the ſtairs. We ſent to ſay that they could not enter, as the Court was occupied in conſultation; and we were ſpared the ſight of this barbarous and atrocious triumph. Then, in theſe terrible moments, it was neceſſary to have recourſe to pretexts for avoiding the giving countenance to barbarity: to ſpeak the language of juſtice and humanity was dangerous, and to brave that danger was uſeleſs. The furious multitude would not liſten to, could not underſtand that language: whoever did not think as they did, was a ſuſpected traitor.

"It is evident, from the details into which I have entered reſpecting theſe two murders, ſo illegally perpetrated, that there was a formed deſign to ſacrifice theſe two men, (Foulon and Berthier,) whom they ſought for every where, and againſt whom the popular rage had been excited; that a multitude of guards accompanied them, more for the purpoſe of intimidating their eſcort, than of ſupporting it, rather to obſtruct than to inſure the execution of orders. Even in the Hall, perſons were poſted, to deſtroy the effect of the ſpeeches and reaſons which were addreſſed to the people; and to ſpread terror by their menaces, and by announcing the arrival of the Mob of the Suburbs, and of the Palais Royal. Whether this plot had for its object the driving the people to outrage, and thus to contaminate the Revolution, and foment a deſtructive confuſion: or whether certain perſons were intereſted in cauſing to diſappear, without being heard in their own juſtification, two men who had been long accuſed by the public voices, is uncertain.

"I withdrew as ſoon as poſſible from the theatre of this horrible deed. I was no longer oppreſſed with the inquietude which had taken poſſeſſion of me ever ſince I had heard that M. Berthier was arreſted: but I was fatigued, I was overwhelmed with the dreadful ſcene I had witneſſed, my heart wounded with the injuſtice that we had not been able to prevent, and my mind afflicted with the reflexions to which it gave birth. How impotent is that magiſtrate, which has not the authority or power to prevent a crime committed before his eyes!"

Here too his forebodings come acroſs him, but they are ſoon abſorbed in the vortex of theory, and, in admiration of the works of the National Aſſembly.

We are rather inclined to think that Mr. Bailly was not one of the initiated, one of thoſe who had much deeper views than they at firſt, at leaſt, chooſe to profeſs. It is only the ſurface of things we ſee in this publication; in which, after the innumerable works that have appeared on the ſame ſubject, the reader will find no novelty of importance. The writer appears to have entertained ſuſpicions of a party, which, inſtead of the public good, had only private ambitious views; a matter ſufficiently apparent. But whether he alludes to the infamous Orleans, or others, is not clear. It is, however, ſurprizing, that a perſon, with an intellect ſuch as his certainly was, entertaining, as he did, ſuſpicions of falſe brethren in the great work, and ſeeing ſuch dreadful effects of the firſt ſteps of the French Reformers, ſhould have retained ſuch ſanguine expectations from this (as it was called) regeneration.

regeneration. If honeſt, he was blind, and fell a ſacrifice to his want of diſcernment.

All at once to unlooſe the ties of ſubordination at any time, and with any people, is highly unwiſe; but thus to let looſe an impetuous and debauched Nation is the height of political madneſs: and all at once to legiſlate for any Nation, but particularly for ſuch a Nation, could only be conceived by Vanity and Ignorance. All this was done by the French Reformers; the calamities of Europe, of the whole world, loudly proclaim the conſequences.

Galerie Militaire, ou Notices Hiſtoriques ſur Les Generaux en Chef, Generaux de Diviſion &c. Vice-Amiraux, Contre-Amiraux, &c. qui ont Commandé les Armies Francaiſes, depuis le commencement de la Revolution juſqu, à l'an. XIII. 7 *Volumes, ouvrageorné de Portraits.* Par F. Babié et L. Beaumont, a Paris chez Barba, An. XIII. 1805.

The Military Gallery, or Hiſtorical Remarks on the Commanders in Chief, Generals of Diviſion, &c. Vice-Admirals, Rear-Admirals, &c. who commanded the French Armies; from the beginning of the Revolution until the year XIII. *A Work in Seven Volumes, ornamented with Portraits.* By. F. Babié and L. Beaumont. Printed by Barba, at Paris, year XIII, or 1805.

THE authors or compilers of this work, in announcing that the Military Gallery contains, in an alphabetical order, Remarks concerning all Commanders in Chief, and Generals of Diviſion, do not long keep the reader in the dark, as to the motives of this publication, or for what purpoſe it has been compoſed. They ſtate p. 10, in the preface "that all thoſe Generals *groupe* themſelves round Buonaparté, who gives a *new luſtre* to every thing ſurrounding him; that this hero is the *ſoul* of their work, to whom, *no doubt*, all readers of thoſe remarks apply the motto: "*Nec pluribus impar.*" In this groupe it is not ſuppoſed that Moreau, Macdonald, Le Courbe, Pichegru, Kleber, and other French Generals, injured or murdered by the Corſican Uſurper, will be found, or if found, that they are not in their places. They are, however, the firſt and beſt of the Revolutionary commanders. For the ſake of humanity, we hope that the motto is juſtly and will continue *excluſively* to be applied to the great criminal Napolean Buonaparté.

The firſt volume contains remarks on twenty three Generals, of theſe, with the exception of Andreoſſy, Augereau, Bernadotte, Berthier, Bournonville, and Bon, not one enjoys any military celebrity. As many of theſe Generals, have, themſelves, furniſhed the materials for this publication, our readers, who are acquainted with French *modeſty*, and who have, during the laſt war, read their *modeſt* reports to the Committee of Public Safety, to the Directory, and to the Conſul,

may

dreadful leſſon inſtruct you, and inform you of the *value* of the *friendſhip* of the French. It is a volcano when irritated; it overturns, it devours every thing oppoſing its irruption. On the contrary, it *protects*, it *careſſes* every body demanding its ſupport; but French confidence muſt be acquired by ſome act which ſerves as a pledge of not being betrayed. For too long time and too often the *good faith* (*bonne foi*) of the French has been abuſed." *Galerie Militaire*, P. 85. Vol. I.

This proclamation was followed by a rigorous decree, but ſuch as the *tranquillity* of the country, and the *ſecurity* of the French armies demanded. (Idem, p. 86.) This decree ordered all arms, of every deſcription, to be delivered up to Commiſſaries, who were to make a general domiciliary viſit. The *ſcruples* of theſe Commiſſaries extended the ſignification of *arms* to knives and forks, particularly thoſe of ſilver. A forced contribution was beſides alſo, with requiſitions of plate, pictures, furniture, cloathes, cambric, muſlin, lace, and even JEWELS, all for the *ſervice* of the French armies, and of their *hoſpitals*. Some Nuns were, beſides, ordered to be provided for Augereau and his Staff, whoſe outrages killed ſome, deprived others, from terror, of their reaſon, and all of their innocence and honour. Our limits do not permit us to mention but theſe few of the many and horrible outrages committed by a General now intended to *regenerate* Ireland.

Bernadotte is more known for his inſolence when a Grenadier Ambaſſador at Vienna, in 1796, than for his exploits as a General.

Berthier, the friend and companion of La Fayette, in 1789, as well as of Buonaparté in 1798 and 1799, has been the tool of all factions, and the ſlave of the former, as well as of the preſent Emperor of faction. He certainly poſſeſſes great military talents, but his want of energy and of principle, makes him accept a ſecond when he might command a firſt place, and, after having revolted in the name of liberty, fight for the eſtabliſhment of an organized ſlavery, under the moſt contemptible of uſurpers, and the moſt cruel of deſpots.

Bournonville, without birth or talents, owes his revolutionary notoriety to intrigues, and to his impriſonment in Auſtria, after having been delivered up by Dumourier, in 1793. In the account of him in the Military Gallery, Vol. I. P. 329. it is ſtated, "That, in March, 1793, upon the road from Mons to Maeſtricht, an Aide-de-camp of the Landgrave of Heſſe-Caſſel had declared to Bournonville, that the Republican Armies owed their ſucceſſes, in the campaign of 1792, entirely to the clemency and generoſity of Louis XVI. becauſe the Auſtrians and Pruſſians might eaſily have penetrated as far as Paris, had they not been ſtopped by a letter, which this unfortunate Monarch wrote from the Temple to the King of Pruſſia, near Chalons." As Bournonville was then a Commander under Dumourier, his authority is not to be paſſed over in ſilence, where it can clear up this part of hiſtory, which is ſo much obſcured by contradictory reports. It is aſſerted that he has furniſhed this anecdote himſelf.

General Bon is known for his bravery in Italy and Egypt, and for having

having been ſacrificed in Buonaparté's mad, raſh, and deſperate attack on St. John of Acre, in the ſpring of 1799. He, with thouſands of others, fell a victim to the Corſican's ignorance, ambition, obſtinacy, and inhumanity, in the expedition to Syria.

Beſides theſe Generals, two degraded noblemen, Beauharnois and Biron, ſwell the 1ſt volume. All the official letters of the former, in which, in ſpeaking of the republic, the praiſes of himſelf are inſerted, no doubt, *by order*. His laſt letter to his wife, the preſent mock Empreſs, written in priſon the day before his execution, by his new ſovereign, the ſovereign people, in which he conjures her to re-eſtabliſh his memory, by aſſuring the republic that his WHOLE life has been dedicated to the cauſe of *liberty* and *equality*, is left out alſo *by order*, particularly as he recommends to her to implant in the minds of her children (the preſent revolutionary *ſerene* highneſs Eugenius Beauharnois, and her revolutionary *imperial* highneſs Princeſs Louis Buonaparté) the ſame notions and principles of *liberty* and *equality*. He has been well obeyed. See *Dictionnaire Biographique*, Vol. I. Art. *Beauharnois*.

The Duke of Biron was the accomplice of the late Philip Egalité, and for his rebellion guillotined by his fellow rebels. In aſcending the ſcaffold he exclaimed, "Had I ſerved my King with the ſame zeal and fidelity with which I have ſerved his aſſaſſins, he would have rewarded me in a different manner." We recommend this anecdote to the remembrance of the factious nobility of our own country.

The ſecond volume, containing the ſketches of the ſame number of Generals, begins with an elaborate account of Buonaparté, of his achievements, and of his *glory*. It repeats every thing which the baſeſt and moſt diſguſting flattery has invented, and relates as facts, abſurd and ridiculous anecdotes, fabricated, ſince Buonaparté's uſurpation, by his literary ſlaves or military ſycophants. As a proof of the veracity of the compilers, we will tranſlate from page 6, what is ſaid of his *brilliant* campaign in the ſtreets of Paris, on the 6th of October, 1795, where, in butchering 8000 men, women, and children, he conquered his preſent wife, then the miſtreſs of the regicide Barras.

"This day (the 6th of October) was, however, leſs diſaſtrous than it might have been, and it is to Buonaparté that the Pariſians are indebted for this *benefit*. The Pariſians, ſaid an officer, queſtioned concerning that day, do not know all their *obligations* to Buonaparté; had he followed, with rigour, the orders given him, never had any day before been more bloody."

It is a curious compliment to a General, to ſtate, that he has diſobeyed the orders of his ſuperiors; of this fault, however, we are ready to acquit Buonaparté, who, when any atrocious or deliberate crimes were to be perpetrated, *always* exceeded, never diminiſhed, the rigour of the orders which he had received from others or had given to others. His murders at Toulon cauſed him to be arreſted as a terroriſt, becauſe he had exceeded his orders. The drowning, ſtrangling, and poiſoning of his

own wounded ſoldiers in Italy and Egypt, and the maſſacre of the Turkiſh priſoners before Jaffa, were not ordered by his ſuperiors of the Directory. Even his enormities in the ſtreets of Paris were ſuch, that Barras himſelf diſowned them, and gave the *honour* of them to him to whom it was due. The many thouſand widows and orphans at Paris, who ſtill ſuffer from the fatal conſequences of that day, are living evidences of the *obligations* the Pariſians owe to Buonaparté.

Among the Generals mentioned in the third volume, Dumourier and Dumas are the only two of any known military talents. General Daniem has no place in this gallery, but the general of anti-chambers, Duroc, is much extolled.

Gantheaume, Hoche, Joubert, Jourdan, Kellerman, and Kleber, are the moſt notorious military characters of the fourth volume; and La Fayette, Laſnes, Le Clerc, Le Courbe, Linois, Luckner, Macdonald, Marceaux, Maſſena, and Menou, thoſe of the fifth volume.

In the ſixth volume are found hiſtorical remarks and military accounts of thirty-four Generals, among whom Moreau and Pichegru are foremoſt. Their military exploits are related with leſs exaggeration than thoſe of other inferior Generals, and the reaſon is eaſily gueſſed. In Moreau's life are found the act of accuſation, his defence, and the ſentence of the Tribunal, without any obſervations of the editor's. Becauſe Pichegru is no more to be dreaded by Buonaparté, more juſtice has been done to his talents, than might be expected from perſons writing with bayonets at their elbows. He is ſaid to have died by ſuicide, when all France knows that he was inhumanly and daſtardly murdered by the mutes in the pay of Buonaparté.

The ſeventh and laſt volume contains ſome remarks on forty different Generals, none of whom are much known, either for talents or ſucceſs, though ſome of them, ſuch as a Schawenbourg, a Thureau, and a Vandamme, are univerſally deteſted for the crimes and ravages they committed during their commands in Switzerland, La Vendée, and Germany.

The volume finiſhes with what the editor calls "OBSERVATIONS," ſurpaſſing, in their adulation of Buonaparté, and in their abuſe of Great Britain, what was ſo ſhamefully expreſſed in the preface.

The ſketches of all theſe Generals are very *prudently* not biographical but entirely military. It would, indeed, be laughable enough to read of ſerene revolutionary highneſſes and of excellencies, grand officers of the Legion of Honour, baſtard ſons of waſher-women, or the progeny of brothels, nameleſs as well as fatherleſs.

We ſhall, at ſome future day, diſcuſs more fully the merit or defects of this military gallery, correct its numerous errors, and expoſe its no leſs numerous falſehoods.

Hiſtoire

Hiſtoire primitive des Peuples de la Ruſſie, avec une Expoſition complete de toutes les Notions, Locales, Nationales et Traditionelles, neceſſaires à l'intelligence du quatrieme livre d'Herdote. Par le Comte Jean Potocki. 130. 4to. Printed and publiſhed at St. Peterſburg. 1803.

Hiſtory of the ab-original Inhabitants of Ruſſia, with a complete expoſition of all the local, and national and traditional Ideas neceſſary for underſtanding the Fourth Book of Herodotus. By Count JohnPotocki.

TO obtain any information of a country ſo remarkable for its emerſion from barbariſm, and rapid ſtrides to the high degree of cultivation and civilization, which it has already arrived at; to recede to the moſt remote æra, and trace the hiſtory of the different nations, of which the ab-original inhabitants of this extenſive empire, conſiſted as far as the ſources will admit, ſo as to afford an opportunity of drawing a comparative line between the paſt and preſent epochas; muſt be highly intereſting to every reflecting mind. Our attention will, undoubtedly, be ſtill further excited, when we learn, that this work is the reſult of twenty years ſtudy, and is the production of a perſon of high diſtinction, ſplendid talents, and known as the author of "*Fragmens Hiſtoriques et Geographiques. Periple du Pont Euxin, Eſſai ſur les Sclaves*, &c. hiſtorical performances which have long ſince fully eſtabliſhed his literary fame. But an additional motive for conſidering it with ſo much intereſt, is the ſmall number of copies, which have been taken of this work, and amounting only to one hundred, moſt of which our author has preſented to a private circle of friends chiefly in St. Peterſburg, a circumſtance which renders it extremely difficult to obtain a copy beyond the confines of Ruſſia. This we muſt the more regret, becauſe the ſcrutinizing hiſtorian will be deprived of the opportunity of examining its contents. In our preſent number our limits will only permit us to give a few hiſtorical outlines of the work, which will, however, prove the penetration of our author, and the importance of this publication.

In the firſt Chapter, he gives a ſtatement of the different nations, who at preſent inhabit Europe and Aſia, according to their languages. The *firſt claſs* contains thoſe of the *Eaſt*, or the *Samitian* nations, (the Malteſe, Arabs, Syrians, Aſſyrians and Jews). 2. *European or Japhetican* (all Europeans, the Turks and Hungarians excepted. The northern Indians, Perſians, Bucharians, Kurds, Oſſetes, &c.) 3. *Armenians* or *Moſſoch*. 4. *Iberian*, or *Thobel* (Georgians, Kartalineans, Kaketians, Immeretians.) 5. *Caucaſian*, (the Leogians, Miſchgians, Circaſſians, Abaſſers.) 6. *Tſchudes* or *Finns*, (Carelians, Eſthonians, Laplanders, Seiraneans, Permians, Oſtiaks, Bordunneans, Tſhheremiſſeans, Tſchuwaſheans, Woguls, Wotiaks, and Hungarians.) 7. *Samojedes*. 8. *Turks*. 9. *Mantſchu*. 10. *Dſchukaſchirians*. 11. *Arinecians*. 12. *Horians*. 13. *Kamtſchadlates* 14. *Sefians* (the inhabitants of Thibet, China, Cochinchina and Tonkin.)

15. Malays. 16. *Romanes* (the inhabitants of Siam, Ava, and Pegu.) 17. *Hindus.* In the second chapter we are presented with a very elaborate inquiry into the history of the Sclavonian origin. The third Chapter treats of the "*Origines Lithuanienses*, or Celto-Sytiques." Chap. IV. considers the "Origines Getes ou Valaches," at present the Wallachians. The fifth explains the history of the "*Origines Sarmates.*" Under this head, we are presented with a new derivation of the word "Amazon," the *Ayor Pata* of Herodotus, from *Ajor*, *Air*, *Er* which in the Scythian language denoted a *man*, and *Pata*, to *slay*. Concerning the Roxalans, as mentioned by Strabo, we shall select the following remark on the etymology of that term, in the words of our author.

"These Roxalans, of almost Germanic origin, are called Russiatz, by the Armenian geographer. They stopped on the Niemer; one of the branches of the river, thence took the name of Rusna, and the Nilmen must have derived its name from that of Niemey, which would sufficiently agree with that of a people of Germanic origin, as mentioned by Strabo. These Russiatz of the Niemen were governed by Varags, or Swedish Princes of a race nearly similar to that of the Germans, and in some parts they are still called the Swedish Roxalans. It was to these Varags that the people of Novogorod applied to have Princes to govern them. The Russian Varags passed the sea and went in search of Ruric in Sweden, while another portion of these people went and established themselves at Novogorod, in what is now called Starai-Rees. But this establishment was not of long duration. Most of the Russian Varags embarked with Oskold and Dir, and took Kiow, where they formed a new establishment, and entered into treaties with the Greeks of Constantinople."

In the fifth Chapter, our author gives us an account of the "*Origines Tschoudes*;" and in the seventh, he traced the "*Origines* of the *Tartars.*" He here exhibits, in a masterly and comprehensive manner, the history of the Tartars, from the first mention of them, under the name of the Scythians. He furnishes us with ample details of the various tribes of which this people consisted; nor has he omitted to point out with accuracy the parts inhabited by each, attested by historical documents. We are also favoured with some interesting information respecting the seven languages used by the Græco-Scythians, mentioned by Herodotus; these were according to our author, the language of *Callipedes*, along the borders of the bog, from Olbia to Bohopol; 2. of the *agricultural Scythians*, of the tribe of the Ischudes, on the Dnieper and Molotschnewody; 3. of the *Budins*, on the left shore of the Don, from its source to the Wolga; 4. of the *Thyssagetes*, or Alanes, who inhabited the right shore of the Wolga, from Novogorod to Saratows; 5. of the Baschkirs, descendants from the Turks; 6. of the Sacens, fugitives of the Skolos, who were the progenitors of the Tartars in Siberia; and 7, of the *bald Scythians*, among whom our author discovers Kalmuck priests. Of his competency to this investigation, we have no reason to doubt; his

his illuſtrations bearing ſtrong impreſſions of a mind truly philoſophical, and endowed with the genius of obſervation.

The eighth chapter embraces the hiſtory of the "*nations inhabiting the Caucaſus,*" namely the Leſgians, Miſchegans, Abaſſians, and Tſcherkeſſians or Circaſſians, of whom we find accounts in Herodotus, Strabo, &c. Chapter IX. takes a ſhort view of the "*Origines Ibériennes,*" the people of Georgia. Our author conſiders the hiſtory of this ancient people of the firſt importance, and deems it, at preſent, premature to attempt to offer a complete view of them; the country having been but recently annexed to the Ruſſian empire, but he flatters himſelf with ſoon obtaining a correct chronological ſurvey of the different occurrences, from the remoteſt ages. Chapter X. illuſtrates the hiſtory of the "*Origines Phrygiennes.*" Among other lucubrations concerning them, we learn that Jeremias, in meaning the different empires of *Aſia Minor*, notices *Aſkanaz*, which *Aſkani Phrygia.* Some excellent remarks are made on the hiſtory of the language of the Phrygians. In the tenth chapter, our author treats of the hiſtory of the "*Origines Armeniennes*;" and in the eleventh, preſents us with a "*Commentary on the tenth chapter of Geneſis*" Our author concludes his work with an inquiry concerning the *two deluges*, of which the Greek authors have left ſome accounts, and of which ſome veſtiges are aſſerted to be ſtill extant in the Southern parts of the Ruſſian empire; he obſerves, "in order to attain my object, I travelled to the Crimea with Profeſſor Pallas; we diſcuſſed every point together; and if I may ſo expreſs myſelf, we collated the hiſtory of man with that of nature."

From this ſketch, an inference may be fairly drawn, that the preſent work would form a moſt intereſting companion to Pallas's travels; and our regret muſt, therefore, be the greater, that ſo much valuable information ſhould be witheld from the poſſeſſion of the learned. It is well worthy of tranſlation, and we ſhall at any time be glad to ſee it in an Engliſh dreſs.

Leonhard Meiſter's Helvetiſche Revolutions-Geſchichte. Vom Ausbruche der Revolution, bis zur Beendigung der Helvetiſchen Conſulta in Paris. Zweyte, verbeſſerte Auflage. 1803. 8vo. Pp. 141.

Leonhard Meiſter's Hiſtory of the Helvetic Revolution. From the Commencement of the Revolution to the Cloſe of the Conſulta in Paris. Second improved edition.

IT is not a matter of ſurprize, that various attempts ſhould have been made on the Continent to publiſh a ſurvey of one of the moſt important æras in the annals of Helvetia; a country, which, from the foundation of its liberty, to the preſent moment, has invariably claimed the attention of all Europe. We may ſafely aver, that a generous, but unavailing, ſympathy, was never felt ſtronger for any country, labouring under a national calamity, than was enter-

tained for Helvetia during her late ſufferings, inflicted by France, on pouring in her military banditti. But that barbarous tranſaction is too recent in the recollection of every reader to need any recapitulation, and the picture is almoſt too diſguſting to deſcribe. Nevertheleſs crimes, ſo unexampled in hiſtory, ſhould be tranſmitted to poſterity, as a warning to future ages, and to point out the neceſſity of domeſtic harmony and union, as the ſureſt means of repelling foreign invaſions, and from an inattention to which we may principally attribute the facility with which the French made a conqueſt of that once happy country, ſo lately the aſylum of thoſe victims, who, in their native land, had been the objects of perſecution.

Of a period ſo intereſting, it was but natural to ſuppoſe, that men ſhould have been inſtigated to exhibit the particulars, and that, by each party, endeavours would be made to give a partial ſtatement of the various occurrences, conſiſtent with their own principles. But from the contiguity of France, and ſome of the factious anarchiſts being ſtill in power, it could hardly be expected, that a native would have dared to preſent the public with a fair and candid narrative. Our author certainly has, in the title-page, held out greater promiſes than the peruſal of his work will fulfil. Yet we are happy to obſerve, that this deficiency is not the reſult of want of ability, but has probably proceeded only from the motive above mentioned. Indeed the publication itſelf, imperfect as it is, gives us the moſt convincing proofs of his talents and impartiality in diſcuſſing ſuch intricate details.

In a conciſe and correct manner Mr. M. has here preſented us only with a recapitulation of the moſt important occurrences which took place, particularly towards the concluſion of that peculiar cataſtrophe—the overthrow of the Swiſs Government. When he takes a ſurvey of the hiſtory of the revolution in Switzerland, to the year 1801, he frequently refers to another work, publiſhed by himſelf, entitled, "The Hiſtory of Helvetia," and therefore gives here only a ſketch of the revolutionary occurrences previous to that period, and follows it up to the commencement of the year 1803, at which time they were terminated by the mediation of Buonaparté, who gave them what he called a definitive conſtitution, and of which a copy is annexed to this work.

Speaking of the preſent ſtate of Switzerland, he ſays, "If the introduction of liberty and equality prove obnoxious to thoſe families, who, in former times, were entitled to certain privileges, it ought to be conſidered, that to the peaſant, it cannot fail to afford joyful tidings. But to the latter, this new conſtitution was too foreign, and the means by which it was introduced, too oppreſſive; the fruit of the tree of liberty too unpalatable, and its culture too ſlightly underſtood. Acceſs was undoubtedly afforded him to the different offices; but then the far greater part of the people were deficient either of fortune, or ability, and connection, by which they could have attained

tained to them. The more uncertain this new order of things appears to them, the more easily are they influenced by counter-revolutionary insinuations; or, at the utmost, they view, with indifference, the struggles of the different parties. During these contests, the more uncertain possession and acquisition are, the greater will be the anxiety of every one to hide his small pittance, the fruit of his labour, and the more readily he yields to corruption. Despondency for the welfare of one's native country is immediately attributed to faction." &c. &c.

This simple passage will sufficiently shew the influence under which the author has written, and will enable the reader to draw a just inference as to the miserable state of the subjugated inhabitants. That patriotic despondency will be considered and punished as *factious*, no one can doubt, as long as the Usurper of France is permitted, by Divine ordination, to maintain his detested sway; nor can the unhappy people of Switzerland presume upon enjoying an iota of liberty till the period of his extermination.

MISCELLANEOUS.

The Rise, Progress, and Nature of Popery. By Jacob Mentor, Esq.

"No true Protestant can swear blind obedience to Church governors in all things: it is the highest usurpation to rob men of the liberty of their judgment." CHILLINGWORTH.

"Mental faculties are subject to mental powers alone. Opinion and prejudice cannot be influenced, or convinced, or reformed; save by reason or the letting in of truth upon the soul." BROOKE's *Trial of Catholics.*

AFTER Jesus Christ had ascended into heaven, his few disciples assembled by themselves in one place; and were of *one accord*, of one heart, mind, and judgment; and *continued* thus for some time, in prayer and supplication, in fellowship, and in the apostolic doctrine. They were ready to communicate assistance to each other both in temporals and spirituals; for none looked upon what he possessed to be his own; so that there was none among them that was in want. But very soon a selfish spirit appeared in some who had joined them: these were openly detected in prevarication, and were cut off suddenly by an awful judgment, in order to deter others from the like vile practice in future.

Whilst the number of professors increased, there were individuals (like Simon Magus) who joined them from lucrative motives. Others wished to have the pre-eminence, and assumed the office of teachers, to which God had not called them. Some likewise loved filthy lucre, and (like *Demas*) conformed again to the world. Hence so early as St. Paul's time, he informs us that the *mystery of iniquity* began to work; which increased in succeeding ages, and has been continued either in a lesser or greater degree even to the present day.

Mystery implies some thing abstruse, secret, or what is not easily discerned. And this mystery was not so much open sin, as a dissembled piety;

or wickedness under the form of godliness, managed with much cunning. It was working secretly like a mole under ground; and introduced gradually new inventions and traditions of men, under pretence of greater reverence and devotion, and of doing service to the Church. If was not among the heathen or the Jews that this originated; but among the professors of Christianity.

It is true, that during the three first centuries, the real Christians were greatly harrassed and persecuted; and it was only the unstable or the weak that were compelled by the Pagans to renounce their profession, through fear of death. Therefore the heathen emperors were for a time the instruments or means of restraining this mystery: for the Christians were mostly all poor, and there was but little inducement for any to join them through lucrative views. But, when the Emperor Constantine commenced Christian, and heaped favours and honours upon the teachers, as well as upon some private members; then luxury, ease, and honours brought in a full tide of lukewarmness and its concomitant evils upon the Church; so that the mystery of iniquity increased rapidly for three centuries more, until it arrived at its full heighth in the year 606, when *Phocas* declared the Bishop of Rome universal Bishop, and the Church of Rome the head of all Churches. Then the wicked one, or *man of sin*, was *revealed* or discovered; at least, every one that had any spiritual discernment might easily perceive that this was Antichrist; seeing he exalted himself above all magistrates, (who are often called *gods* in scripture) and even above the emperor himself; and assumed the title of a vice-god upon earth.

Now followed a night of gross darkness, which enveloped all Christendom for several ages: though, in the worst of times, there were some faint glimmerings of light among a few individuals, who lived in retirement, or fled from the stroke of persecuting power. Among the poor in spirit God always delights to dwell; and wherever there has been a revival of religion in any age, it has generally began among the poor. It has often been remarked, that it was best with the Church in her poverty or low estate. And what is true concerning the Church, considered as a collective body, most commonly holds good respecting individuals, of whom that body is composed. Nations, in their infant state, and during the time of their hardihood, become valiant and victorious: but luxury and ease enervate and gradually bring them to ruin. So it has frequently fared with Churches, or collective bodies of professing Christians.

When societies became enlarged, and, consequently, more complex; this afforded an opportunity for ambitious and designing men to gain an ascendancy over the minds and liberty of the people; who being simple and unsuspecting, were long before they could discover where the fault lay; until the abuse of power at length became so glaring, that the sufferers were aggravated to call the right in question. But, even then the few individuals, who began to see and to think for themselves, found great difficulty in communicating their thoughts to others: because base men, when seated in power, are always jealous and vigilant, and use every mean to crush the liberty of thought or freedom of speech: for guilt always dreads a strict investigation. Hence arose the Inquisition; where the most faithful, honest, and upright men were dragged; and there condemned and executed, or put to the most excruciating tortures, merely for a thought or a word. Here their enemies were judges, witnesses, and executioners. Multitudes of informers were encouraged and suborned, and much sophistry used to

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put a wrong construction upon the most innocent expressions. These crafty men use quibbling, chicanery, and guile; and when they were pushed hard by arguments drawn from reason and common sense, they strove to evade all by saying "the Church has determined it so; and the Church is infallible." General councils likewise were resorted to as a subterfuge for error: But, as "general councils are an assembly of men, all of whom are not governed by the spirit and word of God, they may err, and some times have erred, even in things pertaining unto God*."

Father *Paul* of Venice, who was a good judge in this matter, and who wrote the history of the Council of Trent, saith of general councils,—"Let no man expect good from them: for the needy and the ambitious (who always constitute a majority) will unite to make or support a Pope." In these and such like assemblies, it often happens that those who are the wisest men, and who might give the best advice, are modest and diffident, so as to withold their opinion; or are borne down by a majority of those that are more forward and domineering. It is true, that in all assemblies, whether ecclesiastical or civil, the sense is taken by a majority: but this is by no means a mark of infallibility, or a certain criterion to judge by.

Now, by these means the Church crept up to be a motley mixture of secular and spiritual power blended together. Whereas Christ said that *his kingdom is not of this world*: his religion is the farthest removed from policy or intrigue, craftiness or dissimulation, that can possibly be conceived: for *simplicity* and godly *sincerity*, constitute one principal part of it. And, indeed, they who think to serve the interest of Christ, or of true religion, by any thing which in the least favours of guile; act contrary to his mind, and in reality hurt his cause. For, prevarication, dissimulation, or mental reservation never did good to any cause whatsoever. Yet what are called "pious frauds" have been practised, and it is to be feared are still practised, by some who have the effrontery to call themselves by the name of Christ. A pious fraud implies a contradiction in terms: for, if there be fraud, there can be no piety. Truth is plain and simple; she requires no false ornaments; but always appears to best advantage in her native dress. There may be some plausibility, and even a part of the truth, in what is related: and yet by throwing in some false colouring, and mixing it with much dexterity, and by suppressing a principal part of the truth; the subject may be so disguised, and so contrary to fact, as to become, in reality a lye in the sight of him who is a searcher of the heart. The apostle saith (Ephes. iv. 25.) *putting away lying let every man speak truth with his neighbour.* And we are informed in the Revelation, that none shall enter the new Jerusalem, who *work abomination*, or fabricate a lye: but they shall be *without* among *whoremongers, murderers, and idolaters.* (Rev. xxi. 27.—xxii. 15.) Let fraud, then, and every species of dissimulation or guile be for ever banished from all denominations of people, whether they be called Papists, Protestants, Jews, Mahometans, or Pagans. for, these things cannot bear the scrutiny of the all-seeing eye.

But, here it must be observed, that when some men in our times began to expose the fraud and superstition of Romish priests; not being possessed of

* See the 21st article of the Church of England.

truth

true religion themselves, they knew not how to distinguish between what was *real* and the abuse of it. Therefore, in levelling their shafts of ridicule against superstition and priest-craft; they endeavoured to undermine the foundation of all religious sentiment, and to banish Christianity itself out of the world. But it is contrary to all sound reasoning, from the *abuse* of any thing, to argue against its use. The foundation of Christianity standeth sure, and will stand unalterable in its nature, whether men build upon it *wood, hay,* or *stubble*; *gold, silver,* or *precious stones.*

That ignorance is the mother of devotion, is a well known maxim held by a certain Church: therefore the common people (who constitute the bulk of mankind) were kept in ignorance by the priests*, that they might be the more obedient, and might indirectly minister to their vices; or at least not minutely look into them. Their minds were often kept in a continual hurry and agitation; so that they were deprived of leisure and inclination to scrutinize the miscarriages of their teachers. Thus, by creating parties and divisions among the people, and playing them against each other, the priests contrived to rule both; and even made them the tools of fabricating their own shackles, and of rivetting their chains.

Some persons, who felt the power of real religion, and saw with horror the flood of iniquity which seemed to carry all before it; began to form a resolution to fly from it into caves, forests, or mountains! where they might worship God and enjoy themselves in tranquility. And to these more and more individuals joined themselves from time to time. Thus were monastries and convents founded, or religious fraternities formed. And, though we can scarcely doubt but these persons were at first conscientious, and of an upright intention, though perhaps tinctured a little with enthusiasm: yet their successors, after some time, became gradually insolent and licentious: and, as they were combined in one common interest; and that of a secular nature; they used every art and colouring to cover each other's vices. Some of them became common and sturdy beggars; and in them was fulfilled what is recorded of Eli's sons, "*give it to me, or I will take it by force.*" (1 Sam. ii. 16.)

These religious houses were the inventors of the method of conveyance: for, as lands or tenements were frequently given for superstitious uses; the ecclesiastics contrived to have them conveyed to themselves as a body; and thus they became perpetually inherent in one dead hand; which occasioned the term of *mortmain* to be applied to these and such like alien actions. And, though several statutes were framed, from time to time, yet their ingenuity suggested new methods of eluding the laws, and creeping out of such statutes as were formed against them. When they had been driven out of their former holds, they devised another method of conveyance, not to themselves directly, but to nominal feofees for the use of the religious houses. Thus they distinguished between the possession and the use; and received the actual profits, while the land remained in the nominal feofee. Whether there be any trust-deeds, of this or a similar nature, fabricated in our united kingdom at this day, must be left to the discerning reader to enquire. These

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* Anthony Tyrrel a priest tried in the reign of Queen Elizabeth, in his confession, said—"I think that Godly credulity doeth much good for the furthering of the Catholic cause."

religious

religious fraternities (in order to evade a statute made in the reign of Richard the [illegible].) purchased tracts of land adjoining to their churches, and consecrated them by the name of *church yards:* and to these and their environs they obtained certain privileges and exemptions to be annexed, some of which remain even to the present day.*

A sect or unity or fraternity of this kind is not only a nuisance, but may, in time, become very dangerous to the public at large. They get acquainted with the circumstances and private affairs of families, as well as of individuals; and keep a memorandum book, in which there is a peculiar and private mark annexed to each person's name, by which their successor, as he travels round, may at one glance know where and to what sort of persons he may apply; whether they are of a soft and pliable nature, and likely to contribute liberally, and to yield them implicit or passive obedience upon all occasions. But if there are any a little stiff, or who dare to think for themselves, a peculiar stigma is affixed to their names, so that the travelling brother may beware of them, or treat them with supercilious contempt, and stir up others against them.

It may, perhaps, seem scarcely necessary to guard people against such characters in Great Britain or Ireland at *this* day; and yet if they would open their eyes, they might perceive something of the same kind, though concealed under another name. There are various methods of extorting money from the simples; though not by open force, yet by plausible stories, and by affecting the passions. A community of the above description, diffused through a nation, may injure thousands before they are aware. The imposture, indeed, must be carried on now with more policy, and be of a more refined and subtle nature than formerly; because there is much light diffused abroad: yet still as there are some hundreds of thousands who have no means of being truly informed in these matters; it behoves those who have a little discernment, to give their neighbours such conscientious information as may promote the happiness of mankind, and discountenance error, superstition, and religious tyranny, under whatever shape or name it may appear. Truth will always bear the closest investigation: but guilt is afraid of being dragged from its lurking holes, least its horrid deformity should be exposed to day-light.

But, they who would investigate matters of this nature, should be sure to divest themselves of prejudice, before they begin to make the enquiry. Prejudice often forms a thick atmosphere about the mind; so that the rays of truth can scarsely penetrate, and are but faintly seen. Truth is of no party, but always acts as an impartial unbiassed judge. A late worthy character has left behind him the following remarks:—"Few of our most able writers on the prophecies seem to me to have any idea that they apply equally to the Protestant establishments, as well as to the Catholic kingdoms." There are many things among us, which, to some, are indications that we are not so far removed from the old meretricious lady of *Babylon*, as we would willingly have the world to believe. A spirit of infallibility, in a greater or less degree, pervades all parties. We are all popes in our own way: at least, every denomination hath its imperious and overbearing dictators. Those that are swollen with imaginary dignity,

* See Ency. Brit. on the word *Mortmain.*

and

and are wise in their own eyes; whether found among [illegible], Presbyterians, Methodists, Quakers, or any other denomination, are the Scribes and Pharisees of the day. The pure spirit of the gospel has been banished from the great bodies of professing christians, and has taken up its abode among a *few* solitary individuals, dispersed through the several Churches of Christendom. Men of discernment seeing this to be the case through all denomination, are led to suppose that there is no truth among *any* of them. But the contrary is true. They have all given the saving truth; if they would only hold it in piety, charity, and right meekness. Shall the follies of some mistaken individuals subvert the nature of things, and the laws of everlasting truth? Because some men are weak, enthusiastic, and enflamed with spiritual pride, shall we say that there is no such thing as sound religion and good sense in the world? It is exceedingly probable that *Infidelity* must first become almost general among the several orders of the people, before pure, genuine, purged Christianity can prevail. Erroneous or noxious errors were never more diffused than at present. However, I do not consider this in the light of a misfortune to the general cause of truth. Truth fears nothing more than inattention. It is too important to be treated with indifference. Opposition calls forth and sharpens the powers of the human mind in its defence. The cause of the *Gospel* hath ever gained by investigation. The stronger the adversaries of Christianity are, the greater will be its triumph: the more it it disputed, the more indisputably will it shine."*

A spirit of persecution is another branch which grows from the evil root, or *mystery of iniquity*. But we are not to confine this to the Church of Rome: for, "when Protestants fled from the bloody pale, they brought along with them too much of her bloody spirit. And when persecuting popery had almost expired in those fires, in which it burned our first churchmen; how soon did the survivors commence persecutors of the Presbyterians? When these, forced to fly to New England for rest, got there the staff of power in their hand; did they not in their turn fall upon, and even hang the Quakers? So universally restless is the spirit of persecution, which inspires the unrenewed part of mankind, that when people of the same religion have no outward opposer to tear, they bark at and devour one another."†

"Would you see (saith Mr. W. Law, in his Address to the Clergy) when and where the kingdoms of this world become a kingdom of God; the prophet tells you that it is *then* and *there* where all enmity ceaseth. *They shall not hurt nor destroy in all my holy mountain;* i. e. through all holy Christendom. (Isai ii. 9.) See here that a kingdom of God on the earth is nothing else but a kingdom of mere love, where all HURT and DESTROYING is done away, and every work of enmity changed into heavenly love."

Pride and self-exaltation conspire to promote persecution; but "self-exaltation (saith the same Mr. Law) is the great enemy to man's rising out of his fall. When self-exaltation ceases, the last enemy is destroyed, and all that came from the death of *Adam*, is swallowed up in victory. Would you see the deepest root, and iron-strength of pride; you must enter into

* Simpson's Plea for Religion.
† Fletcher's Appeal to Matter of Fact 129.

this

the dark chamber of man's ſoul where the light of God (which alone gives humility) being extinguiſhed, *ſelf-exaltation* became the ſtrong man that kept poſſeſſion of the houſe, until a ſtronger than he ſhould come. Whatever Society of Chriſtians, therefore, there be, whoſe religion ſtands upon, or conſiſts in theological deciſions, particular doctrines or opinions; however ardent their zeal may be, yet ſooner or later it will be found that nature is at the bottom; and that a ſelfiſh earthly pride in their own definitions and doctrines, will, by degrees, creep up to the ſame height, and do the very ſame things, which they exclaim againſt in Popes, Cardinals, and Jeſuits. This muſt be the caſe of all fallen Chriſtendom, as well Popiſh as Proteſtant, until ſingle men and churches confeſs, and firmly adhere to this truth, that *our Salvation conſiſts in the life of Jeſus Chriſt in us.* A religion of worldly glory and proſperity carried on under the Goſpel State, hath more of a diabolical nature, than that of the Jewiſh Phariſees. It is the *higheſt* and *laſt* working of the myſtery of iniquity; becauſe it lives to Satan and the world." And to this is annexed human policy and worldly wiſdom; "which was the thing that overcame the Church, and carried it into captivity. For, in captivity it certainly is, ſo ſoon as it is turned into a kingdom of this world. This wiſdom was the great evil root, at which the reforming axe ſhould have been laid, and muſt be laid, before the Church can again be that virgin ſpouſe of Chriſt, which it was in the beginning."

From theſe few remarks, it may plainly appear what the true nature of Popery is: and that it is not confined to any nation, or aſſembly of profeſſing Chriſtians; but is to be found in a greater or leſs degree among all. Wherever there is pride, ſelf-exaltation, human policy, a domineering power, and a perſecuting ſpirit; there the eſſence of the beaſt and Anti-chriſt are to be found. And whenever this power is exalted to its higheſt pitch, and begins to ſay within itſelf, *I ſit as a queen:* it is juſt at the point of falling, to riſe no more. For, He that ſitteth on the circle of the heavens, and beholdeth all things from the beginning; who knows the motives by which every human being is actuated on the little theatre of this world, will at length reſume the reins of power, ſaying to every thing and every being that would exalt itſelf againſt him. "Hitherto thou haſt come but thou ſhalt proceed no farther."

And though Infidelity may triumph for a time, and ſelf-conceited men may attempt to wound Chriſtianity through the ſide of that which is but a falſe image of it: yet theſe have no firm ground to ſtand upon, and their vain boaſting will ſoon be brought to nought. Let them be informed that an *apoſtacy*, or falling away in the Chriſtian Church, was foretold near 1800 years ago by one who was well acquainted with God's economy. (2 Theſſ. ii. 3.) The man of ſin, or that which is deſcribed in the foregoing pages, was *firſt to be revealed*, or diſcovered, before the great day of the Lord ſhould come. But, though this falling away has come to paſs by degrees, in different churches, and in various places, yet there never was a total apoſtacy in Chriſt's Church at any one period. In the ſeven churches of Aſia, mentioned in the Revelation, there was a mixture of good and bad. In ſome, where the Miniſter was fallen, the greater part of the people retained their integrity and faith: in others, the Miniſter was faithful and upright, though ſome of his flock had diſhonoured the Goſpel. So, in later times, when much groſs darkneſs had ſpread over moſt parts of Europe, there was ſtill ſome to be found, though ſcattered up and down, and, as

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it were, hidden in the day of persecution; whom God looked upon with approbation and delight, as he did upon those in the Churches of *Ephesus*, *Smyrna*, and *Thyatira*; who *had not fainted*, but bore their *poverty*, *tribulation*, and *imprisonment* with *patience* and a steady faith.

April 26, 1805.

The following Essay, which was intended as a preface to a new edition of select tragedies of Euripides, by the Rev. James Banister, contains so many just observations, on the depravity of modern taste, in respect of dramatic composition, that our readers, we are persuaded, will read it with interest and approbation. It has, unfortunately, been mislaid, for a long time, or it would have appeared much sooner, and, in perusing it, the reader should bear the date of it (February 1803) in his recollection.

TWENTY years are elapsed, since the first edition of this work was published, during which period, I have seen such a capricious, and I might say absurd distribution, of literary honours, as is more than sufficient, to check any desire of applause, and dissipate any dream of distinction, which vanity, or ambition, might present to my mind, in the days of youth, and inexperience; but in the republication of the plays of Euripides, it is not impossible, but I may be actuated by better motives, than a mere love of fame; for surely to recommend an author to general perusal, on whom Cicero bestowed the appellation of the wisest of poets, and who has in all ages, been celebrated for the excellence of his moral sentiments, cannot, but meet with the approbation of every man of sense and virtue, and if ever a time called for a reformation of the national taste respecting dramatic productions, it is the present. We have seen the speaking pantomime and low buffoonery, of Reynolds, and the atheistical cant of Holcroft, exhibited to crowded theatres, and not only borne with that silent patience, which good breeding imposes on the hearers of impertinence, and absurdity, but even received with delight, and admiration; and as if our stock of folly were not sufficient to furnish a complete drama, we have imported from Germany, all that bloated magnificence of diction, that wild exaggeration of passion, that total disregard of common sense, and truth of character, and above all, that daring impiety of sentiment, for which the writers of that country have been long famous. Why should I speak of the Castle Spectre and Pizarro, the former of these plays, is a tissue of absurdities; the latter is equally defective in character, manners, sentiment, and diction, it likewise abounds with strange blunders, and wild eccentricities, such, as we should suppose, a German head could alone engender. In vain has the wisdom of our ancestors enacted laws to check the licentiousness of the stage if the person to whom the charge of executing those laws is committed, should, from negligence, inattention, or false compassion to what is termed in the fashionable cant, the feelings of the author, be induced to licence plays, of an immoral, or irreligious tendency. To produce only one instance, is not the stranger of Kotzebue an apology for adultery, yet this play with some alterations, has been adapted to the English stage, and to the disgrace of our country, acted with applause; and it would be difficult to find a translation, or imitation, of any German play in our language, which has not for its object, the recommendation of some vice,

vice, or the ſubverſion of ſome virtue. It has been ſaid by the advocates of the modern drama, that however defective the play writers of the preſent age may be, in learning and genius, yet they are, at leaſt, exempt from that indelicacy of language and ſentiment, which formerly diſfigured our dramatic productions. And it muſt be admitted, that Beaumont and Fletcher, with all their ſublimity of thought, and juſt conception of what was great, and noble, in human life, and character, frequently indulged themſelves in a licentiouſneſs of expreſſion, diſguſting to modern ears. That the wits of Charles the Second's reign, and many of their ſucceſſors and imitators, were groſsly indecent, and even immoral, we are ready to acknowledge, we will likewiſe go ſo far, as to confeſs, that the tendency of their plays, was in a high degree miſchievous; but ſurely, a diſtinction ought to be made between thoſe licentious productions, which even under the moſt unfavourable circumſtances can only pollute the imagination, and thoſe more artful and inſidious writings, which while they profeſs to enlighten the underſtanding, inſenſibly ſap the firſt principles of religion, and morality. The impreſſions made on the imagination are fleeting, and tranſient. The determinations of the underſtanding are fixed and permanent, a pollution of the former, may give rise to occaſional acts of imprudence, and vice; an oblique and perverſe direction of the latter, muſt influence the whole conduct of our lives, and unleſs prevented by ſome accidental circumſtances, from operating in its fulleſt extent, cannot but render us uniformly wicked and corrupt. If then, the preſervation of the integrity of our moral principle, is of ſuch importance, can we be too vigilant in guarding againſt every attempt to ſubvert it. The publications of every week, unfortunately teſtify, that the atheiſts, and the illuminati, the philoſophers of the French and German ſchool, with their diſciples, and admirers in England, are indefatigable in their endeavours to looſen the force of every moral, religious, and political obligation, and among other expedients, they have conſidered the ſtage as no bad vehicle for their ſecret, and malignant poiſon. Holcroft, I have already mentioned; I have perhaps enlarged ſufficiently on the German dramatiſts; to theſe I may add the name of Godwin, a man, who in his writings, ſeems to be actuated by a ſettled enmity to every thing, that has hitherto been conſidered as ſacred and venerable among mankind. After involving himſelf, in the clouds of metaphiſics, bewildering himſelf in the dark regions of the hermetic philoſophy, and finding the temporary fame he acquired by the boldneſs, and ſingularity of his opinions, ſo be on the decline, as a laſt reſource he writes for the ſtage, and preſents the tragedy of Antonio to the public. No abſurdity from ſuch a writer, however ſtrange and gigantic, could occaſion any ſurpriſe; but his friends, and admirers were not a little mortified to perceive that his ſtupidity was equal to his impiety, and that the play of their favourite author was received, even in this age, with univerſal contempt and deteſtation.

The diſpoſition and deſign of ſuch authors are well known, but it is not eaſy to calculate the full extent of thoſe evils in ſociety, of which they may be regarded as the ſource. For although the principles of religion and morality are founded on the immutable nature of things, and truth conſidered abſtractly, can never ſuffer by freedom of enquiry, but muſt ultimately triumph over all oppoſition, yet, every underſtanding is not competent to the unravelling the mazes of ſophiſtry, or the detection of the arts of miſrepreſentation; and atheiſtical, and immoral writers in all ages, have made ſome converts. The weak, the credulous, and the vain, are ſeduced

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by the plausibility of their arguments, captivated by the novelty of their opinions, and allured by the hopes of that distinction, which sometimes attends those, who deviate in their mode of thinking from the bulk of mankind; and so perverse is human ambition, that we see men covet with ardour, and obtain with great labour and pains, a pre-eminence in folly and vice. The adoption of principles, which take away every restraint which God, nature, and human wisdom, have imposed on the irregular indulgence of our appetites and passions, must necessarily be attended with consequences destructive to the individual, and mischievous to society; among those unhappy persons, whose lives are sacrificed to the violated laws of their country, more than one confessed that their first deviation from moral rectitude might be ascribed to a diligent perusal of the writings of the late Mr. Hume; and not long since a man, when sentence of death was passed on him, declared that for many years he had conducted himself with honesty, and sobriety, when an insidious and false friend recommended to him the works of Mr. Thomas Paine. His understanding was overpowered by the confident assertion, and his imagination delighted with the coarse ribaldry of that most impudent of infidel writers; from the admiration of a favourite author, to the adoption of his sentiments, the transition is easy, he soon found his moral, and religious principle weakened, and after some little struggle, totally extinct. Nothing now remained to check him in the pursuit of the objects of his desire, but the restraints of human laws, and those courage may defy, and cunning evade. Not to enlarge further on this melancholy story, if we suppose the disciples of Paine and Godwin, to be so far awed by a salutary fear, as not openly to violate any penal law; yet what security can we have for their performance of those duties, which the moralists term imperfect, and of which human laws can take no cognizance? Such as gratitude, generosity, filial and paternal love, and, to use Milton's comprehensive expression, all the charities of life, yet on the conscientious discharge of these obligations, depend the happiness of individuals, and the peace and order of society; and Virgil considered the violaters of these duties, as deserving eternal punishment in Tartarus.

Hic, quibus invisi fratres, dum vita manebat, pulsatusve parens, et fraus innexa clienti; aut qui divitiis soli incubuere repertis, nec partem posuere suis, quæ maxima turba est: quique ob adulterium cæsi, quique arma secuti impia, nec veriti dominorum fallere dextras, inclusi pœnam expectant.

It must be a subject of concern, to every serious and reflecting mind, that our legislators have not yet devised a punishment for the propagaters of atheism and infidelity; whether this may be owing to any defect in the constitution of our government, or to the insufficiency of human laws, it is not my business to enquire. Though it seems to be a strange solecism in politics, that so much pains should be taken, to protect every individual from suffering either in his character, or fortune, by a libellous publication, and at the same time, a man may with impunity attack those principles by which alone the rights of individuals, and the peace of society, can be maintained. We are allowed, indeed to answer any objections that are made to our received opinions on religion and morals; that is, if our enemy mines, we are permitted to countermine. Yet that governor, to whom the command of a fortress was given, would not be thought to discharge his duty, if he patiently suffered the besiegers to undermine his outworks,

works, from a confidence, that by his ſuperior ſkill, he might be able t render their efforts ineffectual, or as the laſt reſource retire with ſafety to the citadel. But till ſome power is lodged in the hands of the magiſtrate, to check the diffuſion of immorality, and impiety, we muſt content ourſelves with endeavouring by our writings, to awaken our countrymen to a ſenſe of their duty, and how painful ſoever the taſk may be, to reply to frivolous cavils, and groſs miſrepreſentations, advanced with inſolence and embelliſhed by ſome vulgar jeſt or inſipid ſneer, we can cheerfully ſubmit to it, animated by the cauſe in which we are engaged, a cauſe which involves in it the happineſs of mankind; but without vanity, or preſumption, we may aſſert, that in the field of argument, our adverſaries have been completely defeated. To ſupport their ſinking cauſe, they had recourſe in this novel reading age, to fictitious hiſtory, and it is not difficult in compoſitions of that ſort, to form ſuch a ſeries of events, as may captivate the imagination, inflame the paſſions, and corrupt the moral principle, but even in this ſtyle of writing, they have copied from the Germans, and the French, for I know not how it happens, our countrymen if left to themſelves, cannot attain the acmé and perfection of impiety and atheiſm, and in the contest for this prize of glory, they very prudently apply to the philoſophers on the continent, for aſſiſtance and advice. The evil tendency of the principles inculcated by theſe novels has been expoſed by two female writers, who in the tale of the times, and the modern philoſophers, have vindicated the claim of the ſex to literary diſtinction, and ſhewn themſelves to be not only warm, but able advocates in the cauſe of religion and virtue. Other writers of novels might be mentioned, who have exerted their talents with equal ſucceſs, and for the ſame laudable purpoſe, were we inclined to enlarge on the ſubject; another expedient of our adverſaries has been, to decry claſſical learning, and it is not without concern we obſerve, that in this, they have been followed by ſome perſons, who are ſincere in their belief of the truths of Chriſtianity.

But we might ſay, that the writings of Ariſtotle, Plato, and Xenophon, have been held in the higheſt admiration, by the wiſeſt and beſt men of all ages. The hiſtorians, orators, and poets of Greece and Rome, exhibit to us the brighteſt examples of virtue, the nobleſt ſpecimens of eloquence, and abound more than any other writers, with moral precepts, and prudential maxims. This may be a reaſon, for the contempt in which they are held, by our modern philoſophers, but ſurely can be no argument, with a true friend to the Chriſtian religion, to exclude them, from their ſyſtem of education. It would rather become us, in this age of ignorance, preſumption, and innovation, to ſupport our cauſe by the ſanction of the greateſt names of antiquity; experience has ever been conſidered, till within theſe few years, as the mother of wiſdom, and the ſureſt teſt of truth, and thoſe principles of morality and maxims of prudence, which have been adopted by wiſe and good men, during a long ſucceſſion of ages, may be regarded as indiſputable truths, not to be ſubverted by the French philoſophers, or their diſciple Mr. Godwin, who in one of his ſtrange publications has poſitively declared, that gratitude is not a virtue.

To form ſome conception of the advantages, which would reſult from a diligent peruſal of the Greek and Roman Claſſics, let us take a ſlight view of the writings of Xenophon. In his memoirs of Socrates, he has given us a noble ſyſtem of practical morality; in his Cyropedia he has exhibited to us, the model of a perfect prince, and unfolded the whole art of

government, interſperſed with lively delineations, of human character and pathetic deſcription, ennobled by a fine ſtrain of moral ſentiment. In the Anabaſis, we ſee him in his own perſon, perform all the duties of a conſummate general, and conduct himſelf with integrity, and wiſdom, in a ſituation of all others, the moſt trying, and diſaſtrous. In his economics, he ſhews us the duties of private life, exemplified in the fine character of Iſchomachus. In his praiſe of Ageſilaus, he appears to be a complete orator, and in his Hellenics a candid faithful, and pleaſing hiſtorian. Thus in this admirable writer, a man whatever may be his ſituation in life, will find rules to direct his conduct, and examples to excite his emulation, and our modern infidels, would do well to conſider, that Xenophon whoſe talents were unqueſtionably great, who had every advantage of education and experience, and whoſe views of human nature were enlarged and comprehenſive was of all men the moſt religious. This encomium on a favourite author, my reader will pardon, as my ſole motive in recommending the ſtudy of his works, as well as of the other Greek and Roman Claſſis, is the intereſt I take in the welfare of the riſing generation, and with this deſign I now publiſh a ſecond edition of my tranſlation of Euripides. That it will be a popular book, I have no reaſon to expect, but it may be of ſome ſervice in correcting the preſent depraved taſte for German plays, for no perſon who can read the tragedies of Euripides, even under the diſadvantages of my tranſlation, unleſs wholly deſtitute of common underſtanding, will ever reliſh the dramatic compoſitions of Kotzebue and Schiller. Of the general character of Euripides enough has been ſaid in the preface to the firſt edition, but it may not be improper to obſerve in this place, that I have inſerted two plays in this edition which were not in the former, viz. The Alceſtis, and the Supplicants. The former of theſe tragedies, has been always conſidered as one of the moſt beautiful productions of the Greek drama, and the latter is deſerving of our attention, from the bright examples of heroic virtue it exhibits, and the flow of moral ſentiment by which it is animated. I have likewiſe made conſiderable corrections in the other plays, with what ſucceſs it becomes not me to determine. I only wiſh thoſe perſons, who are deſirous of forming a judgment of the merit of my tranſlation, and are not competent to read the original, to compare it with Mr. Gilbert Weſt's tranſlation of the Iphigeria in Tauris, and praiſe, or cenſure, as it reſembles, or deviates from that moſt excellent model, which the late Lord Monboddo pronounced to be the beſt tranſlation in the Engliſh language.

JAMES BANISTER.

Feb. 16, 1803.

Grievances which loudly call for Redress.

TO THE EDITOR.

Sir,

WHILE we enjoy the benefits of a moſt excellent conſtitution, while we recognize its vivifying power to preſerve and to meliorate itſelf, we ought, according to our various ſtations and abilities, to keep this power in perpetual exertion, leaſt it be paralyſed or grow torpid, and leaſt we ourſelves ſhould ſink into indolence and ſupine acquieſcence. Hoſtile at we ought ever to be to that Empiriciſm, which is more calculated to create than to remove diſeaſe, we may yet without impropriety, ſuggeſt ſafe plans of certain correction and amendment. It would be endleſs, and

unneceſſary to mention, how many ſalutary laws of reform have paſſed during the preſent reign. But, if much has already been done, a great deal more ſtill remains undone. I ſhall briefly ſtate the moſt prominent exiſting abuſes which have occurred to me, and which loudly call for removal.

The firſt I ſhall mention is in our Eccleſiaſtical Law. That any fellow creature ſhould be introduced in the time of divine ſervice in diſhevelled hair, a white ſheet and barefoot is a diſgrace to our country, and an outrage upon our delicacy. We may be told that it is obſolete in practice: in the north of England that is not the caſe. In the courſe of the laſt fourteen years I was an eye witneſs to it. And what is worſe, the puniſhment ſeldom falls but upon the female, for the male, we find, may ſhelter himſelf under the plea that there is no evidence to convict him. If penance muſt be adminiſtered at all, why not ſuffer the offenders to appear in their uſual dreſs? Great complaints were made of the Admiralty Court, reſpecting prize-money; they will probably be remedied by a new bill now under deliberation, but it were well if the expences of all litigations in that and the Eccleſiaſtical Court could be diminiſhed, for there is great reaſon to believe that they are double the expences incurred in the courts of Common Law. Such is the unequivocal teſtimony of reſpectable practitioners, and there are not wanting inſtances in the Provincial Courts to juſtify the complaint. If I have intermingled the Admiralty Court with other courts very diſſimilar in the juriſdiction, it is only becauſe the ſame individuals practice in each, and the expences will be equally heavy in each. I deprecate at the ſame time, the imputation of vulgar prejudice, either againſt the laws themſelves whatever be their title, or againſt the gentlemen who act under them. Indeed, I hope the jealouſies which formerly ſubſiſted between the Temporal and Eccleſiaſtical Courts have ſubſided, and if the articles of viſitation were reviewed by a conſultation between common lawyers and civilians if church wardens found them a ſafe rule of conduct. If the l'Eſpionage to which the oath ſeems to lead were done away, the duties of the office would be performed with more efficacy, propriety, and punctuality. But while there is ſo much ſurpluſage, an individual calls away his directions, and gives up a compliance with them in deſpair. And then what becomes of the oath of office? It is a ſnare and a trap.

Another abuſe which I would advert to, is the popular election of afternoon preachers or lecturers. Probation ſermons are to be preached, and this practice goes by the name of preaching for the hat, ſuch is the juſt contempt which the clergy and all thinking people entertain for the cuſtom. A pamphlet appeared many years ago, and has been lately reprinted, pointing out the hardſhips which lecturers are ſubject to. What, let me aſk, are our Right Reverend Biſhops afraid of, that they do not attempt to reform this abuſe? One of them, who is not cenſured for want of vigilance, has felt the miſhap in his own church. Do they fear the people? The people would ſoon be reconciled. The people of Birmingham and Walſall are not leſs tenacious of their juſt rights than any other Engliſhman. Yet their lecturers are named by the reſpective incumbent. How numerous are the evils of animoſity and diſſenſions. What an unpleaſant circumſtance for a clergyman to enter a pariſh with the hatred or ill-will of his opponents? If in ſo plain a caſe, we needed any corroboration, let the following anecdote be attended to. The lectureſhip of a pariſh church, in one of the largeſt towns in this kingdom, had been uſually given to the curate as a means of augmenting his ſalary. But, upon a vacancy,

there was a popular preacher, who, though he did not attend half the year, carried the victory. When the viſitation of the biſhop was holden, the dioceſan addreſſed the ſaid preacher nearly to the following purport: Sir, you appear as lecturer of ————, and permit me to ſay, that the animoſity you have created in the pariſh is ſuch, that all your eloquence will never compenſate for the miſchief you have done. Moreover, how degrading it is to be criticiſed by perſons who, generally ſpeaking, are no judges? I might alſo add the partialities that exiſt from kindred, from nativity, from neighbourhood. The people at large, it is true, does not always err. What the poet ſaid ſo many hundred years ago, will be true to the end of time. *Interdum rectum videt. Sometimes they see a-right.* But how often does the contrary happen?

Every one who has lived long in the world can produce various, indiſputable inſtances. A man ſhall bring together high flown figures and florid language. He ſpeaks to the heart; he ſhall bawl and bellow like a maniack, he ſhall go far beyond the natural pitch of his voice, and rave like a diſtreſſed hero in a tragedy; this manner is ſtriking and impreſſive. If I could by any means make men more diffident of their judgment, I ſhould not think your attention improperly engaged to the following true anecdote. A young clergyman, who had been impeded in his education, was requeſted to preach to a large audience. He preached two Sundays together: his matter was ſeverely cenſured, as well as his manner. All this time he had moderately followed the example of Sir Roger de Coverley's chaplain, and two divines of eſtabliſhed reputation were the preachers through his mouth.

The bad taſte of the people has been ſatiriſed in all ages, and not the leaſt unhappily in a fable of Phædrus.

Your readers are deſired to accept the annexed tranſlation, and they will perhaps not think it miſapplied.

Of old, a wandering wight look'd big,
And ap'd the grunting of a pig;
The gaping crowds in vaſt amaze,
With thund'ring claps the mimick praiſe.
A clown appears in ſimple guiſe,
The mimick's wond'rous art defies,
The trial made, its purpoſe miſſes,
The place reſounds with groans and hiſſes.
But when he ſhew'd the ſnouted creature,
And prov'd his grunt, the grunt of nature;
The ſatire of the ſilly elves,
Recoil'd, redoubl'd on themſelves.

Chriſtians, the tale applies to all,
Who love the frantick preachers bawl,
Diſtorted phiz, theatrick thumps,
Terrifick looks, extatic jumps:
For know that none but knaves or fools,
Diſparage nature's ſimple rules.

That men of talents are not always ſufficiently attentive to the rules of ſpeaking, is much to be lamented; but it is equally to be lamented, that ſo much ſtreſs ſhould be laid upon what are inferior accompliſhments, and that ingenuity

ingenuity, learning, and diligence often loſe all their worth and all their weight, when placed in the balance with a delivery not chaſte, not correct, but only calculated for itching ears. The defects in emphaſis eſcape the obſervation of the generality of men; without taſte, without knowledge, without judgment, it will for ever be incorrect.

But ſurely without detracting from the merits of a good ſpeaker, we muſt ſtill contend, that other parts of the clerical character, particularly literature, ſhould be adverted to, but of learning, the people are no judges. Each profeſſion can beſt appreciate the merits of its own members, and the promotion of peace and harmony, is of more importance in every diſtrict than ſome light ſhades of difference in elocution. The following epiſtle may explain a common grievance to be met in various parts of the kingdom.

DEAR SIR,

"As a profeſſion, how great is the hardſhip of the clerical; phyſicians and barriſters are often unſucceſsful, but if they have once a fair opportunity to ſhew their talents, they have not only many reſpectable perſons of the neighbourhood as their advocates, but they have the ſubordinate practitioners in their reſpective profeſſions, many of whom are well educated, and are both able and willing to proclaim their merit. But look over the calendar of the ſucceſsful among the clergy. How few owe that ſucceſs to their ſuperior talents? They, moreover, feel a grievance of another kind. I was, as you well know, educated in a great ſchool, at a great expence. My father being a literary man himſelf, was my kind Mentor during the holidays, and I was in due time put upon the foundation of a college, diſtinguiſhed for attention to diſcipline and order. In a few years I became college tutor, and am now an incumbent, and though I live ſociably with my neighbours, and attend a little to the cultivation of my globe, yet I never forget that in common with others of my profeſſion, I am bound to be the friend and ſupporter of literature. Even the ſtudy of the Bible, in the original languages takes up no ſmall portion of my time, and though I do not fill my ſermons with minute criticiſm, yet I not unfrequently remove doubt and difficulty by a conciſe ſtatement of original meanings. But were I ſolicitous about the praiſe of men, how ſhould I be hurtful, when I find that all the old women, and many there are of that appellation who wear men's apparel, give the preference to Caleb Varniſh? Caleb ſerved an apprenticeſhip to a tinman, and when that was finiſhed, he went to a clergyman to be *made up* for the Univerſity. After that he became, a term trotter, in one of the halls, which, though they have produced many worthy men, have been too often the receptacles of ignorance and idleneſs, and one of them fanaticiſm alſo.

"By the way, this new mode of examination in Oxford, has thinned their numbers moſt ſurpriſingly. A button-maker retracted his purpoſe of attaining a degree the very moment, and took place, while many well educated young men appeared with great ſatisfaction to their audience. Caleb and I live upon friendly terms, but he cannot help now and then feeling the applauſe of the *nineteen*, and in expreſſing his gratitude, indirectly inſinuating how agreeable and neceſſary it is to pleaſe the people. But I cannot collect the flowers and flimzy materials of ſome of the modern ſermon writers, ſuch as Stern, Dodd, Langhorne, Duché, with too many others, nor can I raiſe ſpectres or carry my hearers into charnel houſes. I

must therefore be subordinate to Caleb, and as to the University honours, we must be pari gradu, for he writes M. A. as well as myself, and I am told that his friends talk of subscribing to make him D. D. in order that he may rank with an elderly divine, who never assumes any thing to himself from the appellation, but took the degree in compliance with the statutes or the practice of his college. Caleb in conversation is full of verbiage, but is now and then caught tripping by *miscalling* a word, or using false grammer. I wage no war, I enter into no emulation with Caleb, I leave him to those whose nonsense suits his nonsense, and if any of them peruse this epistle, they will see their own resemblance without *sitting* for the picture.

I am Sir, yours,

PHILO-BIBLIOS."

" My friend has been very explicit, and yet there is a grievance of another nature connected with this. All the evangelical tribe in the metropolis, and in all large places, are for ever praising their own preachers, let their discourses be ever so dull, vapid, and jejune. It has been my fortune to hear several of the most celebrated. Nor did I much object to the opinions they maintained, I was disgusted with their ignorance, their self-sufficiency and tautology. But they find their way into the pulpits in and about London, and the Christian Lady's Memorandum-book, intermixes them *consistently* enough, with other enthusiasts of various denominations. I have other grievances to complain of with which I mean to trouble you in the course of a few weeks, under which I shall not forget the malignant, insolent author of a letter to Baron Maseres, who, if of the same complexion with his correspondent, ought not to have an office in that court, which is ever to be gratefully remembered as the palladium of clerical claims.

I am Sir,

Your very humble servant,

EUBULUS."

P. S. Something should also be done to render subscription lectureships less fluctuating and precarious. Bishop Newton lost two guineas per ann. because he voted against the favourite candidate of a subscriber.—Ex uno sine omnes.

Les Nouvelles a La Main.

TO THE EDITOR.

Sir,

I INCLOSE for your loyal and able Review, some translations from Les Nouvelles a la Main. This periodical publication appears three times in the month. It is the only one printed on the Continent, in which anecdotes concerning the intricacy and crimes of the Corcican Usurper are inserted. According to a report prevalent at Paris, the regicide Police Minister Fouché, the profligate minister Talleyrand, and the barbarous mock-Emperor Bounaparté, and their *worthy* agents, have already dispatched in secret dungeons, or transported to Cayanne, eighty persons suspected of being concerned in the publication of this Register of their atrocities; which, notwithstanding, has never ceased, since Buonaparté's usurpation, to appear

pear regularly once in the decade. It is said, that the writers and publishers are members of a secret fraternity, extending all over France, Italy, Switzerland, and Holland, having for its object to expose guilt, however powerful, and to hold out to detestation unjust power, however revengeful and merciless. This publication, is not always, as supposed, printed at Paris, though it is distributed there. Sometimes it has been printed at Strasburgh or Bourdeaux, at Marseilles, or Brussels: other times at Milan, Turin, or Amsterdam, according to the apprehensions raised by the vigilance of the police. For each number is paid a *Louis d'or*, and every six months are paid before hand. The subscribers do not know to whom they pay the money, nor the collectors for whom they receive it. This secrecy, or rather mystery, has preserved the existence of the fraternity. Several of its members, however, after being taken up by the police agents, perhaps induced to betray their associates, have been unable to do it, because they knew only what they were about themselves, and *nothing more*. It is suspected that most of the members of the foreign diplomatic corps in France are subscribers, and that, after having perused the contents, they send the publication to their respective countries. I have read it at the Casinos at Berlin and Stockholm, at the Harmony at Hamburgh, and at other political or literary clubs or societies at Copenhagen, Dresden, Triest, Venice, and Naples, because *my principles* were known. As the French ambassadors are members of most of these clubs, it cannot, of course, be shewn publicly, but when you once have been admitted to read it in one country, at your departure, you are instructed to whom to apply for permission to read it where you are going. I am told that only one or two of the foreign ambassadors receive it in England, but that not one of the English ministry is a subscriber.

I am Sir,

Your constant reader and sincere well-wisher,

AN AMERICAN TRAVELLER.

THE LIBERTY OF THE PRESS.

Translated from *Les Nouvelles a la Main*, *Paris* 26 *Floreal An.* XIII. No. III. Pp. 4, 5, and 6. (May 16, 1805.)

IT has long been rumoured that our most gracious Sovereign, the select Emperor of the *free* French, Napoleon the First, and the directors of his political conscience, the *ci-devant* Right Reverend Bishop of Autun, his pre-excellency, the grand chamberlain and grand minister Talleyrand, have, from the *purest* and most *disinterested* of all motives, determined never to conclude a peace with Great Britain, without a *sine qua non* that the British Liberty of the Press, should be organized *a la Francaise* or which is the same, enjoy the same *blessed freedom* and *security* as the French Press. This rumour has gained considerable credit by the news brought us by the late English papers. Upon the denunciation of a distinguished member of that party supposed friendly to our Emperor, and to our past and present revolutionary atchivements, an editor has been taken up and found guilty of a libel. This novelty has caused here much speculation, and much gossipping *(bavardage.)* It is even reported, that a secret negociation has long been carried on with a certain patriotic party, burning and raving, to seize places and pensions, and that his Excellency the General of Division, Arthur O'Connor, a *convicted traitor* in England, but a member of the Legion of

Honour in France, has been the negociator. What we know for certain is, that this Irish Excellency in the French service, disappeared suddenly last March from our capital, and was stated to have made a *secret* journey to Hamburgh, accompanied with some *secret* agents of Talleyrand, to meet there some *secret* agents of his patriotic friends in England. Many go so far as to think, that a *secret* treaty between the above contracting parties exists already, and that the late denunciation against the Liberty of the Press, was merely a manœuvre *pour sonder le terrein*, and to please our Emperor without too much alarming John Bull. They say that it will be followed by many other denunciations and punishments, after motions and speeches in the clubs of the factions, as well as in the secret coleries of the coalition, previously to the death blow being given to the British Liberty of the Press, by its *ci-devant* best friends and defenders. *Tempora mutantur!* the English patriots resemble our own. They use liberty as a cant-word, and make it a footstep to seize power, to extort riches, and to exercise tyranny. Oh! Sacred Liberty! How often and basely have you been betrayed and deserted! When will you cease to become the rallying-point for the seditious, ambitious, greedy, and unprincipled; to seduce, oppress, plunder, and involve unthinking multitudes?

We are free to confess, that we did not approve of the satisfaction and joy which this denunciation caused his Excellency Senator Fouché, and other excellencies of our excellent Emperor's excellent police; because we were fearful of the consequences, the British culprit should be delivered over to their *tender* and *humane* care and consideration, with which we are so well acquainted. That our fellow feelings were not moved without reason our readers are well aware, as most of them must have heard the common topic of conversation of all Paris for twenty-four hours, that a flag of truce had actually sailed for the British shore, having on board some of our most active secret police agents, headed by his Excellency Barrere, of terrific memory, member of our Emperor's Legion of Honour, said to be appointed by his Corsican Majesty in France, Inspector General of the Presses of England, Scotland, and Ireland? We have listened to several debates and discussions on this subject, in the groups of our wise *badauts* (Cockneys) in the Luxumburgh, Thuilleries, and Palais Royal, some of these wiseacres sent the poor English editor to Cayenne, others to Botany Bay, and others again to be dispatched *à la* d'Enghien, in the ditch of a wood of Vincennes. One of the most active *ci-devant* citizens, with whose face, we are well acquainted, went so far as to assure his auditors opposite the *ci-devant* church of the *ci-devant* Saint Magdelen on the Boulevards, that he had just heard from the official authority of a friend, who is footman to the valet of the valet de chambre of his Imperial Highness Prince Joseph's running footman, that the Englishman was already safely lodged in the temple. To this respectable and powerful authority, every body present bowed assent. For our part, without being refractory, we think, that these reports are rather exaggerated, and that the English are not yet *à la hauteur de la revolution*, but at the same time when we read of their howling patriotic linen-drapers, we remember our howling patriotic butcher Legendre, and when we consider of the unbecoming personalities used by their patriotic representatives against the English ministers, we tremble in remembering, that our patriotic representative Brissot sent our minister Delessart to be murdered at Orleans, and another patriotic representative Roberspierre sent the minister Le Brun to be guillotined at Paris, and we cannot but exclaim with a sigh,

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ce la viendra, if Britons like Frenchmen, obey the language of vile passions, instead of that of sound reason.

But to be serious, and to convince foreigners as well as Frenchmen, foes as well as neutrals or allies, how dangerous it is to pass those limits of the press, prescribed by the august Emperor of the French, and by his august vice-regents Talleyrand and Fouché, we will relate anecdotes, for the truth of which we can answer. After the *lawful* seizure and judicial execution of the Duke of Enghien, in March 1804, some anti-republicans, anti-imperialists, or starving Bourbonists in England, tired no doubt, of existence, had the imprudence to publish a work called The Revolutionary Plutarch *, containing the edifying life of this Prince, and the entertaining lives of our beloved Sovereign, of the *model* of her sex our Empress, and of the other respectable members of his respectable family, with those of many other of our fashionable revolutionary heroes. As this work excited much curiosity, Mr. Moerring, a German bookseller, had it translated, and it was printing at Hamburgh or Altona, when one of the Emperor's *secret* agents, appointed to watch the German presses, discovered it and caused the whole edition to be seized. This occurred last August. Three months ago a sister of Mr. Moerring died at Hanover, and left her brother the executor of her will. Thinking his attempt forgotten or forgiven, he went there, but was immediately, according to the orders of his Excellency Field-marshal Bernadotte, arrested and sent to the Temple, where after an examination of ten minutes, he was put into the Cayenne diligence, and sent to Rochefort, destined to pass the remainder of his days in the wilds of Madagascar, or in the pestilential marshes of Cayenne. His wife with four children, is now in this capital, on her way to Milan, to petition his Majesty in favour of her husband, or to obtain permission to accompany him.

The *ci-devant* Marchioness de Tourville, the widow of the guillotined Marquis de Tourville, received last December from some indiscreet friend in England, this Revolutionary Plutarch, and the funeral sermon on the Duke of Enghien. Indiscreet in her turn, she lent them to some friends, whose indiscretion caused the ruin of them all. In a domiciliary visit these works were found by the police agents, and after some researches, their owner as well as all their readers were discovered, to the number of sixty-two, who after some stay in the revolutionary purgatory, the temple, were condemned to the revolutionary hell, Cayenne. Madam de Tourville, her youngest daughter, and four other ladies, died from sufferings or from terror, before they reached their place of embarkation. What is become of the other victims, or how many of them are still alive, who knows or who cares in this *humane* and *civilized* nation, where the existence of human beings is of so little value since our *regeneration!* May the publication of those anecdotes deter other indiscreet persons in foreign countries, from exposing their friends in France!!!

Among other persons, whom the Emperor has graciously permitted to transport themselves for ever from France, is the *regenerator* La Fayette. His crime is, the having taken in the English newspapers, *Morning Post* and *The Oracle*. Thanks to the interference of the American minister, Philadelphia is the place of exile assigned him.—*Sic transit gloria mundi!*

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* The first edition of the Revolutionary Plutarch was published in December 1803, three months before the murder of the Duke. *Translation.*

Legion of Honour.

From *Les Nouvelles à la Main, Paris le* 16 *Floreal*, Year XIII. or May 6th, 1805. No. II. P. 6, 7, 8, and the Note P. 9.

IN 1793 and 1794, the appellation of a man of honour or an honest man, was a term of proscription with the revolutionary rulers of those terrible times, many of whom are now the most *distinguished* members of our Legion of Honour. This *natural* change has, no doubt, induced the honest persons proscribed during the reign of horror to revenge themselves, by calling the present members of the Legion of Honour, Knights of the Holy Guillotine. By this name and title are they selected, not only by the Royalist but by the Jacobins. For the instruction of foreign travellers we state, that when they hear any other appellation, the speaker belongs to neither of these classes but to a third, the *Imperialists*, sprung from the source of all factions, and who are neither Aristocrates nor Democrates, Royalists nor Republicans, but slaves to the present, as they have been to former Kings of factions. Let it, however, be understood, that we are too patriotic to christen the worthy members on the other side of the Rhine, of the Alps, or of the Pyrennees Knights of the Sainte Guillotine.—No, this title belongs to our *exclusive* patriots in France alone, and *honi soit qui mal y pense.*

A report is current, that our dearest beloved Emperor, has been advised by his dearest beloved Councellor Talleyrand, to render this revolutionary order of knighthood universal, by putting into requisition, each in his turn, every lawful prince, every person eminent for talents, or elevated by birth—all over the world. It is said, that while some of our revolutionary knights are offering in Europe, ribbons, *(les cordoses)*, to the Emperor of Germany and the King of Prussia; others are employed in Asia and Africa, to dub the Emperor of China, the Holkar of the Mahrattas, and the Deys of Tunis and Algiers; even the American President will finally, in spite of his struggles, not escape the revolutionary ribbon. We know that the successes of the travelling and dubbing revolutionary knights in Europe, has been various. The indemnified chief of the House of Brandenburgh and his Councellors, stretched out their necks and received not the yoke, which many thought they wore before; but the *cordose* which we have heard is called at Berlin *Talleyrand's leading string*. Our refractory or superior spirit is, however, said to have been found even in Prussia. The old Field-marshal M——— is stated to have refused the revolutionary *honours* in a letter to his Sovereign of the following tenour:

"Sire,

"The rank I occupy and the loyal orders, with which I have been decorated by your Majesty's grand-uncle and father, of glorious memory, evince, that my services as a soldier, and my fidelity as a subject, were approved by these Sovereigns. Since your Majesty's reign, I have done nothing to forfeit such an honourable opinion. I cannot, therefore, comprepend, what could have induced the foreigner at the head of the French government, to insult me with his offer of having my name registered among those of the French rebels and regicides, who support his usurpation after having shared in his crimes, and who are all members of his pretended Legion of Honour. Permit me, Sire, to refuse with indignation, this outrage intended

intended to disgrace my grey hairs, and to die with unstained honour and loyalty, as I have lived.

Sire,

Your Majesty's most affectionate
And dutiful subject and servant,

(Signed) M———, FIELD-MARSHAL."

But according to report, even the cold hearts of the North, are fired with indignation at an offer, or rather at the acceptance of the offer of revolutionary knighthood by a certain Prince. It is said, that the spirited descendant of Justanus Adolphus II. worthy to possess his power as well as his throne, has written to a royal relative, and returned the orders, insignia, with which our *gracious* Sovereign Napoleon the First, has lately been decorated, not wishing to wear an Eagle, they polluted or plumed, they bought or sold!

The letter which acompanied the returned orders, is stated to be as follows: "Sir and Cousin! Equals by the same high rank, lawfully inherited from our equally illustrious ancestors, and united by those ties of consanguinity, which in the present critical times should make us love each other as relatives, even if policy prevented us from combating together against usurpation, as Princes, I never expected to be under the painful necessity of declining to wear any longer that order, which your Majesty and my grand-uncle, Frederick the Great, rendered so eminently honourable. What would this great warrior do, were he upon the earth, to witness the Prussian Eagle, decorating the bosom of a Corsican usurper, accused of the most enormous crimes; and who last year dragged almost from my side, on the neutral territory of my father-in-law, the unfortunate Duke of Enghien, to become his midnight assassin. He would march at the head of 200,000 men —yes, at the head of the armies of all the insulted or threatened monarchies of Europe—tear the Eagle from this criminal who dishonours it, or perish in the attempt. I, unfortunately, am neither so powerful, nor so popular, but no polluted insignia shall degrade me. There shall never be any thing evermore between me and the most ferocious of men. Whatever your Majesty's ignorant or misled Councellors may state to the contrary; provinces, nay, kingdoms can never indemnify certain acts, and certain conduct. Reprieved Princes are never pardoned. No lawful Sovereign can reign in safety, as long as usurpation tyrannizes France, and the surrounding nations. He who forces your Majesty now to this act of humiliation, will in some years hence force you to resign your crown to some evil, daring, or desparate adventurer like himself. His usurpation is not safe and firm before he has immolated the last loyal subject, on the tomb of the last legitimate Prince. May my alarm prove as unfounded as the step I have taken is painful to, &c. &c. &c. G. A.

The loyal chief of the proud House of Austria, to put a step to all farther requisitions, decorated all the Princes of his blood, and the principal members of his nobility with the golden fleece, an order which excludes the acceptance of all other orders, not excepting that of the Sainte guillotine. The Elector of Bavaria and his illuminati Councellors, Mantgales at their head, are all without resistance, enlisted in our revolutionary fraternity, and wear our tri-coloured livery. The Sovereign of Naples had no other choice but to fraternize with a French army in his capital, or with Napoleon the First in the chapter of an order. The Kings of Spain and Denmark, the Electors of Saxony, of Hesse, and of Baden, and the Regent of Portugal, are still negociating with our Emperor's ambassadors, who

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are ordered to strangle their birth, rank, and dignity, with his revolutionary Cordon. The Emperor of Russia, and the King of Sweden have not yet been *honoured*, or, as many will have it, *insulted* with any offers of revolutionary fraternity, but the Pope and the Queen of Etruria are already initiated in all our revolutionary mysteries.

Several distinguished foreigners are certainly nominated *in petto*, but their nomination will not be published before a general pacification. Among British subjects, Mess. Fox, Whitbread, Grey, Took, Burdett, Hardy, Waithman, Coombe, and Stanhope, are mentioned as destined to wear the grand Cordon.

The Sovereign of Holland who is to be created an Italian Prince under the name of Schimmelpenninkini, will be proclaimed at Milan, a Grand Officer of the Order of Sainte Guillotine, for which it is said His Excellency Talleyrand is to receive a douceur of forty thousand ducats!

It is stated that the Empress Josephine is to institute an Order of Knights of her Revolutionary Garter, and that the Ex-Director Barras is to be her first Grand Officer.

The following Queries have been published at Sheffield, at the price of 5s. per hundred, or one guinea per thousand, and have, we understand, been largely distributed in that town and neighbourhood. Feeling, as we do, most sensibly, the indispensible necessity of frequent and earnest exhortations to a regular attendance on Divine Worship; knowing the very great neglect, of the lower classes especially, in the discharge of this imperative duty; and having experienced the fatal effects, in their conduct, in the wide diffusion of irreligion, immorality, and all their attendant vices, arising, principally from such neglect; we republish these Queries, with the view of extending their circulation, and of inducing others to reprint and distribute them, in their respective neighbourhoods. Indeed, we are not without a hope, that the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, (an Institution which does so much honour to the age and country) will themselves contribute essentially to the accomplishment of this desirable object. Meanwhile, we cannot omit to return our best thanks to the Reverend Author, whose zeal has been so piously displayed, and so judiciously exerted.

Twenty Six Queries, relative to Public Worship. By George Smith, A. M, Curate of Eccleshall, and one of the assistant Ministers of the Parish Church of Sheffield.

SINCE it has oftentimes and justly been objected against the too frequent repetition of exhortations and reproofs from *the pulpit*, on the prevalent and increasing neglect of Public Worship, that they are heard only by those who are present in Church, to whom such exhortations and reproofs are, therefore, least of all applicable or necessary; the Author of the following short Queries takes this method of distributing them, (more especially through the extensive chapelry of Eccleshall, which has lately been committed to his care,) for private perusal at home: and he earnestly and affectionately requests, that all persons into whose hands they may come, will literally and strictly comply with the concluding requisition, at the bottom of the fourth page.

1. In all the variety of Religions that were ever discovered over the face of the whole earth, was there ever one heard of, which did not enjoin on its

its votaries an attendance, at certain ſtated times, on the Public Worſhip of the Object of that Religion, whatever it might be?

2. Have not Travellers grounded the opinion (whether true or falſe) of their having diſcovered ſome ſavage tribes of mankind, who were ſo rude and ignorant as to be wholly devoid of all religious knowledge and ſentiment, principally on this circumſtance; namely, that they could not obſerve among them any ſigns of a religious *aſſembly*, or trace to a religious ſource any of the peculiar cuſtoms or ceremonies which were exhibited in *public*?

3. As, then, the Religion of any nation, or of any ſmaller diſtrict, pariſh or townſhip, can be no other than the aggregate of the Religion of the individuals who inhabit it; if a decided and vaſt majority of the inhabitants entirely neglect the Public Worſhip, muſt we conclude that ſuch nation or diſtrict, in the proportion of that majority, is worſe than heathen, having no Religion whatever?

Should it be contended, that a religious principle may exiſt without a religious profeſſion, that much *inward faith, humility and devotion of mind*, towards the "Inviſible God," may yet remain, ſhut up in the boſoms of thoſe who habitually neglect Public Worſhip; I aſk, fourthly,

4. If we indeed feel thoſe good diſpoſitions towards the Divine Majeſty, ſhall we not rejoice to acknowledge, in the moſt public manner, our belief in Him, and our dependance upon Him, and to attend theſe Aſſemblies, which are expreſsly inſtituted to the Honour and Glory of His Name.

5. If, on the contrary, we feel a diſinclination from making a public profeſſion of our allegiance to the "King of Kings," by "treading his Courts," have we not reaſon to ſuſpect the reality of thoſe inward good diſpoſitions towards Him, for which we take credit to ourſelves?

6. Can theſe good diſpoſitions long exiſt under the continual reſtraint of ſecrecy and ſilence?

7. On the other hand, do we not find our pious affections towards God, and our benevolent feelings towards our fellow-creatures, greatly enlivened and encreaſed by the aid of Public, Social Worſhip?

8. However manifeſt theſe good diſpoſitions of the mind may appear in His ſight, who "ſeeth the ſecrets of the heart," can our fellow-creatures poſſibly know that we do ſo depend upon God, or even that we at all believe in Him, except by our profeſſion of faith and devotion in public worſhip?

9. Will others give us credit for that Religion, which we ourſelves are aſhamed to profeſs? (Mark v. iii. 38.)

10. Is not the Fourth of the Ten Commandants, of perpetual moral obligation; equally ſanctioned, as the other Nine, by the authority of the Chriſtian, as well as of the Jewiſh Religion? (Matt. v. 17.)

11. Does not the invariable practice of the Chriſtian Church, from its very firſt foundation, (as appears from the evidence of the Acts, and the Epiſtles, and of Eccleſiaſtical Hiſtory,) of devoting, after the example of the Jews, a certain portion of the Sabbath to the purpoſes of Public Prayer, the public reading of the Scriptures, and public Lectures and Exhortations, afford a moſt ſatisfactory illuſtration of this Commandment; and prove, that this, at leaſt, is included in, and forms an eſſential part of, the duty of "keeping Holy the Seventh Day?"

12. Are we not exhorted by the Apoſtle "not to forſake the aſſembling of ourſelves together," (Heb. x. 25.) and invited to the practice of Social Worſhip

Worship, by a most extraordinary promise, from the Author of our Faith? (Matt. xviii. 19, 20.)

13. Does not "the Communion of the Body and Blood of Christ," which is the peculiar badge of his disciples, and a standing testimony of the truth of his Religion to the latest posterity, necessarily imply that "we come together into one place?"

14. If it be (barely) possible, for civilized society to exist, by the coercion of human laws, without the sanctions of Religion; would we willingly exchange, for so precarious a bond of social union, that mutual trust and confidence, that infinitely superior, and more perfect security for the faithful discharge of all the relative duties of social life, (of ruler and subject, husband and wife, parent and child, master and servant, friend and neighbour,) which arises from a general belief of the Christian Religion, and the practice of Christian Morality, on Christian Motives? But,—

15. Fully engaged as the great bulk of the people must necessarily be in worldly occupations during six days of the week, and having scarcely any other means of religious and moral improvement than what the Sabbath affords; would not a general ignorance, disbelief, and disregard of the Doctrines and Duties of Christianity, be the infallible consequence of a general neglect of Public Assemblies of Christian Worship and Instruction?

16. Supposing, even, that you were so well informed, that you could learn nothing at Church, but what you already know; have we not *all* continual need to have the important truths of Religion refreshed in our memories, and to be *reminded* of our duty?

17. If you stay away from Church avowedly on this plea, will not they who stand most in need of instruction and admonition, be the first to avail themselves of the same excuse?

18. Are any so likely to fancy that they know every thing as they who know nothing? Are any so impatient of counsel and correction, as fools?

Certain, therefore, as it is, that our attendance on Public Worship, however frequent and regular, is not the whole of our duty,—far, very from it!—(Isai. i. 11—17. Ps. 50. Prov. xv. 8, xxi. 27,) the true answer to the first Nine of the foregoing Queries abundantly proves, even to those whom the following Four may not have their proper influence, that the general dissolution of all religious assemblies in any nation, parish, or township, would constitute in itself a virtual (say rather a complete) renunciation, not only of all religious profession, but of Religion itself, distinctively considered as a national or provincial characteristic, as a general or public concern: and the true answer to the last Five, from the 14th to the 18th inclusive, equally proves that the breach of the Fourth, more perhaps than of any other single Commandment, will unavoidably lead to the breach of all others.

19. Is it not then very inconsistent in any, to pretend to lament the progress of infidelity and vice in the world at large, or among their own immediate neighbours in particular, and to be zealous for the promotion of those principles of Religion and Morality, which are the only sure foundation of the peace and happiness of Society, and yet habitually to neglect the Public Worship of Almighty God, and the peculiar ordinance of Christianity? (Isaiah lviii. 13, 14.)

20. Does not every one who habitually, or at any time without just cause, absents himself from Public Worship, contribute his utmost proportion, namely, that of an individual, towards a substantial, and practical, and real abolition of the Sabbath, in the place where he resides, (though the

red lettered name may ſtill remain in the calender) and towards the actual diſſolution of that particular aſſembly, of which he is, or ought to be, a member: in other words, does he not contribute his utmoſt perſonal ſhare (to ſay nothing of the influence of example) towards the production of thoſe lamentable conſequences, which would follow the general diſſolution of all religious aſſemblies, and the total abolition of the Lord's day?

21. Is not the whole of every religious aſſembly, throughout the kingdom, made up of individuals?

This very important and fundamental, however ſimple obſervation is not ſufficiently attended to. Few are ſufficiently aware, that by ſtaying away from Church, they are each, ſubtracting one from a number which is compoſed wholly of units; and that the difference between the largeſt and ſmalleſt congregation, depends entirely on the preſence or abſence of ſingle individuals.

22. Does not the ſhameful remiſſneſs of many members of the eſtabliſhed Church, in their attendance on its Public Ordinances, lead the Diſſenters to a miſtaken confidence, in the comparative increaſe of their numbers; concluding, not without ſome reaſon, that "they who are not with us, are againſt us?"

23. Are not the ſuperior zeal and conſtancy of Sectaries in general, in attending on their reſpective and particular forms and places of Public Worſhip, a reproach to many who pretend to be not only members, but friends of the Church of England, and even admirers of her ſuperlatively excellent ſervices of Public Worſhip, and yet ſeldom come within her walls.

24. Are the excuſes of diſtance, roads, weather, health, of works of charity, or unavoidable necessity, by which the attendance of the moſt regular may be occaſionally interrupted, ſuch as they could conſcientouſly urge, and would be influenced by, in matters of far interior weight and importance?

25. To hear—"the Goſpel preached to every creature;" to hear—what the wiſeſt ſages of antiquity could never teach, nor the moſt learned ſophiſt of the preſent day can now demonſtrate, except by the light which is borrowed from Revelation,—the glad tidings of pardon for paſt ſins, upon the terms of ſincere repentance and renewed obedience,—the promiſe of God's Holy Spirit, "to help our infirmities," and the aſſurance of a joyful reſurrection to Everlaſting Life, through the merits of a cruſified and triumphant Saviour; is not this the moſt intereſting employment, that can poſſibly engage the human mind? If theſe are ſubjects "which even the Angels deſire to look into," are they not, "worthy of all acceptation" and attention of men?

26. Can they who take no delight in the ſpiritual "ſervice of the ſanctuary" here below, expect to be qualified, by any ſudden change at their deceaſe, for the happineſs of Heaven, for the employments and enjoyments of the Bleſſed, "in the General Aſſembly and Church of the Firſtborn, and to receive pleaſure from the Society of Angels and Arch-Angels, in the immediate preſence of God,—even could they be admitted there?

Ponder theſe queſtions well. Re-peruſe them. Put down with pen or pencil, or pronounce out of your own mouth, a diſtinct and ſpecific anſwer to every one of them in ſucceſſion, Yes, or No, according to your conſcience; and then,——be your future conduct on this moſt important ſubject, regulated by the deciſion of your own cool and unbiaſſed judgment. Luke xii, 67, xix. 22, former part. John xiii. 17.)

POETRY.

POETRY.

TO THE EDITOR.

SIR

I SEND you a trifle that was written ſome years ago, and ſuggeſted, I believe, by the "Needy Knife-grinder" of your illuſtrious predeceſſor, the original Anti-Jacobin. Whatever may become of the ſentiment, the ſapphic metre ſeems to be pretty correct. We muſt ſuppoſe a philoſophical Jacobin, who had been contemplating with rapture the maſſacres at Lyons, La Vendee, &c. And that ſoon after, on conſidering the fate of a Gooſe that had been roaſted and eaten in the houſe of a loyal gentleman, he breaks out into the following poetic-patriotic whinings.

BENVOLIO.

Sapphia's Lamentation of a Jacobin on the demolition of a roaſted Gooſe.

Scaly Gooſe-gander, what a ſad miſhap's this!
Innocent throat cut—not a friend to ſave thee,
While cruel cook, ſans pity, Gooſey-gander,
Sticks on a vile ſpit.

Scaly Gooſe-gander, whither art thou wander'd?
Not, as thy bard ſings, in a lady's chamber;
Tho' to that room thy pretty ſnowy plumes may
Paſs in a down bed.

Pluck'd are thy plumes all lilly bright and ſhiny.
Now, alas! e'en thy merry-thought's a ſad thought;
And the dear breaſt-bone, fye upon the tyrant,
Turn'd to a ſkip-jack.

This the proud tyrant's little boys and girls took,
Making it ſkip where thou, alas! devour'd waſt.
Cobler, how cou'dſt thou pityleſs ſupply wax
For ſuch a foul deed?

Jacobins thee would not abuſe ſo groſsly.
Tender are their hearts—regicides and atheiſts
Melt at each downfall of a bug or louſe
Deſtroy'd by the tyrants.

Shortned are thy days, pretty Gooſey-gander,
Waddle thou ne'er ſhalt any more, nor henceforth
Strut a grand grey Gooſe over Charley mountains
Hiſſing at all kings.

LITERARY INTELLIGENCE.

WE have been given to underſtand that a SECOND Pamphlet from the pen of ASCHINES, on the ſubject of the treatment experienced by Sir Home Popham, has been ready for publication upwards of a month; but the author, from an idea that ſome extraordinary ſtatements which it contained, might influence the Committee appointed to conſider the whole of the documents, refuſed to let it be delivered till they had come to their decision. The report that it has been *ſuppreſſed*, is therefore totally void of foundation.

TO OUR READERS.

The death of one of the principal Contributors to this Work, and the illneſs of another, have rendered it indiſpenſibly neceſſary for poſtponing the Political View of Europe, which ought to have been prefixed to the preſent Volume.

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